THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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1812.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

ARNULPH or EARNULPH, or ERNULPH, bishop of Rochester in the reign of king Henry I. was a Frenchman by birth, and for some time a monk of St. Lucian de Beauvais. Observing some irregularities among his brethren, which he could neither remedy nor endure, he resolved to quit the monastery; but first he took the advice of Lanfranc archbishop of Canterbury, under whom he had studied in the abbey of Bec. That prelate, who was well acquainted with his merit, invited him over into England, and placed him in the monastery of Canterbury, where he lived till Lanfranc's death. Afterwards, when Anselm came into that see, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough, and to both places he was a considerable benefactor, having rebuilt part of the church of Canterbury, which had fallen down, and also that of Peterborough, but this latter was destroyed by an accidental fire, and our prelate removed to Rochester before he could repair the loss. In 1115, he was consecrated bishop of that see, in the room of Radulphus or Ralph, removed to the see of Canterbury. He sat nine years and a few days, and died in March 1124, aged eighty-four. He is best known by his work concerning the foundation, endowment, charters, laws, and other things relating to the church of Rochester. It generally passes by the name of Textus Roffensis, and is preserved in the archives of the cathedral church of Rochester. Mr. Wharton, in his Anglia Sacra, has published an extract of this history, under the title of "Ernulphi Episcopi Roffensis Collectanea de rebus Ecclesiæ Roffensis, à prima sedis fundatione ad sua tempora. Ex Textu Roffensi,

quem composuit Ernulphus." This extract consists of the names of the bishops of Rochester, from Justus, who was translated to Canterbury in the year 624, to Ernulfus inclusive; benefactions to the church of Rochester; of the agreement made between archbishop Lanfranc, and Odo bishop of Bayeux; how Lanfranc restored to the monks the lands of the church of St. Andrew, and others, which had been alienated from them; how king William the son of king William did, at the request of archbishop Lanfranc, grant unto the church of St. Andrew the apostle, at Rochester, the manor called Hedenham, for the maintenance of the monks; and why bishop Gundulfus built for the king the stone castle of Rochester at his own expence; a grant of the great king William; Of the dispute between Gundulfus and Pichot; benefactions to the church of Rochester. Oudin is of opinion, our Arnulph had no hand in this collection; but the whole was printed, in 1769, by the late Mr. Thorpe, in his "Registrum Roffense."

There are extant likewise, "Tomellus, sive epistola Ernulfi ex Monacho Benedictino Episcopi Roffensis de Incestis Conjugiis," and "Epistola solutiones quasdam continens ad varias Lamberti abbatis Bertiniani quæstiones, præcipue de Corpore et Sanguine Domini." Bale, who confounds our Arnulph with Arnoul bishop of Lisieux, and with Arnoul abbot of Bonneval, and Arnulphus the presbyter, informs us, that Arnulphus went to Rome, where, inveighing strongly against the vices of the bishops, particularly their lewdness, grandeur, and worldly-mindedness, he fell a sacrifice to the rage and resentment of the Roman clergy, who caused him to be privately assassinated. But this was Arnulphus the presbyter, who, as Platina tells us, was destroyed by the treachery of the Roman clergy, in the time of pope Honorius II. for remonstrating with great severity against the corruptions of the court of Rome. Nor could this possibly be true of our Arnulph, in the time of that pope: for this bishop of Rochester died before Honorius II. was raised to the pontificate. As to the works ascribed by Bale to Arnulphus, such as "De Operibus sex dierum," &c. they were written either by Arnoul bishop of Lisieux, or by Arnoul abbot of Bonneval.

ARNWAY (JOHN), descended of a good family in the county of Salop, from which he inherited a considerabl

[1] Biog. Britannica.

1705, in the province of Angermania, of poor parents, who intended him at first for the church; but inclination led him to the pursuit of natural history. He began his studies at Upsal, where, in 1728, he first became acquainted with Linnæus, who informs us that at that time the name of Artedi was heard everywhere; and that the remarks Artedi made, and the knowledge he displayed, struck him with astonishment. A higher character cannot well be supposed: and here their friendship and amicable rivalship commenced. Even the dissimilitude of their tempers turned out to advantage. Artedi excelled Linnæus in chemistry, and Linnæus out-did him in the knowledge of birds and insects, and in botany. Artedi finally restricted his botanical studies to the umbelliferous plants, in which he pointed out a new method of classification, which was afterwards published by Linnæus. But the chief object of his pursuits, and which transmitted his fame to posterity, was Ichthyology; and Linnæus found himself so far excelled in point of abilities, that he relinquished to him this province, on which Artedi afterwards bestowed all his juvenile labours. In the course of his investigations, he projected a new classification in Ichthyology, which encouraged Linnæus in his similar design in botany. In 1734 Artedi left Sweden, and went to England for the purpose of making greater improvements in the knowledge of fishes; and from England he proceeded to Holland, where he wished to have taken his doctor's degree; but was prevented by the want of money. On this occasion Linnæus recommended him to the celebrated apothecary Seba, of Amsterdam, a lover of natural history, and who had formed a very extensive museum. Seba received Artedi as his assistant, and the latter would probably have been enabled to pursue his studies with advantage, had he not lost his life by falling into one of the canals in a dark night, Sept. 25, 1735. "No sooner," says Linnæus, "had I finished my 'Fundamenta Botanica,' than I hastened to communicate them to Artedi; he shewed me on his part the work which had been the result of several years study, his 'Philosophia Ichthyologia,' and other manuscripts. I was delighted with his familiar conversation; but, being overwhelmed with business, I grew impatient at his detaining me so long. Alas! had I known that this was the last visit, the last words of my

friend, how fain would I have tarried to prolong his existence!"

When Artedi and Linnæus were at Upsal, they reciprocally constituted themselves heirs to each other's books and manuscripts. Linnæus was now ready to assert his right, that he might rescue at least the fame of his deceased friend from oblivion. But the landlord of Artedi, at whose house his situation had compelled him to contract some small debts, would not deliver up his effects, which he threatened to sell by public auction. Through the generous liberality, however, of Dr. Cliffort, a princely patron of natural history, the wish of Linnæus was accomplished. Cliffort purchased the manuscripts, and made him a present of them. The principal one was the general work on fishes, which Linnæus published under the title "Petri Artedi, Sueci medici, Ichthyologia, sive opera omnia de Piscibus," Leyden, 1738, 4to; with the life of the author. But a more valuable edition was published by Dr. Walbaum of Lubeck, 3 vols. 4to, 1788, 1789, 1792; including not only all the modern discoveries and improvements; but a history of the science of ichthyology, from the earliest accounts to the present times. Schneider also published a new edition of a part of this work, under the title "Petri Artedi Synonymia Piscium," Leipsic, 1789, 4to.[1]

ARTEMIDORUS, celebrated for a superstitious treatise upon Dreams, was born at Ephesus, but took the surname of Daldianus in this book, out of respect to the country of his mother, and he styled himself the Ephesian in his other performances. He lived under the emperor Antoninus Pius, as himself informs us, when he tells us that he knew a wrestler, who, having dreamed he had lost his sight, carried the prize in the games celebrated by command of that emperor. He not only bought up all that had been written concerning the explication of dreams, which amounted to many volumes, but likewise spent many years in travelling, in order to contract an acquaintance with the tribe of fortune-tellers: he also carried on an extensive correspondence with all persons of this description in Greece, Italy, and the most populous islands, collecting at the same time all reports of dreams, and the events which are said to have followed them. He despised the reproaches of those supercilious persons, who treat

[1] Biog. Universelle.—Moreri.—Stoever's Life of Linnæus, Sect. II. and Sect. IV.

estate, was born in 1601, educated in grammatical learning in his own country, and in 1618 became a commoner of St. Edmund's hall, in Oxford, where he remained till he had taken his degrees in arts, and had also received holy orders. He then went down again into Shropshire, where, in process of time, he obtained the rectories of Hodnet and Ightfield, which he enjoyed to the breaking out of the civil war. He was a man of much learning and very extensive charity, so that though his income was considerable, yet he laid up very little. It was his custom to clothe annually twelve poor people according to their station, and every Sunday he entertained as many at his table, not only plentifully, but with delicate respect. His loyalty to his prince being as warm as his charity towards his neighbours, he raised and clothed eight troopers for his service, and always preached warmly against rebellion. The parliament having a garrison in the town of Wem, a detachment was sent from thence who plundered him of every thing, besides terrifying him with the cruellest insults. In 1640 he repaired to Oxford, to serve the king in person, and there was created doctor in divinity, and had also the archdeaconry of Coventry given him, on the promotion of Dr. Brownrig to the bishopric of Exeter. His former misfortunes did not hinder Dr. Arnway from being as active afterwards in the king's service, which subjected him to a new train of hardships, his estate being sequestered, and himself imprisoned. At length, after the king's murder, he obtained his liberty, and, like many other loyalists, was compelled by the laws then in being to retire to Holland. While at the Hague, in 1650, he published two little pieces; the first entitled "The Tablet; or, the Moderation of Charles I. the Martyr." In this he endeavours to wipe off all the aspersions that were thrown on that prince's memory by Milton and his associates. The second is called "An Alarm to the Subjects of England," in which he certainly did his utmost to picture the oppressions of the new government in the strongest colours; and in this work he gives some very remarkable anecdotes of himself. His supplies from England failing, and his hopes in that country being also frustrated, he was compelled to accept an offer that was made him of going to Virginia, where, oppressed with grief and cares, he died, in 1653, leaving behind him the character of a pious, upright, and consistent loyalist. The tracts above mentioned were reprinted

in England, 1661, by the care of Mr. William Rider, of Merton College, who married a relation of the author, but this volume is very scarce.[1]

AROMATARI (JOSEPH), a learned Italian physician, was born at Assisi, about the year 1586. His father, who was also a physician of character, spared nothing to give him an education suitable to the profession which he wished him to follow. He began his studies at Perugia, and meant to have completed them at Montpellier, but he was sent to Padua, where he attended the logical, philosophical, and medical classes. Having obtained his doctor's degree in his eighteenth year, he went to Venice and practised physic there for fifty years, during which he refused very advantageous offers from the duke of Mantua, the king of England, and pope Urban VIII. and died there July 16, 1660. He had collected a copious library, particularly rich in manuscripts, and cultivated general literature as well as the sciences connected with his profession, in which last he published only one tract, to be noticed hereafter. His first publication was "Riposte alle considerazion di Alessandro Tassoni, sopra le rime del Petrarca," Padua, 1611, 8vo, to which Tassoni replied under the assumed name of Crescenzio Pepe; "Avvertimenti di Cres. Pepe a Guiseppe degli Aromatari, &c." 1611, 8vo. Aromatari answered this by "Dialoghi di Falcidio Melampodio in riposta agli avvertimenti date sotto nome di Cres. Pepe, &c." Venice, 1613, 8vo. But the work which has procured him most reputation was a letter on the generation of plants, addressed to Bartholomew Nanti, and printed for the first time, prefixed to his (Aromatari's) "Disputatio de rabie contagiosa," Venice, 1625, 4to, Francfort, 1626, 4to, and the Letter was afterwards printed among the "Epistolæ selectæ" of G. Richt, Nuremberg, 1662, 4to. It was also translated into English, and published in the Philosophical Transactions, No. CCXI, and again reprinted with Jungius's works, in 1747, at Cobourg. His opinions on the generation of plants were admired for their ingenuity, and if his health and leisure had permitted, he intended to have prosecuted the subject more minutely.[2]

ARON (PETER). See AARON.

ARPINO (JOSEPH D'), the son of a painter named Cesari at Arpino, was born at Rome in 1560. While yet in

[1] Biog. Britannica.—Ath. Ox. vol. II.
[2] Biog. Universelle.—Manget. Bibl. Script. Med.—Haller.

his 13th year his father placed him with the artists employed by Gregory XIII. in painting the lodges of the Vatican, whom he served in the humble employment of preparing their pallets and colours. But, in this situation he discovered such talents, that the pope gave orders to pay him a golden crown per day so long as he continued to work in the Vatican. Pope Clement VIII. distinguished him by adding new and higher favours to those of Gregory XIII. He made him chevalier of the order of Christ, and appointed him director of St. John de Lateran. In 1600 he followed the cardinal Aldobrandini, who was sent legate on occasion of the marriage of Henry IV. with Mary de Medicis. Caravagio, his enemy and his rival, having attacked him, Arpino refused to fight him because he was not a knight, and in order to remove this obstacle, Caravagio was obliged to go to Malta to be admitted chevalier-servant. Arpino wanted likewise to measure swords with Annibal Carachio, but the latter, with becoming contempt, took a pencil in his hand, and, shewing it to him, said, "With this weapon I defy you." Arpino died at Rome in 1640, at the age of four-score. He was among painters what Marino was among poets, born to dazzle and to seduce, and both met with a public prepared to prefer glitter to reality. He is said to have conducted some of his first pictures from designs of Michel Angelo, but it was less their solidity that made him a favourite, than the facility, the fire, the crash, and the crowds, that filled his compositions. The horses which he drew with great felicity, the decisive touch that marked his faces, pleased all; few but artists could distinguish manner from style, and them his popularity defied. The long course of his practice was distinguished by two methods, in fresco and in oil. The first, rich, vigorous, amene, and animated, has sufficient beauties to balance its faults; it distinguishes, with several altar-pieces, his two first frescos in the Campidoglio, the Birth of Romulus, and the Battle of the Sabines; and with this class might be numbered some of his smaller works, with lights in gold, and exquisitely finished; this method, however, soon gave way to the second, whose real principle was dispatch, free but loose and negligent; in this he less finished than sketched, with numberless other works, the remainder of the frescos in the Campidoglio, forty years after the two first. He reared a numerous school, distinguished by little more than the barefaced

imitation of his faults, and a brother Bernardino Cesari, who was an excellent copyist of the designs of Michel Angelo, but died young. Among painters he is sometimes known by the name of Il Cavalier d'Arpino, and sometimes by that of Josephin. Mr. Fuseli has given the above character of him under that of Cesari. [1]

ARRIAGA (Roderic de), a Spanish Jesuit, was born at Logrona, in Castille, Jan. 17, 1592. He entered into the society Sept. 17, 1606, and taught philosophy with great applause at Valladolid, and divinity at Salamanca. Afterwards, at the instigation of the society, he went to Prague in 1624, where he taught scholastic divinity three years, was prefect general of the studies twenty years, and chancellor of the university for twelve years. He took the degree of doctor in divinity in a very public manner, and gained great reputation. The province of Bohemia deputed him thrice to Rome, to assist there at general congregations of the order, and it appears that he afterwards refused every solicitation to return to Spain. He was highly esteemed by Urban VIII. Innocent X. and the emperor Ferdinand III. He died at Prague, June 17, 1667. His works are, "A course of Philosophy," fol. Antwerp, 1632, and at Lyons, 1669, much enlarged; "A course of Divinity," 8 vols. fol. printed at different periods from 1643 to 1655, at Antwerp. Other works have been attributed to him, but without much authority. By these, however, he appears to have been a man of great learning, with some turn for boldness of inquiry; but, in general, his reasoning is perplexed and obscure, and perhaps the abbé l'Avocat is right in characterising him as one of the most subtle, and most obscure of the scholastic divines. Bayle says he resembles those authors who admirably discover the weakness of any doctrine, but never discover the strong side of it: they are, he adds, like warriors, who bring fire and sword into the enemies' country, but are not able to put their own frontiers into a state of resistance. [2]

ARRIAN, a celebrated historian and philosopher, lived under the emperor Adrian and the two Antonines, in the second century. He was born at Nicomedia in Bithynia, was styled the second Xenophon, and raised to the most

[1] Pilkington's Dict.—Abrege de Vies des Peintres.—Moreri in art. Pin. Joseph.

[2] Gen. Dict.—Moreri.—Antonio Bibl. Hispan.—L'Avocat Dict. Hist.—Biog. Universelle.

considerable dignities of Rome. Tillemont takes him to be the same person with that Flaccus Arrianus, who, being governor of Cappadocia, stopped the incursions of the Alani, and sent an account of his voyage round the Euxine to Adrian. He is also said to have been preceptor to the philosopher and emperor Marcus Antoninus. There are extant four books of his Diatribæ, or Dissertations upon Epictetus, whose disciple he had been; and Photius tells us that he composed likewise twelve books of that philosopher's discourses. We are told by another author, that he wrote the Life and death of Epictetus. The most celebrated of his works is his History, in Greek, of Alexander the Great, in seven books, a performance much esteemed for more accuracy and fidelity than that of Quintus Curtius. Photius mentions also his History of Bithynia, another of the Alani, and a third of the Parthians, in seventeen books, which he brought down to the war carried on by Trajan against them. He gives us likewise an abridgement of Arrian's ten books of the History of the successors of Alexander the Great; and adds, that he wrote an account of the Indies in one book, which is still extant. The work which he first entered upon was his History of Bithynia; but wanting the proper memoirs and materials for it, he suspended the execution of this design till he had published some other things. This history consisted of eight books, and was carried down till the time when Nicomedes resigned Bithynia to the Romans; but there is nothing of it remaining except what is quoted in Photius and Stephanus Byzantinus. Arrian is said to have written several other works: Lucian tells us, that he wrote the life of a robber, whose name was Tiliborus, and when Lucian endeavours to excuse himself for writing the life of Alexander the impostor, he adds, "Let no person accuse me of having employed my labour upon too low and mean a subject, since Arrian, the worthy disciple of Epictetus, who is one of the greatest men amongst the Romans, and who has passed his whole life amongst the muses, condescended to write the Life of Tiliborus." There is likewise, under the name of Arrian, a Periplus of the Red-sea, that is, of the eastern coasts of Africa and Asia, as far as the Indies; but Dr. Vincent thinks it was not his. There is likewise a book of Tactics under his name, the beginning of which is lost; to these is added the order which he gave for the marching of the Roman army against the Alani,

and giving them battle, which may very properly be ascribed to our author, who was engaged in a war against that people.

The best editions of Arrian are, that of Gronovius, Gr. & Lat. Leyden, 1704, fol.; of Raphelius, Gr. & Lat. Amsterdam, 1757, 8vo; and of Schmeider, Leipsic, 1798, 8vo. Schmeider also published the "Indica cum Bonav. Vulcanii interpret. Lat." 8vo. ibid. 1798. Dodwell's "Dissertatio de Arriani Nearcho," in which the authenticity of the voyage of Nearchus is contested, is affixed to this edition of the Indica, in connexion with Dr. Vincent's able refutation of that attack. The expedition was translated into English by Mr. Rook, Lond. 1729, 2 vols. 8vo. illustrated with historical, geographical, and critical notes, with Le Clerc's criticism on Quintus Curtius, and some remarks on Perizonius's vindication of that author. Rook also added the Indica, the division of the empire after Alexander's death, Raderus's tables, and other useful documents.[1]

ARRIGHETTI (PHILIP), a native of Florence, where he was born in 1582, and died in 1662, was appointed by pope Urban VIII. canon of the cathedral. He wrote a great many books, among which are, 1. "The Rhetoric of Aristotle," divided into fifty-six lessons; 2. "A translation of the Poetic" of the same author; 3. "Four Academical discourses," on pleasure, laughter, spirit, and honour. 4. "A life of St. Francis." 5. Some pious writings, particularly a "Treatise on vocal and mental Prayer." His father, Nicholas Arrighetti, died at Florence in 1639, and was a man of learning, and skilled in mathematics. There was also a jesuit of the same name, who published "The theory of Fire," in 1750, 4to; and died at Sienna in 1767.[2]

ARRIGHETTO or ARRIGO (HENRY), a Latin poet of the twelfth century, was born at Settimello near Florence, and for some time was curate of Calanzano. Disturbed by the vexations he met with from certain enemies, he gave up his benefice, and became so poor that he was obliged to subsist on charity; from which circumstance he obtained the surname of *Il Povero*. He painted his dis-

[1] Gen. Dict.—Fabr. Bibl. Græc.—Voss. de Hist. Græc.—Moreri.—Clark's Bibliog. Dict.—Saxii Onomasticon.

[2] Dict. Hist.; and for Nicholas, Biog. Universelle.—Fabroni Vit. Italor. vol. XVI.

grace and his misfortunes in elegiac verse, in a manner so pure and pathetic, that they were prescribed as models at all public schools. They remained in manuscript in various libraries until about a century ago, when three editions of them were published in Italy. The first is that of 1684, 8vo; the second is incorporated in the History of the Poets of the middle ages by Leiser; and the third was printed at Florence in 1730, 4to, with a very elegant translation into Italian, by Dominic Maria Manni.[1]

ARRIGHI (Francis), a native of Corsica, was professor of law at Padua, where he died May 28, 1765. He was remarkably tenacious of his opinions, and carried on a long controversy with some antiquaries relative to the explanation of an ancient epitaph. His principal writings are, "A History," in Latin, "of the war of Cyprus," in seven books; and a "Life of Franciscus Maurocenus."[2]

ARRIGONI (Francis), of Bergamo, was born there Dec. 1, 1610; and died July 28, 1645. He applied himself to the study of the Greek language, and was employed by the cardinal Frederick Boromeo, in decyphering the Greek manuscripts of the Ambrosian library. He wrote some "Eulogies," and "Discourses," which were collected and published at Bergamo in 1636; "The Theatre of Virtue," and other pieces, which are noticed by Vaerini in his history of the writers of Bergamo.[3]

ARRIVABENE (John Francis), of a noble family of Mantua, flourished about the year 1546. Enjoying much intimacy with Possevin and Franco, he imbibed their taste for poetry, and composed "Maritime Eclogues," which were printed with the "Maritime Dialogues" of Botazzo, at Mantua, in 1547. Arrivabene was no less distinguished as a prose writer, and there are many of his letters and essays in Ruffinelli's collection, published at Mantua about the same time.[4]

ARRIVABENE (John Peter), of the same family as the preceding, became bishop of Urbino, where he died in 1504, in the sixty-third year of his age. He had been the scholar of Philelphus, under whom he studied the Greek language with great diligence. He wrote, 1. "Gonzagidos," a Latin poem, in honour of Ludovico, marquis of Mantua, a celebrated general, who died in 1478. 2. "Latin epistles," with those of James Piccolomini, called the car-

[1] Biog. Universelle.—Dict. Hist. [2] Dict. Hist. [3] Ibid.
[4] Ibid.—Biog. Universelle.

dinal of Pavia, printed at Milan in 1506. From his Gonzagidos, first printed by Meuschenius in his collection entitled "Vitæ summorum dignitate et eruditione virorum," vol. III. Cobourg, 1738, it appears that the author had been present at many of the victories and transactions which he there relates.[1]

ARRIVABENE (HYPPOLITO), a descendant of the same family, who died March 22, 1739, practised with great reputation as a physician at Rome. He printed his "Poems" at Modena in 1717, and an academical dissertation, the title of which is, "La vera idea della Medicina," Reggio, 1730, 4to.[2]

ARROWSMITH (JOHN), an English divine and writer, was born at or near Newcastle-upon Tyne, March 29, 1602. He was admitted of St. John's college, in Cambridge, in 1616, and took his first two degrees from thence in 1619 and 1623. In this last year he was chosen fellow of Katherine hall, where he is supposed to have resided some years, probably engaged in the tuition of youth; but in 1631 he married, and removed to Lynn in Norfolk. He continued in this town, very much esteemed, for about ten or twelve years, being first assistant or curate, and afterwards minister in his own right, of St. Nicholas chapel there. He was afterwards called up to assist in the assembly of divines; had a parish in London, and is named with Tuckney, Hill, and others, in the list of Triers, as they were called: i. e. persons appointed to examine and report the integrity and abilities of candidates for the eldership in London, and ministry at large. When Dr. Beale, master of St. John's college, was turned out by the earl of Manchester, Mr. Arrowsmith, who had taken the degree of B. D. from Katherine hall eleven years before, was put into his place; and also into the royal divinity chair, from which the old professor Collins was removed; and after about nine years possession of these honours, to which he added that of a doctor's degree in divinity, in 1649, he was farther promoted, on Dr. Hill's death, to the mastership of Trinity college, with which he kept his professor's place only two years; his health being considerably impaired. He died in Feb. 1658-9.

Dr. Arrowsmith is represented as a learned and able divine, but somewhat stiff and narrow; his natural temper

[1] Biog. Universelle.—Roscoe's Leo.—Mazzuchelli. [2] Dict. Hist.

is said to have been incomparably better than his principles, and all agree that he was a man of a most sweet and engaging disposition. This, says Dr. Salter, appears through all the sourness and severity of his opinions, in his "Tactica Sacra," a book written in a clear style, and with a lively fancy; in which is displayed at once much weakness and stiffness, but withal great reading; and a very amiable candour towards the persons and characters of those, from whom he found himself obliged to differ. This book he dedicated to the fellows and students of his college, and published it in 1657, to supply the place of his sermons, which his ill health would not permit him to preach in the chapel. He also printed three sermons; and in 1659 his friends, Horton and Dillingham, masters of Queen's and Emanuel colleges, published a collection of his theological aphorisms in quarto, with the title of "Armilla Catechetica." Dr. Whichcote, in one of his letters, speaks of him with high respect, although he had no agreement with him in his principles, which were Calvinistic. Mr. Cole praises him for being remote from the latitudinarian principles of modern times.[1]

ARSENIUS, bishop of Constantinople, was called to the metropolitan see, from a private monastic life, in 1255, by the emperor Theodore Lascaris; who, a little before his death, constituted him one of the guardians of his son John, an infant in the sixth year of his age. Arsenius was renowned for piety and simplicity; but these afforded no security against the ambition and perfidy of the age. Michael Palæologus usurped the sovereignty; and Arsenius at length, with reluctance, overpowered by the influence of the nobility, consented to place the diadem on his head, with this express condition, that he should resign the empire to the royal infant when he came to maturity. But after he had made this concession, he found his pupil treated with great disregard, and, probably repenting of what he had done, he retired from his see to a monastery. Sometime after, by a sudden revolution, Palæologus recovered Constantinople from the Latins; and amidst his successes, found it necessary to his reputation to recall the bishop, and he accordingly fixed him in the metropolitan see; such was the ascendancy of Arsenius's character.

[1] Dr. Salter's Preface to Whichcote's Letters appended to Dr. W's Aphorisms, 1753.—Neal's Hist. of the Puritans, vol. II.—Cole's MS Athenæ Cantab. in Brit. Mus.

Palæologus, however, still dreaded the youth, whom he had so deeply injured; and, to prevent him from recovering his throne, he had recourse to the barbarous policy of putting out his eyes. Arsenius hearing this, excommunicated the emperor, who then exhibited some appearance of repentance. But the bishop refused to admit him into the church, and Palæologus meanly accused him of certain crimes before an assembly, over which he had absolute sway. Arsenius was accordingly condemned, and banished to a small island of the Propontis. Conscious of his integrity, he bore his sufferings with serenity; and requesting that an account might be taken of the treasures of the church, he shewed that three pieces of gold, which he had earned by transcribing psalms, were the whole of his property. The emperor, after all this, solicited him to repeal his ecclesiastical censures, but he persisted in his refusal; and, it is supposed, died in his obscure retreat. Gibbon, with his usual suspicions respecting the piety and virtue of an ecclesiastic, endeavours to lessen the character of this patriarch.[1]

ARSENIUS, archbishop of Monembasia, or Malvasia in the Morea, was a learned philologist of the fifteenth century. He was the particular friend of pope Paul III. and wrote to him some very elegant letters. He submitted also to the Romish church, which gave so much offence to the heads of the Greek church, that they excommunicated him. There are of his extant, a "Collection of Apophthegms," printed at Rome, in Greek; and another "Collection of Scholia on seven of the tragedies of Euripides," printed at Venice in 1518, 8vo; Basil, 1544; and again at Venice in 1533. His collection of Apophthegms, or "Præclara dicta Philosophorum," has no date of year. The time of his death is uncertain, but he was alive in 1535.[2]

ARSILLI (FRANCIS), a celebrated poet and physician, flourished in the beginning of the sixteenth century, under the pontificates of Leo X. and Clement VII. He was a native of Sinigaglia, and after having studied at Padua, practised medicine at Rome; but, according to the eloge of his friend Paul Jovius, seldom passed a day without producing some poetical composition. He either possessed, or affected that independence of mind which does not ac-

[1] Cave.—Du Pin.—Milner's Church Hist. vol. IV. p. 16.
[2] Gen. Dict.—Hodius de Græcis illust.—Fabr. Bibl. Græc.—Saxii Onomast.

cord with the pliant manners of a court; and avoided the patronage of the great, while he complains of their neglect. He died in the 66th year of his age, at Sinigaglia, 1540. He wrote a poem in Latin verse, "De poetis Urbanis," addressed to Paul Jovius; in which he celebrates the names, and characterises the works, of a great number of Latin poets resident at Rome in the time of Leo X. It was first printed in the Coryciana, Rome, 1524, 4to; and reprinted by Tiraboschi, who obtained a more complete copy in the hand-writing of the author, with the addition of many other names. It has also been reprinted by Mr. Roscoe, in his life of Leo, who is of opinion that his complaint of the neglect of poets in the time of that pontiff was unjust. [1]

ARTALIS, or ARTALE (JOSEPH), an Italian poet, was born at Mazzareno in Sicily, 1628, and had an early passion for poetry, and a strong inclination for arms. He finished his studies at 15 years of age, about which time he fought a duel, in which he mortally wounded his adversary. He saved himself by taking shelter in a church; and it was owing to this accident that he afterwards applied himself to the study of philosophy. His parents being dead, and himself much embarrassed in his circumstances, he resolved to quit his country, and seek his fortune elsewhere. He accordingly went to Candia, at the time when that city was besieged by the Turks, and displayed there so much bravery, that he obtained the honour of knighthood in the military order of St. George. When he was upon his return for Italy, he was often obliged to draw his sword, and was sometimes wounded in these rencounters; but his superior skill generally gave him the advantage. He rendered himself so formidable even in Germany, that they used to style him Chevalier de Sang. Ernest duke of Brunswic and Lunenburg appointed him captain of his guards, but no appointment could detach him from the Muses. He was member of several academies in Italy, and became highly in favour with many princes, especially the emperor Leopold. He died Feb. 11, 1679, at Naples, where he was interred in the church of the Dominicans, with great magnificence: the academy Degl' Intricati attended his funeral, and Vincent Antonio Capoci made his funeral oration. His works

are, 1. "Dell' Encyclopedia poetica," 2 parts, 1658, 1679, 12mo; and a third, Naples, same year. 2. "La Pasife," a musical drama, Venice, 1661, 12mo. 3. "La Bellezza atterrata, elegia," Naples, 1646; Venice, 1661, 12mo.[1]

ARTAUD (PETER JOSEPH), born at Bonieux in the comtat-Venaissin, went to Paris in 1706, when very young, and filled in a distinguished manner the several chairs of that capital. He was afterwards made curate of S. Mery; in which preferment he instructed his flock by his discourses, and edified it by his example. He was appointed bishop of Cavaillon in 1756, and died in 1760, aged 54; leaving behind him the reputation of an exemplary prelate and an amiable man. His works are: 1. "Panegyric on S. Louis," 1754, 4to. 2. "Discourse on Marriage;" on occasion of the birth of the duc de Bourgogne, 1757, 4to. 3. Several Charges, and Pastoral Letters. In all his writings a solid and Christian eloquence prevails, and his sermons, which have not been printed, are said to have been models of a familiar and persuasive style.[2]

ARTEAGA (STEPHEN), a learned writer on music and poetry, was a Spanish Jesuit, and very young when that order was suppressed in Spain. He then went to Italy, and lived a considerable time at Bologna, in the house of cardinal Albergati. He afterwards accompanied his friend the chevalier Azara, the Spanish ambassador, to Paris; and died in his house Oct. 30, 1799. His first publication was a treatise on "Ideal Beauty," in Spanish; but that which has contributed most to his fame, was his "Revoluzioni del teatro musicale Italiano, dalla sua origine, fino al presente," Venice, 1785, 3 vols. 8vo. This is the second edition, but the only complete one; the first consisting of only one volume, printed at Bologna, 1783; and now entirely changed and augmented. An excellent analysis and criticism on this work, from the pen of a veteran scholar in the musical art, appeared in the Monthly Review, vols. LXXVII. and LXXIX. He left also some learned dissertations on Greek and Latin poetry, and an elaborate work on rhythm, which he intended to have printed at Parma, at the Bodoni press; these manuscripts appear to have been confided to Grainville, who died soon after.[3]

ARTEDI (PETER), a Swedish physician and naturalist, the friend and contemporary of Linnæus, was born in

[1] Moreri.—Dict. Hist. Amsterdam, 1740.—Life of Artale by Caballone.
[2] Dict. Hist.—Biog. Universelle. [3] Ibid.

the foretellers of events as cheats, impostors, and jugglers, and frequented much the company of those diviners for several years. He was the more assiduous in his study and search after the interpretation of dreams, being moved thereto, as he fancied, by the advice, or, in some measure, by the command of Apollo. The work which he wrote on dreams consists of five books; the three first were dedicated to one Cassius Maximus, and the two last to his son, whom he took a good deal of pains to instruct in the nature and interpretation of dreams. The work was first printed in Greek, at Venice, 1518, 8vo; and Regaltius published an edition at Paris, Greek and Latin, in 1603, 4to, and added some notes. Artemidorus wrote also a treatise upon Auguries, and another upon Chiromancy, but they are not extant. Contemptible as his work is, it contains some curious particulars respecting ancient rites and customs. Bayle remarks, what may indeed be said of all works of the kind, that there is not one dream which Artemidorus has explained in a particular manner, but what will admit of a very different explication, and this with the same degree of probability, and founded upon as reasonable principles as those upon which Artemidorus proceeds.[1]

ARTEMIDORUS, an ancient geographer, who lived about 100 years B.C. wrote a "Description of the Earth," which is often mentioned by Strabo and Pliny; and the only fragments remaining are inserted in the first vol. of Hudson's Minor Greek Geographers, Oxford, 1703.[2]

ARTEPHIUS, a hermetic philosopher, lived about 1130. He wrote 1. "Clavis majoris sapientiæ," printed in the Chemical Theatre, Francfort, 1614, 8vo; Strasburgh, 1699, and afterwards translated into French. 2. "Liber secretus." 3. "De characteribus planetarum, cantu et motibus avium, rerum præteritarum et futurarum, lapideque philosophico." 4. "De vita propaganda," a work, of the merit of which we may judge from being gravely told that he wrote it at the age of 1025 years. 5. "Speculum speculorum." Artephius' treatise on the philosopher's stone, was translated into French by Peter Arnauld, and printed with those of Synesius and Flamel, Paris, 1612, 1659, and 1682, 4to, no inconsiderable proof of the attention bestowed on that delusion.[3]

[1] Gen. Dict.—Voss. de Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomasticon.
[2] Ibid. [3] Biog. Universelle.

ARTHUR (Archibald), professor of moral philosophy in the university of Glasgow, the eldest son of Andrew Arthur, a farmer, was born at Abbots-Inch, in the shire of Renfrew, Sept. 6, 1744. After being educated in the elements of knowledge and piety by his parents, he was, at the age of eight, placed at the grammar-school of Paisley, where he was taught Latin. In his thirteenth or fourteenth year, he was removed to the university of Glasgow, where his uncommon proficiency was soon noticed and encouraged by his teachers, who discerned a brilliancy of genius and strength of understanding which were concealed from more superficial observers by an almost invincible bashfulness, and hesitation in his speech, from which he never was altogether free. After having gone through the usual course of classical studies with increasing reputation, he determined on the clerical profession, and with that view attended the philosophical and theological lectures. Such was the intenseness of his application, and the vigour of his intellect, that, we are told, long before his nomination to an academical chair, there were few or no departments, whether literary, philosophical, or theological, with the exception of the medical school only, in which he could not have been an eminent teacher. On one occasion, during the necessary absence of the professor of Church History, he lectured for a whole session of college in that department, highly to the satisfaction and improvement of his hearers, which many of them acknowledged at a distant period when their own researches rendered such an opinion valuable. He was also, during the period of his academical studies, employed as private tutor in some families of rank. In October 1767, after the usual trials, according to the forms of the church of Scotland, he was licensed to be a preacher, although not without some opposition, owing to his reluctance to embrace the creed of that church in its full extent. Soon after he was appointed chaplain to the university of Glasgow, and assistant to the rev. Dr. Craig, one of the clergy of Glasgow. About the same time he was appointed librarian to the university, in which office he compiled the catalogue of that library on the model of that of the Advocates' library in Edinburgh. In 1780 he was appointed assistant and successor to the learned and venerable Dr. Reid, professor of moral philosophy, and delivered a course of lectures, of the merit of

which a judgment may be formed from the parts now published. In sentiments he nearly coincided with his colleague and predecessor. He taught this class for fifteen years, as assistant to Dr. Reid, who died in 1796, when he succeeded as professor, but held this situation for only one session. A dropsical disorder appeared in his habit soon after the commencement of 1797, and proved fatal, June 14 of that year. In 1803, professor Richardson, of the same university, published some part of Mr. Arthur's lectures, under the title of "Discourses on Theological and Literary Subjects," 8vo, with an elegant sketch of his life and character, from which the above particulars have been borrowed. These discourses amply justify the eulogium Mr. Richardson has pronounced on him, as a man of just taste, and correct in his moral and religious principles, nor were his talents and temper less admired in private life. [1]

ARTIGNI (ANTHONY GACHET D'), canon of the cathedral church at Vienna, was born in that metropolis, the 9th of March 1704. He shewed an early inclination for literature and bibliographical inquiries, and wrote some verses, which he afterwards judiciously suppressed. His first publication, in 1739, was a piece entitled "Relation d'une assemblee tenue au bas de Parnasse, pour la reforme des Belles Lettres," 12mo. Mr. Sabathier, with more spleen than reason, observes that the place for this assembly was very happily chosen. But Artigni is more advantageously known by his "Memoires d'histoire, de critique & de litterature," Paris, 1749, & seqq. 7 vols. 12mo. Though this book is a compilation, it sufficiently proves him to have been endowed with the spirit of disquisition and criticism. It is, however, necessary to mention that the most interesting articles are taken from the manuscript history of the French poets by the late abbé Brun, dean of S. Agricola at Avignon. This history existed in MS. in the library belonging to the seminary of S. Sulpice de Lyon, where the abbé le Clerc, the friend of abbé Brun, had lived a long time; and it was by means of some member of the seminary that the abbé d'Artigni procured it. Before his death he was employed on an abridgement of the Universal History, part of which was found among his manuscripts. He died at Vienna the 6th of May 1768,

[1] Discourses, &c. ubi supra.—Woodhouselee's Life of Lord Kames.

in his 65th year. He was of a polite, obliging, and cheerful temper; and his conversation was rendered highly agreeable by the great number of anecdotes and pleasant stories with which his memory was stored.[1]

ARTOIS (JEAN VAN), an eminent landscape painter, was born at Brussels in 1613, and having been carefully instructed in the art of painting by Wildens (as some authors imagine), he perfected himself by a studious observation of nature. His landscapes have an agreeable solemnity, by the disposition of his trees, and the breaking of his grounds; the distances are well observed, and die away perspectively, with a bluish distance of remote hills; and his figures are properly and very judiciously placed. His pencil is soft, his touch light and free, particularly in the leafing of his trees; and there is generally a pleasing harmony in the whole. It is said that Teniers either painted or retouched the figures of his landscapes. He is remarkable for always ornamenting the stems of his trees with moss, ivy, or other plants, the extremities of which are often loosely hanging down. His pictures are coloured with a force resembling those of Titian, except that sometimes they are a little too dark. Mechlin, Brussels, Ghent, and the gallery of Dusseldorp, were ornamented with many of his pictures. In the course of his practice, he acquired a good fortune, but is said to have dissipated it by giving entertainments to persons of rank. He died in 1665, aged fifty-two.[2]

ARTUSI (GIOMARIA, or JOHN MARIA), a musical critic, who flourished in the sixteenth century, was a native of Bologna, and a canon-regular of the congregation del Salvatore. Though he is ranked only among the minor writers on music, yet if his merit and importance are estimated by the celebrity and size of his volumes, he certainly deserves the attention of students and collectors of musical tracts. In his "Arte del Contrappunto ridòtta in tavole," published at Venice, in 1586, he has admirably analyzed and compressed the voluminous and diffused works of Zarlino and other anterior writers on musical composition, into a compendium, in a manner almost as clear and geometrical as M. d'Alembert has abridged the theoretical works of Rameau. In 1589, he published a second part of his "Arte del Contrappunto," which is a

[1] Biog. Universelle.—Dict. Hist. [2] Ibid.—Pilkington's Dict.

useful and excellent supplement to his former compendium. And in 1600, and 1603, this intelligent writer published at Venice, the first and second part of another work, "Delle Imperfettioni della moderna musica," in which he gives a curious account of the state of instrumental music in his time, and strongly inveighs against the innovations then attempted by Monteverde. The time of Artusi's decease is not known.[1]

ARVIEUX (Laurence d'), a French eastern scholar and traveller, was born at Marseilles in 1635, of a family originally from Tuscany, and from his infancy discovered an uncommon aptitude for learning languages, and a strong passion for travelling. In 1653 he accompanied his father, who was appointed consul at Saida, and resided for twelve years in the different ports of the Levant, where he learned the Persian, Hebrew, Arabic, and Syriac languages. After his return to France, he was, in 1668, sent to Tunis, to negociate a treaty with the Dey, and was the means of delivering three hundred and eighty French slaves, who wished to show their gratitude by making up a purse of 600 pistoles, which he refused to accept. In 1672, he was sent to Constantinople, where he had a principal hand in concluding a treaty with Mahomet IV. and succeeded chiefly by the facility with which he spoke the Turkish language, and which strongly recommended him to the confidence of the grand visier. M. Turenne had also requested him to obtain information respecting the opinions of the Greeks on the eucharist, which he found to be the same with that of the Latins. On his return, he was made a knight of St. Lazarus, and received a pension of 1000 livres. The knowledge he had now so often displayed in the affairs of the Levant, induced the court to send him as consul to Algiers, and afterwards to Aleppo. Pope Innocent XI. in consideration of the services he had rendered to religion, made him an offer of the bishopric of Babylon, which he refused, but agreeably to the pope's permission, named father Pidou for that office, which the Pope confirmed. During the latter part of his life, the chevalier d'Arvieux lived in retirement at Marseilles, devoting his time to the study of the sacred scriptures, which he read in the originals. He died in that city, Oct. 3, 1702. He had written the history of a voyage made by order of

[1] Burney's Hist. of Music, vol. III.—Biog. Universelle.

Louis XIV. to the grand Emir, the chief of the Arabian princes, and a treatise on the manners and customs of the Arabians, both published by M. de la Roque, Paris, 1717, 12mo. His "Memoires" were published by father Labat, Paris, 1735, 6 vols. 12mo. This work was attacked in "Lettres critiques de Hadji-Mehemet-Effendi," Paris, 1735, 12mo, supposed to have been written under this name by M. Petis de la Croix.[1]

ARUM (DOMINIC VAN), or ARUMŒUS, a nobleman of Friesland, was born at Leuwarden in 1579, and studied law at Franeker, Oxford, and Rostock. In 1599 he went to Jena, where, in 1605, he was appointed professor of law, and where he died Feb. 24, 1637. He is esteemed one of the most able writers on the German law, and one of the first who reduced it to a regular system. His principal works are: 1. "Discursus academici de jure publico," Jena, 1617—23, 5 vols. 4to. 2. "Discursus academici ad auream bullam Caroli IV." ib. 1617, 4to. 3. "Commentaria de comitiis Roman. German. imp." ib. 1630, 4to.[2]

ARUNDEL (THOMAS), archbishop of Canterbury in the reigns of Richard II. Henry IV. and Henry V. was the second son of Robert Fitz-Alan, earl of Arundel and Warren, and brother of Richard earl of Arundel, who was afterwards beheaded. He was but twenty-two years of age when, from being archdeacon of Taunton, he was promoted to the bishopric of Ely, by the pope's provision, and consecrated April 9, 1374, at Otteford. He was a considerable benefactor to the church and palace of that see. He almost rebuilt the episcopal palace in Holborn, and, among other donations, he presented the cathedral with a very curious table of massy gold, enriched with precious stones; which had been given to prince Edward by the king of Spain, and sold by the latter to bishop Arundel for three hundred marks. In the year 1386, the tenth of Richard II. he was made lord high chancellor of England; but resigned it in 1389; was again appointed in 1391, and resigned it finally, upon his advancement to the see of Canterbury. After he had sat about fourteen years in the see of Ely, he was translated to the archbishopric of York, April 3, 1388, where he expended a very large

[1] Moreri.—Biog. Universelle.—Saxii Onomast.
[2] Foppen Bibl. Belg.—Biog. Universelle.

sum of money in building a palace for the archbishops, and, besides other rich ornaments, gave to the church several pieces of silver-gilt plate. In 1393, being then chancellor, he removed the courts of justice from London to York; and, as a precedent for this unpopular step, he alledged the example of archbishop Corbridge, eighty years before. The see of Canterbury being vacant by the death of Dr. William Courtney, archbishop Arundel was translated thither, January 1396. The crosier was delivered into his hands by Henry Chellenden, prior of Canterbury, in the presence of the king, and a great number of the nobility, and on the 19th of February 1397, he was enthroned with great pomp at Canterbury, the first instance of the translation of an archbishop of York to the see of Canterbury. Soon after he had a contest with the university of Oxford about the right of visitation, which was determined by King Richard, to whom the decision was referred, in favour of the archbishop. At his visitation in London, he revived an old constitution, first set on foot by Simon Niger, bishop of London, by which the inhabitants of the respective parishes were obliged to pay to their rector one halfpenny in the pound out of the rent of their houses. In the second year of his translation, a parliament was held at London, in which the commons, with the king's leave, impeached the archbishop, together with his brother the earl of Arundel, and the duke of Gloucester, of high-treason, for compelling the king, in the tenth year of his reign, to grant them a commission to govern the kingdom. The archbishop was sentenced to be banished, and had forty days allowed him to prepare for his exile, within which time he was to depart the kingdom on pain of death. Upon this he retired first into France, and then to Rome, where pope Boniface IX. gave him a very friendly reception, and wrote a letter to king Richard, desiring him to receive the archbishop again into favour. But not meeting with success, his holiness resolved to interpose his authority in favour of Arundel. Accordingly he nominated him to the archbishopric of St. Andrews, and declared his intention of giving him several other preferments in England, by way of provision. The king, upon this, wrote an expostulatory letter to the pope, which induced him not only to withhold the intended favours from Arundel, but likewise, at the king's request, to promote Roger Walden dean of York and lord treasurer

of England, to the see of Canterbury. That prelate, however, was soon obliged to quit his new dignity; for, next year, Arundel returned into England with the duke of Lancaster, afterwards king Henry IV. upon whose accession to the throne, the pope revoked the bull granted to Walden, and restored Arundel; and among the articles of misgovernment brought against king Richard, one was his usage and banishment of this prelate. The throne being vacant by Richard's resignation, and the duke of Lancaster's title being allowed in parliament, Arundel had the honour to crown the new king; and, at the coronation-dinner, sat at his right hand; the archbishop of York being placed at his left. In the first year of king Henry's reign, Arundel summoned a synod, which sat at St. Paul's. Harpsfield, and the councils from him, have mistaken this synod for one held during the vacancy of the see. He also by his courage and resolution, preserved several of the bishops, who were in king Henry's army, from being plundered of their equipages and money. The next year, the commons having moved, that the revenues of the church might be applied to the service of the public, Arundel opposed the motion so vigorously, that the king and lords promised him, the church should never be plundered in their time. After this, he visited the university of Cambridge, where he made several statutes, suppressed several bad customs, and punished the students for their misbehaviour. And, when the visitation was ended, at the request of the university, he reserved all those matters and causes, which had been laid before him, to his own cognizance and jurisdiction. In the year 1408, Arundel began to exert himself with vigour against the Lollards or Wickliffites. To this end, he summoned the bishops and clergy at Oxford, to check the progress of this new sect, and prevent that university's being farther tinctured with their opinions. But the doctrines of Wickliff still gaining ground, the archbishop resolved to visit the university, attended by the earl of Arundel, his nephew, and a splendid retinue. When he came near the town, he was met by the principal members of the university, who told him, that, if he came only to see the town, he was very welcome, but if he came in the character of a visitor, they refused to acknowledge his jurisdiction. The archbishop, resenting this treatment, left Oxford in a day or two, and wrote to the king on account of his disappointment. After

a warm contest between the university and the archbishop, both parties agreed to refer the dispute to the king's decision; who, governing himself by the example of his predecessors, gave sentence in favour of the archbishop. Soon after this controversy was ended, a convocation being held at St. Paul's in London, the bishops and clergy complained of the growth of Wicklevitism at Oxford, and pressed the archbishop to visit that university. He accordingly wrote to the chancellor and others, giving them notice, that he intended to hold a visitation in St. Mary's church. His delegates for this purpose were sent down soon after, and admitted by the university, who, to make some satisfaction for their backwardness in censuring Wickliff's opinions, wrote to the archbishop, and asked his pardon: after which they appointed a committee of twelve persons, to examine heretical books, particularly those of Wickliff. These inquisitors into heretical pravity, having censured some conclusions extracted out of Wickliff's books, sent an account of their proceedings to the archbishop, who confirmed their censures, and sent an authority in writing to some eminent members of the university, empowering them to inquire into persons suspected of heterodoxy, and oblige them to declare their opinions. These rigorous proceedings made Arundel extremely hated by the Wickliffites, and certainly form the deepest stain on his character. However he went on with the prosecution, and not only solicited the pope to condemn the abovementioned conclusions, but desired likewise a bull for the digging up Wickliff's bones. The pope granted the first of these requests, but refused the other, not thinking it any useful part of discipline to disturb the ashes of the dead. Arundel's warm zeal for suppressing the Lollards, or Wickliffites, carried him to several unjustifiable severities against the heads of that sect, particularly against sir John Oldcastle, lord Cobham; and induced him to procure a synodical constitution, which forbad the translation of the scriptures into the vulgar tongue. This prelate died at Canterbury, after having sat seventeen years, the 20th of February, 1413. The Lollards of those times asserted the immediate hand of heaven in the manner of his death. He died of an inflammation in his throat, and it is said that he was struck with this disease, as he was pronouncing sentence of excommunication and condemnation on the lord Cobham; and

from that time, notwithstanding all the assistance of medicine, he could swallow neither meat nor drink, and was starved to death. The Lollards imputed this lamentable end to the just judgment of God upon him, both for his severity towards that sect, and forbidding the scriptures to be translated into English; and bishop Godwin seems to lean to the same opinion. He was buried in the cathedral of Canterbury, near the west end, under a monument erected by himself in his life-time. He was a considerable benefactor to that church, having built the Lanthorn Tower, and great part of the Nave; and he gave a ring of five bells, called from him "Arundel's Ring," several rich vestments, a mitre enchased with jewels, a silver gilt crosier, a golden chalice for the high altar, and another to be used only on St. Thomas Becket's day. He bestowed also the church of Godmersham, out of the income of which, he ordered six shillings and eight pence to be given annually to every monk of the convent, on the aforesaid festival. Lastly, he gave several valuable books, particularly two Missals, and a collection in one volume of St. Gregory's works, with *anathema* to any person who should remove it out of the church. He appears to have possessed a great natural capacity, and was a splendid benefactor to many of our ecclesiastical structures. As a politician, he took a very active share in the principal measures of very turbulent times, and it is perhaps now difficult to appreciate his character in any other particulars than what are most prominent, his zeal for the catholic religion, and his munificence in the various offices he held.[1]

ARUNDEL. See HOWARD.

ARZACHEL (ABRAHAM), or EIZARAKEL, a native of Toledo, in the twelfth century, was one of the most celebrated astronomers who appeared after the time of the Greeks, and before the revival of learning. He wrote a treatise on the "obliquity of the Zodiac," which he fixed, for his time, at 23° 34′, and determined the apogee of the sun by four hundred and two observations. The famous Alphonsine Tables, published by order of Alphonsus, king of Castille, were partly taken from the works of Arzachel. Few particulars are known of the personal history of this

[1] Biog. Brit.—Some corrections and additions to that account are given in Bentham's History of Ely.

astronomer, unless that he was of the Jewish persuasion. Montucla says that his tables are preserved in several libraries, in manuscript, with an introduction which explains their use.[1]

ASAPH (St.), who gave his name to the episcopal see of St. Asaph in Wales, was descended of a good family in North Wales, and became a monk in the convent of Llanelvy, over which Kentigern the Scotch bishop of that place presided. That prelate, being recalled to his own country, resigned his convent and cathedral to Asaph, who demeaned himself with such sanctity, that after his death Llanelvy lost its name, and took that of the saint. St. Asaph flourished about the year 590, under Carentius, king of the Britons. He wrote the ordinances of his church, the life of his master Kentigern, and some other pieces. The time of his death is not certainly known. After his death the see of St. Asaph continued vacant 500 years.[2]

ASCH (George Thomas Baron d'), an eminent Russian physician, counsellor of state, and member of many academies, was born at Petersburgh of German parents, in 1729, and died in that city in 1807. He studied in the university of Gottingen, under Haller, and his reputation is in a great measure owing to the respect he preserved for that celebrated school, and to the princely contributions he made to it. His fortune enabled him to make vast collections during his various travels, a part of which he regularly sent every year to Gottingen. In particular he enriched the library with a complete collection of Russian writers, a beautiful Koran, Turkish manuscripts, and many other curious articles; and he added to the museum a great number of valuable articles collected throughout the Russian empire, curious habits, armour, instruments, minerals, medals, &c. He was also a liberal contributor to Blumenbach's collection. As a writer, he had a principal part in the Russian Pharmacopœia, Petersburgh, 1778, 4to, and wrote many essays, in Latin and German, on different subjects of physiology and medicine, of which a list may be seen in the "Gelehrtes Deutschland" of M. Meusel, fourth edition, vol. I. p. 98. What he published on the plague has been highly valued by practitioners, and there are two curious papers by him in No. 171 and 176 of our Philosophical Transactions.

[1] Moreri.—Biog. Universelle. [2] Biog. Brit.

His memory was honoured by Heyne with an elegant eulogium, "De Obitu Bar. de Asch, ad vivos amantissimos J. Fr. Blumenbach, et J. D. Reuss," 4to.[1]

ASCHAM (ROGER), an illustrious English scholar, was born at Kirby-Wiske, near North-Allerton, in Yorkshire, about the year 1515. His father, John Ascham, was of moderate fortune, but a man of understanding and probity, and steward to the noble family of Scroop; his mother's name was Margaret, descended of a genteel family, and allied to several persons of great distinction; but her maiden name is not recorded. Besides this, they had two other sons, Thomas and Anthony, and several daughters; and it has been remarked as somewhat singular, that after living together forty-seven years in the greatest harmony, and with the most cordial affection, the father and mother died the same day, and almost in the same hour. Roger, some time before his father's death, was adopted into the family of sir Anthony Wingfield, and studied with his two sons under the care of Mr. Bond. The brightness of his genius, and his great affection for learning, very early discovered themselves, by his eagerly reading all the English books which came to his hands. This propensity for study was encouraged by his generous benefactor, who, when he had attained the elements of the learned languages, sent him, about 1530, to St. John's college in Cambridge, at that time one of the most flourishing in the university.

"Ascham entered Cambridge," says Dr. Johnson, "at a time when the last great revolution of the intellectual world was filling every academical mind with ardour or anxiety. The destruction of the Constantinopolitan empire had driven the Greeks, with their language, into the interior parts of Europe, the art of printing had made the books easily attainable, and Greek now began to be taught in England. The doctrines of Luther had already filled all the nations of the Romish communion with controversy and dissention. New studies of literature, and new tenets of religion, found employment for all who were desirous of truth, or ambitious of fame. Learning was, at that time, prosecuted with that eagerness and perseverance, which, in this age of indifference and dissipation, it is not easy to conceive. To teach or to learn, was at once the business and the pleasure of academical life; and an emulation of

[1] Biog. Universelle.—Dict. Historique.

study was raised by Cheke and Smith, to which even the present age, perhaps, owes many advantages, without remembering or knowing its benefactors."

The master of St. John's college at this time, Nicholas Medcalf, was a great encourager of learning, and his tutor, Mr. Hugh Fitzherbert, had not only much knowledge, but also a graceful and insinuating method of imparting it to his pupils. To a genius naturally prone to learning, Mr. Ascham added a spirit of emulation, which induced him to study so hard, that, while a mere boy, he made a great progress in polite learning, and became exceedingly distinguished amongst the most eminent wits in the university. He took his degree of B. A. on the twenty-eighth of February, 1534, when eighteen years of age; and on the twenty-third of March following, was elected fellow of his college by the interest of the master, though Mr. Ascham's propensity to the reformed religion had made it difficult for Dr. Medcalf, who, according to Ascham's account, was a man of uncommon liberality, to carry his good intention into act. These honours served only to excite him to still greater vigilance in his studies, particularly in that of the Greek tongue, wherein he attained an excellency peculiar to himself, and read therein, both publicly for the university, and privately in his college, with universal applause. At the commencement held after the feast of St. Peter and St. Paul, in 1536, he was inaugurated M. A. being then twenty-one years old. By this time many of his pupils came to be taken notice of for their extraordinary proficiency, and William Grindall, one of them, at the recommendation of Mr. Ascham, was chosen by sir John Cheke, to be tutor to the lady Elizabeth. As he did not accept this honour himself, he probably was delighted with an academical life, and was not very desirous of changing it for one at court. His affection for his friends, though it filled him with a deep concern for their interests, and a tender regard for their persons, yet could not induce him to give up his understanding, especially in points of learning. For this reason he did not assent to the new pronunciation of the Greek, which his intimate friend, sir John Cheke, laboured, by his authority, to introduce throughout the university; yet when he had thoroughly examined, he came over to his opinion, and defended the new pronunciation with that zeal and vivacity which gave a peculiar liveliness to all his writings. In July 1542, he supplicated

the university of Oxford to be incorporated M. A. but it is doubtful whether this was granted. To divert him after the fatigue of severer studies, he addicted himself to archery, which innocent amusement drew upon him the censure of some persons, against whose opinion he wrote a small treatise, entitled "Toxophilus," published in 1544, and dedicated to king Henry VIII. then about to undertake his expedition against Boulogne. This work was very kindly received; and the king, at the recommendation of sir William Paget, was pleased to settle a pension of ten pounds (now probably in value one hundred) upon him, which, after that prince's death, was for some time discontinued, but at length restored to him, during pleasure, by Edward VI. and confirmed by queen Mary, with an additional ten pounds per annum. Among other accomplishments he was remarkable for writing a very fine hand, and taught that art to prince Edward, the lady Elizabeth, the two brothers Henry and Charles, dukes of Suffolk, and several other persons of distinction, and for many years wrote all the letters of the university to the king, and to the great men at court. The same year that he published his book he was chosen university-orator, in the room of Mr. John Cheke, an office which gratified his passion for an academical life, and afforded him frequent opportunities of displaying his superior eloquence in the Latin and Greek tongues. In 1548, on the death of his pupil, Mr. Grindal, he was sent for to court, in order to instruct the lady Elizabeth in the knowledge of the learned languages, which duty he discharged for two years, with great reputation to himself, and with much satisfaction to his illustrious pupil. For some time he enjoyed as great comfort at court as he had done at college; but at length, on account of some ill-judged and ill-founded whispers, Mr. Ascham took such a distaste at some in the lady Elizabeth's family, that he left her a little abruptly, which he afterwards heartily repented, and took great and not unsuccessful pains, to be restored to her good graces. On his returning to the university, he resumed his studies, and the discharge of his office of public orator, his circumstances being at this time tolerably easy, by considerable assistance from lovers of learning, and a small pension allowed him by king Edward, and another by archbishop Lee. In the summer of 1550, he went into Yorkshire to visit his family and relations, but was recalled to court in order to attend sir Richard Morysine,

then going ambassador to the emperor Charles V. In his journey to London he visited the lady Jane Gray, at her father's house at Broadgate in Leicestershire, with whom he had been well acquainted at court, and for whom he had already a very high esteem. In September following, he embarked with sir R. Morysine for Germany, where he remained three years, during which he left nothing omitted which might serve to perfect his knowledge of men as well as books. As he travelled with an ambassador, he thought it became him to make politics some part of his study, and how well he succeeded appears from a short but very curious tract which he wrote, concerning Germany, and of the affairs of Charles V. He was also of great use to the ambassador, not only in the management of his public concerns, but as the companion of his private studies, which were for the most part in the Greek language. He read Herodotus, Sophocles, Euripides, and Demosthenes, three days in a week; the other three he copied the letters which the ambassador sent to England. While thus employed, his friends in England, particularly sir William Cecil, procured for him the post of Latin secretary to king Edward. But this he did not enjoy long, being recalled on account of the king's death, on which occasion he lost all his places, together with his pension, and all expectation of obtaining any farther favours at court. In this situation he was at first hopeless, and retired to the university to indulge his melancholy. But the prospect quickly became more promising. His friend the lord Paget mentioned him to Stephen Gardiner bishop of Winchester, lord high chancellor, who very frankly received him into his favour, notwithstanding Mr. Ascham remained firm to his religion, which was so far from being a secret to the bishop, that he had many malicious informations given him on that head, which he treated with contempt, and abated nothing in his friendship to our author. He first procured him the re-establishment of his pension, which consisted of but ten pounds a year, with the addition of ten pounds a year more; he then fixed him in the post of Latin secretary to the king and queen, and, by her majesty's interest and his own, kept him in the fellowship of St. John's, and in his place of orator to the university, to Midsummer 1554. Soon after his admission to his new employment, he gave an extraordinary specimen of his abilities and diligence, by composing and transcribing, with his usual elegance, in

three days, forty-seven letters to princes and personages, of whom cardinals were the lowest. He was likewise patronised by cardinal Pole, who, though he wrote elegant Latin, yet sometimes made use of Mr. Ascham's pen, particularly in translating his speech to the parliament, which he made as the pope's legate, and of which translation he sent a copy to the pope. On the first of June 1554, Ascham married Mrs. Margaret Howe, a lady of a good family, with whom he had a very considerable fortune, and of whom he gives an excellent character, in one of his letters to his friend Sturmius. His favour with queen Mary's ministers was not less than what he enjoyed from the queen herself, who conversed with him often, and was much pleased with his company. On her death, having been previously reconciled to the lady Elizabeth, he was immediately distinguished by her, now queen, and from this time until his death he was constantly at court, very fully employed in the discharge of his two great offices, the one of secretary for the Latin tongue, and the other of tutor to her majesty in the learned languages, reading some hours with her every day. This interest at court would have procured a man of a more active temper many considerable advantages; but such was either Ascham's indolence, or disinterestedness, that he never asked any thing, either for himself or his family, though he received several favours unsolicited, particularly the prebend of Westwang in the church of York, in 1559, which he held to his death. Yet however indifferent to his own affairs, he was very far from being negligent in those of his friends, for whom he was ready to do any good office in his power, and in nothing readier than in parting with his money, though he never had much to spare. He always associated with the greatest men of the court, and having once in conversation heard the best method of educating youth debated with some heat, he from thence took occasion, at the request of sir Richard Sackville, to write his "Schoolmaster," which he lived to finish, but not to publish. His application to study rendered him infirm throughout his whole life, and at last he became so weak, that he was unable to read in the evenings or at night; to make amends for which, he rose very early in the morning. The year before his death he was seized with a hectic, which brought him very low; and then, contrary to his former custom, relapsing into night-studies, in order to complete a Latin

poem with which he designed to present the queen on the new year, he, on the 23d of December 1568, was attacked by an aguish distemper, which threatened him with immediate death. He was visited in his last sickness by Dr. Alexander Nowell, dean of St. Paul's, and Graves, vicar of St. Sepulchre's, who found him perfectly calm and chearful, in which disposition he continued to the 30th of the same month, when he expired. On the 4th of January following, he was interred according to his own directions, in the most private manner, in St. Sepulchre's church, his funeral sermon being preached by the before-mentioned Dr. Nowell. He was universally lamented, and even the queen herself not only shewed great concern, but was also pleased to say, that she had rather have lost ten thousand pounds than her tutor Ascham. His only failing was too great a propensity to dice and cock-fighting, which the learned bishop Nicolson would persuade us to be an unfounded calumny; but as it is mentioned by Camden, as well as some other contemporary writers, it seems impossible to deny it. It is certain that he died in very indifferent circumstances, as may appear from the address of his widow to sir William Cecil, in her dedication of his "Schoolmaster," wherein she says expressly, that Mr. Ascham left her a poor widow with many orphans; and Dr. Grant, in his dedication of Ascham's letters to queen Elizabeth, pathetically recommends to her his pupil, Giles Ascham, the son of our author, representing that he had lost his father, who should have taken care of his education, and that he was left poor and without friends. Besides this son he had two others, Dudley and Sturmur, of whom we know little. Lord Burleigh took Giles Ascham under his protection, by whose interest he was recommended to a scholarship of St. John's, and afterwards by the queen's mandate, to a fellowship of Trinity college in Cambridge, and was celebrated, as well as his father, for his admirable Latin style in epistolary writings.

"Whether," says Dr. Johnson, "Ascham was poor by his own fault, or the fault of others, cannot now be decided; but it is certain that many have been rich with less merit. His philological learning would have gained him honour in any country; and among us it may justly call for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature."

The only works he published were, 1. "Toxophilus; the school of Shooting, in two books," London, 4to, 1545, by Whitchurch; 1571, by Thomas Marshe; and 1589, by Jeffes. It has already been noticed, that he was fond of archery, and that he was censured for a practice unsuitable to a man professing learning, and perhaps of bad example in a place of education. This treatise was written as a defence, but his design was not only to recommend the art of shooting, but to give an example of diction more natural and more truly English, than was used by the common writers of that age, whom he blames for mingling exotic terms with their native language. 2. "A Report and Discourse, written by Roger Ascham, of the affairs and state of Germany, and the emperor Charles his court, duryng certain yeares, while the said Roger was there. At London, printed by John Daye, dwelling over Aldersgate. Cum gratia et privilegio regiæ majestatis per decennium;" without a date. This treatise is written in the form of a letter, addressed to John Astley, in answer to one of his which is prefixed; he was a domestic of the lady Elizabeth, and his letter bears date the 19th of October 1552. The answer must have been written the same year, since there is no mention therein of king Edward's death, which happened the year following. In this work he describes the dispositions and interests of the German princes, like a man inquisitive and judicious, and recounts many particularities which are lost in the mass of general history, in a style which, to the ears of that age, was undoubtedly mellifluous, and which is now a very valuable specimen of genuine English. After his death were printed, 3. "The Schoolmaster; or, a plain and perfite way of teaching children to understand, write, and speak the Latin tongue; but especially purposed for the private bringing up of youth in gentlemen and noblemen's houses; and commodious also for all such as have forgot the Latin tongue, and would by themselves, without a schole-master, in short time, and with small paines, recover a sufficient habilitie to understand, write, and speake Latin, by Roger Ascham, ann. 1570. At London, printed by John Daye, dwelling over Aldersgate;" inscribed by Margaret his widow to sir William Cecil, principal secretary of state. The design originated, as we are informed in the preface, in a conversation on education, which took place at secretary Cecil's apartments in Windsor castle, during the plague in 1563. This work,

which contains the best advice ever given for the study of languages, was reprinted by Day, 1571; by Jeffes, 1589; and by Upton, 1711. 4. "Apologia doct. viri R. A. pro cœna Dominica contra Missum et ejus prestigias; in academia olim Cantabrigiensi exercitationis gratia inchoata. Cui accesserunt themata quædam Theologica, debita disputandi ratione in Collegio D. Joan. pronunciata. Expositionis item antiquæ in epistola Divi Pauli ad Titum et Philemonem, ex diversis sanctorum Patrum Græcè scriptis commentariis ab Œcumenio collectæ, et à R. A. Latine versæ." Lond. by Coldock, 1577, 8vo, pp. 296.

Ascham's epistles were published by Mr. Grant, master of Westminster school, in 1576, 1577, 1578, and 1590, London; and there were two editions at Hanau, 1602, 1610; and one at Nuremberg, 1611. The last and best edition is that published by Mr. Elstob, Oxford, 1703, who has added many letters not in the former, but has omitted Ascham's poems. The elegance of these letters has been universally acknowledged, and the life prefixed by Grant is the foundation of all we know of him. Many particulars, however, might yet be gleaned from his epistles. Ascham's English works were published by the Rev. James Bennet, 1767, 4to, to which Dr. Johnson prefixed a life, written in his happiest manner, and since added to his works.[1]

ASCHARI, or ACHARI, a Mussulman doctor, and chief of the Ascharians, who were the opponents of the Hanbalites; the latter held the doctrine of particular providence, while the Ascharians maintained that the supreme being acts by general laws. They also held absoluto predestination. Aschari died at Bagdat, in the year 940, and was privately interred to prevent his body from being insulted by the Hanbalites.[2]

ASCLEPIADES, an ancient physician, was a native of Prusa, in Bithynia, and contemporary with Mithridates (about the year 110 B. C.), to whose court he refused to go, when invited by magnificent promises. He first went to Rome, to teach rhetoric, but not finding much encouragement, he began to practise physic, of which he had little knowledge, and to conceal his ignorance, affected to

[1] Gen. Dict.—Biog. Britannica.—Johnson's Works.—Churton's Life of Nowell.—Strype's Cranmer, p. 162—170, appendix, p. 81.—Strype's Annals, vol. I. p. 337, II. p. 23, 29.—Strype's Memorials, vol. I. p. 169.—Warton's Hist. of Poetry.—Lloyd's State Worthies.—Wood's Ath. Ox. vol. I.

[2] D'Herbelot.—Moreri.

condemn the medicines and modes of practice then in use. He confined himself to such remedies as were simple and palatable, and soon was considered as a favourite practitioner. He appears from Pliny's account to have been much of the quack, and occasionally sufficiently bold and adventurous in his prescriptions. He desired, among other boasts, that he might not be considered as a physician, if ever he were sick; and his reputation perhaps was not lessened in this respect, by his being killed by a fall. He wrote several books quoted by Pliny, Celsus, and Galen, but fragments only remain, of which an edition was published by Jumpert, under the title "Malagmata hydropica, &c." Weimar, 1794, 8vo.[1]

ASCONIUS (PEDIANUS), an ancient grammarian of Padua; who, it is generally supposed, was acquainted with Virgil. Yet Jerome says, that he flourished under the Vespasians, which is rather at too great a distance for one and the same man; but Jerome's account is rejected by more recent writers, who think that he lived under the empire of Augustus, and died under that of Nero, aged eighty-five. His "Enarrationes in Ciceronis Orationes," were first published at Venice, in 1477, which is a very scarce edition. They were afterwards published at Florence, 8vo, 1513, and have since been incorporated in the editions of Cicero, by Gruter, Gronovius, and Olivet. He had also written a life of Virgil, and another of Sallust, the loss of which may be regretted.[2]

ASELLI (GASPAR), a physician of Cremona, of the sixteenth century, was the first who discovered the lacteal veins in the mesentery, while he was dissecting for another purpose. He published a dissertation "De lacteis venis," wherein his discovery is displayed, with plates in three colours. The first edition of this curious work is of Milan, 1627; but it was afterwards reprinted at Basle in 1628, 4to, and at Leyden, 1640. The author professed anatomy at Pavia, about 1620, with great success, and died there in 1626.[3]

ASGILL (JOHN), an ingenious English writer and lawyer, who lived about the end of the seventeenth, and beginning of the eighteenth century. He was entered of

[1] Gen. Dict.—Biog. Universelle.—Haller Bibl. Med.—Manget Bibl. Script. Med.—See also a strange and inflated Life of him, published at London in 1762, 8vo. said to be from the Italian of Cocchi.

[2] Fabric. Bibl. Lat.—Moreri.—Biog. Universelle.

[3] Manget Bibl. Script. Med.—Moreri.—Vander Linden de Script. Med.

the society of Lincoln's inn, and having been recommended to Mr. Eyre, a very great lawyer, and one of the judges of the king's bench, in the reign of king William, this gentleman gave him assistance in his studies. Under so able a master, he quickly acquired a competent knowledge of the laws, and was soon noticed as a rising man in his profession. He had an uncommon vein of wit and humour, of which he afforded the world sufficient evidence in two pamphlets; one intituled, "Several assertions proved, in order to create another species of money than gold and silver;" the second, "An essay on a registry for titles of lands." This last is written in a very humorous style.

In the year 1698, Mr. Asgill published a treatise on the possibility of avoiding death, intitled "An argument, proving that, according to the covenant of eternal life, revealed in the scriptures, man may be translated from hence into that eternal life without passing through death, although the human nature of Christ himself could not thus be translated till he had passed through death," printed originally in 1700, and reprinted several years since. This raised a considerable clamour, and Dr. Sacheverell mentioned it among other blasphemous writings, which induced him to think the church in danger. In 1699, an act being passed for resuming forfeited estates in Ireland, commissioners were appointed to settle claims; and Mr. Asgill being at this time somewhat embarrassed in his circumstances, resolved to go over to Ireland. On his arrival there, the favour of the commissioners, and his own merit, procured him great practice, the whole nation almost being then engaged in law-suits, and among these there were few considerable, in which Mr. Asgill was not retained on one side or other, so that in a very short space of time he acquired a considerable fortune. He purchased a large estate in Ireland; and the influence this purchase gave him, occasioned his being elected a member of the House of Commons in that kingdom. He was in Munster when the session began; and, before he could reach Dublin, he was informed, that, upon a complaint, the House had voted the last-mentioned book of his to be a blasphemous libel, and had ordered it to be burnt; however, he took his seat in the house, where he sat only four days, before he was expelled for this performance,

and being about the same time involved in a number of law-suits, his affairs soon grew much embarrassed in Ireland, so that he resolved to return to England, where, in 1705, he was chosen member for the borough of Bramber, in the county of Sussex, and sat for several years; but in the interval of privilege in 1707, being taken in execution at the suit of Mr. Holland, he was committed to the Fleet. The houses meeting in November, Mr. Asgill applied; and on the 16th of December was demanded out of custody by a serjeant at arms with the mace, and the next day took his seat in the house. Between his application and his discharge, complaint was made to the house of the treatise for which he had been expelled in Ireland, and a committee was appointed to examine it: of this committee, Edward Harley, esq. was chairman, who made a report, that the book contained several blasphemous expressions, and seemed to be intended to ridicule the scriptures. Thursday, the 18th of September 1707, was appointed for him to make his defence, which he did with considerable spirit, but as he still continued to maintain the assertions he had laid down in that treatise, he was expelled. From this time, Mr. Asgill's affairs grew more desperate, and he was obliged to retire, first to the Mint, and then became a prisoner in the King's Bench, but removed himself thence to the Fleet, and in the rules of one or other of these prisons continued thirty years, during which time he published a multitude of small political tracts, most of which were well received. He also drew bills and answers, and did other business in his profession till his death, which happened some time in November 1738, when he was upwards of fourscore, or, as some thought, upwards of an hundred years of age. The most considerable of his works are. 1. "De jure divino; or, an assertion, that the title of the house of Hanover to the succession of the British monarchy (on failure of issue of her present majesty), is a title hereditary, and of divine institution," 1710, 8vo. 2. His "Defence on his Expulsion; to which is added, an Introduction and Postscript," 1712, 8vo. Of the first pamphlet there were several editions; and, not long after it was published, he sent abroad another treatise, under the title of "Mr. Asgill's Apology for an omission in his late publication, in which are contained summaries of all the acts

made for strengthening the protestant succession." 3. "The Pretender's declaration abstracted from two anonymous pamphlets, the one entitled Jus sacrum; the other, Memoirs of the chevalier de St. George; with memoirs of two other chevaliers in the reign of Henry VII." 1713, 8vo. 4. "The succession of the house of Hanover vindicated, against the Pretender's second declaration, in folio, entitled, The hereditary right of the crown of England asserted, &c." 1714, 8vo. This was in answer to Mr. Bedford's famous book. 5. "The Pretender's declaration from Plombiers, 1714, Englished; with a postscript before it in relation to Dr. Lesley's letter sent after it," 1715, 8vo. Besides these, he wrote an "Essay for the Press," the "Metamorphoses of Man," "A question upon Divorce," 1717, "A treatise against Woolston," and several other pieces.[1]

ASH (JOHN), LL.D. a dissenting minister at Pershore, in Worcestershire, of whom we have not been able to recover any particulars, was the author of some useful works. The first was "The easiest introduction to Dr. Lowth's English Grammar," 12mo, 1766. His next, "A new and complete Dictionary of the English Language," 2 vols. 8vo, 1775, the plan of which was extensive beyond any thing of the kind ever attempted, and perhaps embraced much more than was necessary or useful. It is valuable, however, as containing a very large proportion of obsolete words, and such provincial or cant words as have crept into general use. In 1777, he published "Sentiments on Education, collected from the best writers, properly methodized, and interspersed with occasional observations," 2 vols. 12mo. In this there are few original remarks, but those few shew an acquaintance with the best principles of virtuous and useful education, in which, we have been informed, the author employed some part of his time. Dr. Ash died in the 55th year of his age at Pershore, March 1779.[2]

ASHBY (GEORGE), an English divine and antiquary, was born Dec. 5, 1724, in Red Lion street, Clerkenwell, and educated at Croydon, Westminster, and Eton schools. In October 1740, he was admitted of St. John's college, Cambridge, and took his degrees, B. A. 1744, M. A. 1748, B. D. 1756. He was presented by a relation to the rectory of Hungerton, and in 1759 to that of Twyford, both in

[1] Biog. Brit. [2] Gent. and London Mag. 1779.

Leicestershire, but resigned the former in 1767, and the latter in 1769. In 1774 he was elected F. S. A. and the same year accepted the college rectory of Barrow, in Suffolk, where he constantly resided for thirty-four years. In Oct. 1780, he was inducted into the living of Stansfield, in Suffolk, owing to the favour of Dr. Ross, bishop of Exeter, who, entirely unsolicited, gave him a valuable portion of the vicarage of Bampton, in Oxfordshire; but this being out of distance from his college living, he procured an exchange of it for Stansfield. Dr. Ross's friendship for him began early in college, and continued uniformly steady through all changes of place and situation. In 1793, he gradually lost his sight, but retained, amidst so severe a privation to a man of literary research, his accustomed chearfulness. In his latter days he had repeated paralytic attacks, of one of which he died, June 12, 1808, in the eighty-fourth year of his age. Mr. Ashby published nothing himself, but was an able and obliging contributor to many literary undertakings. In the Archæologia, vol. III. is a dissertation, from his pen, on a singular coin of Nerva, found at Colchester. The Historian of Leicestershire has repeatedly acknowledged his obligations to Mr. Ashby, particularly for his dissertation on the Leicester milliary. His services have been also amply acknowledged by Mr. Nichols for assistance in the life of Bowyer; by Mr. Harmer, in the preface to his "Observations on Scripture"; and by Daines Barrington, in his work on the Statutes, p. 212; but both the last without mentioning his name. The late bishop Percy, Mr. Granger, and Mr. Gough, have acknowledged his contributions more pointedly. His valuable library and manuscripts were sold by Mr. Deck, bookseller at Bury, by a priced catalogue.[1]

ASHE (Simeon), a Puritan minister, first settled in Staffordshire, where he became known to Hildersham, Dod, Ball, Langley, and other non-conformists of that time, was educated at Emanuel college, Cambridge, under Dr. Stooker. He exercised his ministry in London twenty-three years. In the time of the civil wars, he was chaplain to the earl of Warwick. As he was a man of fortune and character, his influence was great among the

[1] Nichols's Life of Bowyer, vol. I.—Gent. Mag. vol. LXIII. p. 977; and vol. LXXVIII. 566, 653.—Granger's Letters.

presbyterians. He was some time chaplain to the earl of Manchester, and fell under the displeasure of Cromwell's party, whom he had disobliged by his violent opposition to the engagement. He had a very considerable hand in restoring Charles II. and went to congratulate his majesty at Breda. Dr. Calamy speaks of him as a man of real sanctity, and a non-conformist of the old stamp. He died in 1662, and was buried the eve of Bartholomew day. Dr. Walker censures him for his zeal against the characters of the clergy in general, in which he shares with many of his brethren. He published several sermons preached before the parliament, or the magistrates, on public occasions, and funeral sermons for Jeremy Whitaker, Ralph Robinson, Robert Strange, Thomas Gataker, Richard Vines, and the countess of Manchester, a treatise on "the power of Godliness," and prefaces to the works of John Ball, and others.[1]

ASHLEY (Robert), a Wiltshire gentleman, descended from the family of that name residing at Nashhill in that county, was born in 1565, and admitted a gentleman commoner of Hart hall in Oxford, in 1580. From the university he removed to the Middle Temple, where he was called to the dignity of barrister at law. After some time he travelled into Holland, France, &c. conversing with the learned, and frequenting the public libraries. Being returned into England, he lived many years in the Middle Temple, and honoured the commonwealth of learning with several of his lucubrations. He died in a good old age, the beginning of October 1641, and was buried in the Temple church the 4th of the same month. He gave several books to that society. His principal works were, 1. "A Relation of the kingdom of Cochin China," Lond. 1633, 4to, which is chiefly taken from an Italian work of Christopher Barri. 2. A Translation from French into Latin verse of Du Bartas's "Urania, or heavenly muse," London, 1589, 4to. 3. A Translation from Spanish into English of "Almanzor, the learned and victorious king that conquered Spain, his life and death," London, 1627, 4to. 4. A Translation from Italian into English of "Il Davide perseguitate," i. e. David persecuted, London, 1637, written originally by the marquis Virgilio Malvezzi. Wood tells us, that part of the impression of this book had a new title

[1] Calamy.—Walker's Sufferings of the Clergy, Part I. p. 48, 113, 114, 117.

put to it, bearing date 1650, with the picture before it of Charles I. playing on a harp, like king David, purposely to carry off the remaining copies.[1]

ASHMOLE (Elias), an eminent philosopher, chemist, and antiquary, of the seventeenth century, and founder of the noble museum at Oxford, which still bears his name, was the only son of Mr. Simon Ashmole, of the city of Litchfield, in Staffordshire, sadler, by Anne, the daughter of Mr. Anthony Boyer, of Coventry, in Warwickshire, woollen-draper. He was born May 23, 1617, and during his early education in grammar, was taught music, in which he made such proficiency as to become a chorister in the cathedral at Litchfield. When he had attained the age of sixteen he was taken into the family of James Paget, esq. a baron of the exchequer, who had married his mother's sister, and as his father died in 1634, leaving little provision for him, he continued for some years in the Paget family, during which time he made considerable progress in the law, and spent his leisure hours in perfecting himself in music and other polite accomplishments. In March 1638, he married Eleanor, daughter of Mr. Peter Manwaring, of Smallwood, in the county Palatine of Chester, and in Michaelmas term the same year, became a solicitor in Chancery. On February 11, 1641, he was sworn an attorney of the court of common pleas, and on December 5th, in the same year, his wife died suddenly, of whom he has left us a very natural and affectionate memorial. The rebellion coming on, he retired from London, being always a zealous and steady loyalist, and on May 9, 1645, became one of the gentlemen of the ordnance in the garrison at Oxford, whence he removed to Worcester, where he was commissioner, receiver, and register of the excise, and soon after captain in the lord Ashley's regiment, and comptroller of the ordnance. In the midst of all this business he entered himself of Brazen-Nose college, in Oxford, and applied himself vigorously to the sciences, but especially natural philosophy, mathematics, and astronomy; and his intimate acquaintance with Mr. (afterwards sir George) Wharton, seduced him into the absurd mysteries of astrology, which was in those days in great credit. In the month of July, 1646, he lost his mother, who had always been a kind parent to him, and for whom he had a

[1] Biog. Brit.—Wood's Athenæ, vol. II.

very pious regard. On October 16th, the same year, he was elected a brother of the ancient and honourable society of Free and Accepted Masons, which he looked upon as a high honour, and has therefore given us a particular account of the lodge established at Warrington in Lancashire; and in some of his manuscripts, there are very valuable collections relating to the history of the free masons. The king's affairs being now grown desperate, Mr. Ashmole withdrew himself, after the surrender of the garrison of Worcester, into Cheshire, where he continued till the end of October, and then came up to London, where he became acquainted with Mr. (afterwards sir Jonas) Moore, William Lilly, and John Booker, esteemed the greatest astrologers in the world, by whom he was caressed, instructed, and received into their fraternity, which then made a very considerable figure, as appeared by the great resort of persons of distinction to their annual feast, of which Mr. Ashmole was afterwards elected steward. In 1647 he retired to Englefield, in Berkshire, where he pursued his studies very closely, and having so fair an opportunity, and the advantage of some very able masters, he cultivated the science of botany. Here, as appears from his own remarks, he enjoyed in privacy the sweetest moments of his life, the sensation of which perhaps was quickened, by his just idea of the melancholy state of the times. It was in this retreat that he became acquainted with Mary, sole daughter of sir William Forster, of Aldermarston, in the county of Berks, bart. who was first married to sir Edward Stafford, then to one Mr. Hamlyn, and lastly to sir Thomas Mainwaring, knt. recorder of Reading, and one of the masters in chancery; and an attachment took place; but Mr. Humphrey Stafford, her second son, had such a dislike to the measure, that when Mr. Ashmole happened to be very ill, he broke into his chamber, and if not prevented, would have murdered him. In the latter end of 1648, lady Mainwaring conveyed to him her estate at Bradfield, which was soon after sequestered on account of Mr. Ashmole's loyalty; but the interest he had with William Lilly, and some others of that party, enabled him to get that sequestration taken off. On the sixteenth of November, 1649, he married lady Mainwaring, and settled in London, where his house became the receptacle of the most learned and ingenious persons that flourished at that time. It was by their conversation, that Mr. Ashmole,

who had been more fortunate in worldly affairs than most scholars are, and who had been always a curious collector of manuscripts, was induced to publish a treatise written by Dr. Arthur Dee, relating to the Philosopher's stone, together with another tract on the same subject, by an unknown author. These accordingly appeared in the year following; but Mr. Ashmole was so cautious, or rather modest, as to publish them by a fictitious name. He at the same time addressed himself to a work of greater consequence, a complete collection of the works of such English chemists, as had till then remained in MS. which cost him a great deal of labour, and for the embellishment of which he spared no expence, causing the cuts that were necessary, to be engraved at his own house in Black-Friars, by Mr. Vaughan, who was then the most eminent artist in that department in England. He imbibed this affection for chemistry from his intimate acquaintance with Mr. William Backhouse, of Swallowfield in the county of Berks, who was reputed an adept, and whom, from his free communication of chemical secrets, Mr. Ashmole was wont to call father, agreeably to the custom which had long prevailed among the lovers of that art, improperly, however, called chemistry for it really was the old superstition of alchemy. He likewise employed a part of his time in acquiring the art of engraving seals, casting in sand, and the mystery of a working goldsmith. But all this time, his great work of publishing the ancient English writers in chemistry went on; and finding that a competent knowlege of the Hebrew was absolutely necessary for understanding and explaining such authors as had written on the Hermetic science, he had recourse to rabbi Solomon Frank, by whom he was taught the rudiments of Hebrew, which he found very useful to him in his studies. At length, towards the close of the year 1652, his "Theatrum Chymicum Britannicum" appeared, which gained him great reputation in the learned world, as it shewed him to be a man of a most studious disposition, indefatigable application, and of wonderful accuracy in his compositions. It served also to extend his acquaintance considerably, and among others the celebrated Mr. Selden took notice of him in the year 1653, encouraged his studies, and lived in great friendship with him to the day of his death. He was likewise very intimate with Mr. Oughtred, the mathematician, and with Dr. Wharton, a physician of great cha-

racter and experience. His marriage with lady Mainwaring, however, involved him in abundance of law-suits with other people, and at last produced a dispute between themselves, which came to a hearing on October 8, 1657, in the court of chancery, where serjeant Maynard having observed, that in eight hundred sheets of depositions taken on the part of the lady, there was not so much as a bad word proved against Mr. Ashmole, her bill was dismissed, and she delivered back to her husband. He had now for some time addicted himself to the study of antiquity and records, which recommended him to the intimate acquaintance of Mr. (afterwards sir William) Dugdale, whom about this time he attended in his survey of the Fens, and was very useful to him in that excellent undertaking. Mr. Ashmole himself soon after took the pains to trace the Roman road, which in Antoninus's Itinerary is called Bennevanna, from Weeden to Litchfield, of which he gave Mr. Dugdale an account, in a letter addressed to him upon that subject. It is very probable, that after his studies had thus taken a new turn, he lost somewhat of his relish for chemistry, since he discontinued the Theatrum Chemicum, which, according to his first design, was to have consisted of several volumes: yet he still retained such a remembrance of it, as induced him to part civilly with the sons of art, by publishing a treatise in prose on the philosopher's stone, to which he prefixed an admirable preface, in which he wishes to apologize for taking leave of these fooleries. In the spring of the year 1658, our author began to collect materials for his history of the order of the garter, which he afterwards lived to finish, and thereby rendered both the order and himself immortal, the just reward of the prodigious pains he took in searching records in the Tower, and elsewhere, comparing them with each other, and obtaining such lights as were requisite to render so perplexed a subject clear, and to reduce all the circumstances of such a vast body of history into their proper order. In September following he made a journey to Oxford, where he was extremely well received, and where he undertook to make a full and distinct description of the coins given to the public library by archbishop Laud, which was of great use to him in the works which he afterwards composed. He had lodged and boarded sometimes at a house in South Lambeth, kept by Mr. John Tradescant, whose father and himself had been physic-gardeners there for

many years, and had collected a vast number of curiosities, which, after mature deliberation, Mr. Tradescant and his wife determined to bestow on Mr. Ashmole, and accordingly sealed and delivered a deed of gift for that purpose, on December 16, 1659. On the restoration of king Charles II. Mr. Ashmole was early introduced into the presence and favour of his majesty, and on June 18, 1660, which was the second time he had the honour of discoursing with the king, he graciously bestowed upon him the place of Windsor herald. A few days after, he was appointed by the king to make a description of his medals, and had them delivered into his hands, and king Henry VIIIth's closet assigned for his use, being also allowed his diet at court. On August 21st, in the same year, he presented the three books which he had published, to his majesty, who, as he both loved and understood chemistry, received them very graciously. On September 3, he had a warrant signed for the office of commissioner of the excise, in consequence of a letter written by his majesty's express command, to the earl of Southampton, then lord high-treasurer, by Mr. Secretary Morris. About this time, a commission was granted to him as incidental to the care of the king's medals, to examine the famous, or rather infamous, Hugh Peters, about the contents of the royal library which had fallen into his hands, and which was very carefully and punctually executed, but to very little purpose. On November 2d, he was called to the bar in Middle-Temple hall, and January 15, 1661, he was admitted a fellow of the Royal Society. On February 9th following, the king signed a warrant for constituting him secretary of Surinam in the West Indies. In the beginning of the year 1662, he was appointed one of the commissioners for recovering the king's goods, and about the same time he sent a set of services and anthems to the cathedral church of Litchfield, in memory of his having been once a chorister there, and he gave afterwards twenty pounds towards repairing the cathedral. On June 27, 1664, the White Office was opened, of which he was appointed a commissioner. On Feb. 17, 1665, sir Edward Byshe sealed his deputation for visiting Berkshire, which visitation he began on the 11th of March following, and on June 9, 1668, he was appointed by the lords commissioners of the treasury, accomptant-general, and country accomptant in the excise. His second wife, lady Mainwaring, dying, April 1, in the

same year, he soon after married Mrs. Elizabeth Dugdale, daughter to his good friend sir William Dugdale, knt. garter king at arms, in Lincoln's-inn chapel, on November 3. The university of Oxford, in consideration of the many favours they had received from Mr. Ashmole, created him doctor of physic by diploma, July 19, 1669, which was presented to him on the 3d of November following, by Dr. Yates, principal of Brazen-Nose college, in the name of the university. He was now courted and esteemed by the greatest people in the kingdom, both in point of title and merit, who frequently did him the honour to visit him at his chambers in the Temple, and whenever he went his summer progress, he had the same respect paid him in the country, especially at his native town of Litchfield, to which when he came, he was splendidly entertained by the corporation. On May 8, 1672, he presented his laborious work on the most noble order of the garter, to his most gracious master king Charles II. who not only received it with great civility and kindness, but soon after granted to our author, as a mark of his approbation of the work, and of his personal esteem for him, a privy seal for 400 pounds out of the custom of paper. This was his greatest undertaking, and had he published nothing else, would have preserved his memory, as it certainly is in its kind one of the most valuable books in our language. On January 29, 1675, he resigned his office of Windsor herald, which by his procurement, was bestowed on his brother Dugdale. It was with great reluctancy that the earl marshal parted with him, and it was not long after, that he bestowed on him the character of being *the best officer in his office*. On the death of sir Edward Walker, garter king at arms, Feb. 20, 1677, the king and the duke of Norfolk, as earl marshal, contested the right of disposing of his place, on which Mr. Ashmole was consulted, who declared in favour of the king, but with so much prudence and discretion as not to give any umbrage to the earl marshal. He afterwards himself refused this high office, which was conferred on his father-in-law sir William Dugdale, for whom he employed his utmost interest. About the close of 1677, a proposal was made to Mr. Ashmole to become a candidate for the city of Litchfield, but finding himself poorly supported by the very persons who would have encouraged him to stand, he withdrew his pretensions. On the 26th of January, 1679, about ten in the morning, a fire began in the Middle

Temple, in the next chambers to Mr. Ashmole's, by which he lost a library he had been collecting thirty-three years; but his MSS, escaped, by their being at his house in South Lambeth. He likewise lost a collection of 9000 coins, ancient and modern; but his more valuable collection of gold medals were likewise preserved by being at Lambeth; his vast repository of seals, charters, and other antiquities and curiosities, perished also in the flames. In 1683, the university of Oxford having finished a noble repository near the theatre, Mr. Ashmole sent thither that great collection of rarities which he had received from the Tradescants before-mentioned, together with such additions as he had made to them; and to this valuable benefaction he afterwards added that of his MSS. and library, which still remain a monument of his generous love to learning in general, and to the university of Oxford in particular. In the beginning of the year 1685, he was invited by the magistrates, and by the dean of Litchfield, to represent that corporation in parliament; but upon king James's intimating to him, by the lord Dartmouth, that he would take it kindly if he would resign his interest to Mr. Lewson, he instantly complied.

On the death of his father-in-law, sir William Dugdale, Jan. 10, 1686, Mr. Ashmole declined a second time the office of garter king at arms, and recommended his brother Dugdale, in which, though he did not fully succeed, yet he procured him the place of Norroy. This was one of the last public acts of his life, the remainder of which was spent in an honourable retirement to the day of his demise, which happened on May 18, 1692, in the seventy-sixth year of his age. He was undoubtedly a great benefactor to, and patron of, learning. His love of chemistry led him to preserve many valuable MSS. relating to that science, besides those that he caused to be printed and published. He was deeply skilled in history and antiquities, as sufficiently appears by his learned and laborious works, both printed and manuscripts. He was likewise a generous encourager and protector of such ingenious and learned men as were less fortunate in the world than himself, as appears by his kindness to sir George Wharton in the worst of times, his respect to the memory of his friend Mr. John Booker, and the care he took in the education of the late eminent Dr. George Smalridge. His corpse was interred in the church of Lambeth in Surrey, May 26, 1692, and a black

marble stone laid over his grave, with a Latin inscription, in which, though there is much to his honour, there is nothing which exceeds the truth. He may be considered as one of the first and most useful collectors of documents respecting English antiquities, but the frequent application of the epithet *genius* to him, in the Biographia Britannica, is surely gratuitous. His attachment to the absurdities of astrology and alchemy, and his association with Lilly, Booker, and other quacks and impostors of his age, must ever prevent his being ranked among the learned *wise*, although he never appears to have been a confederate in the tricks of Lilly and his friends, and certainly accumulated a considerable portion of learning and information on various useful topics. His benefaction to the university of Oxford will ever secure respect for his memory. It was towards the latter end of October 1677, that he made an offer to that university, of bestowing on it all that valuable collection of the Tradescants, which was so well known to the learned world, and which had been exceedingly improved since it came into his possession, together with all the coins, medals, and manuscripts of his own collecting, provided they would erect a building fit to receive them; to which proposition the university willingly assented. Accordingly, on Thursday the 15th of May 1679, the first stone of that stately fabric, afterwards called Ashmole's Museum, was laid on the west side of the theatre, and being finished by the beginning of March 1682, the collection was deposited and the articles arranged by Robert Plott, LL.D. who before had been intrusted with their custody. This museum was first publicly viewed, on the 21st of May following, by his royal highness James duke of York, his royal consort Josepha Maria, princess Anne, and their attendants, and on the 24th of the same month, by the doctors and masters of the university. In a convocation held on the 4th of June following (1683) a Latin letter of thanks, penned by him who was then deputy orator, being publicly read, was sent to Mr. Ashmole at South Lambeth. In July 1690, he visited the university with his wife, and was received with all imaginable honour, and entertained at a noble dinner in his museum; on which occasion Mr. Edward Hannes, A. M. the chemical professor, afterwards an eminent physician, made an elegant oration to him. His benefaction to the university was very considerably enlarged at his death, by the addition of his library, which consisted

of one thousand seven hundred and fifty-eight books, of which six hundred and twenty were manuscripts, and of them three hundred and eleven folios, relating chiefly to English History, Heraldry, Astronomy, and Chemistry, with a great variety of pamphlets, part of which had been sorted by himself, and the rest are methodized since, and a double catalogue made; one classical, according to their various subjects, and another alphabetical. He bequeathed also to the same place, two gold chains and a medal, the one a filigreen chain of ninety links, weighing twenty-two ounces, with a medal of the elector of Brandenburg, upon which is the effigies of that elector, and on the reverse, a view of Straelsund, struck upon the surrender of that important city; a collar of S. S. with a medal of the king of Denmark; and a gold medal of the elector Palatine; and a George of the duke of Norfolk, worn by his grandfather when he was ambassador in Germany. All these he had received as acknowledgments of the honour which he had done the garter, by his labours on that subject. This museum has been since enriched by the MSS. of Anthony Wood, Aubrey, and others. It has been remarked as something extraordinary, that Mr. Ashmole was never knighted for his services as a herald. It is perhaps as extraordinary that the university of Oxford bestowed on him the degree of doctor of physic, who never regularly studied or practised in that faculty, unless we conceive it as a compliment to his chemical studies.

Mr. Ashmole's published and unpublished works are, 1. The work above mentioned, published under a fictitious name, "Fasciculus Chemicus; or, chymical collection, expressing the ingress, progress, and egress, of the secret Hermetick science, out of the choicest and most famous authors. Whereunto is added, the arcanum, or grand secret of Hermetick philosophy. Both made English by James Hasolle, esq. qui est Mercuriophilus Anglicus," London, 1650, 12mo, with a hieroglyphical frontispiece, representing the mystic absurdities of the alchymists. 2. "Theatrum Chemicum Britannicum, containing several poetical pieces of our famous English philosophers, who have written the Hermetique mysteries, in their own ancient language. Faithfully collected into one volume, with annotations thereon, by Elias Ashmole, esq. qui est Mercuriophilus Anglicus," London, 1652, 4to. The authors published in this collection are, Thomas Norton's ordinal

of Alchemie; George Ripley's compound of Alchemie; Pater Sapientiæ, *i. e.* the father of wisdom, by an anonymous writer; Hermes's Bird, written originally in Latin, by Raymund Lully, and done into English verse by Abbot Cremer, of Westminster; Sir Geoffrey Chaucer's Chanons Yeoman's tale; Dastin's Dream, which seems to be a version of the Latin poem of John Dastin, entitled his Vision; Pearce, the black monk, on the Elixir; Richard Carpenter's work, which some think, and not without reason, ought rather to be ascribed to John Carpenter, bishop of Worcester, who was one of the best chemists of his time; Hunting of the Green Lion, by Abraham Andrews; but there is also a spurious piece with the same title; Breviary of Natural Philosophy, by Thomas Charnock; Ænigmas, by the same person; Bloomfield's Blossoms, which is likewise entitled the Camp of Philosophy, by William Bloomfield; Sir Edward Kelle's work; his letter to G. S. Gent. (It is somewhat strange that this gentleman's name, even by Mr. Ashmole, is written Kelley, though sir Edward himself wrote it Kelle.); Dr. John Dee's Testament, which appears to be an epistle to one John Gwin, written A. D. 1568, and a third letter, the first two being wanting; Thomas Robinson, of the Philosopher's Stone; Experience and Philosophy, by an anonymous author; the Magistery, by W. B. *i. e.* William Bloomfield; John Gower, on the Philosopher's Stone; George Ripley's Vision; verses belonging to Ripley's Scrowle; Mystery of Alchymists; preface to the Medulla of George Ripley; Secreta Secretorum, by John Lydgate; Hermit's Tale, anonymous; description of the Stone; the Standing of the Glass, for the time of the putrefaction and congelation of the medicine; Ænigma Philosophicum, by William Bedman; Fragments by various authors. 3. "The Way to Bliss, in three books, made public by Elias Ashmole, esq; qui est Mercuriophilus Anglicus," London, 1658, 4to. This was the work in which he took his leave of the astrologers and alchymists, and bestowed his attention on the studies which produced, 4. "The Institution, Laws, and Ceremonies of the most noble Order of the Garter. Collected and digested into one body by Elias Ashmole, of the Middle Temple, esq.; Windesore herald at arms. A work furnished with variety of matter relating to honour and noblesse;" London, 1672, folio.

He was not only so happy as to receive those extraordinary marks of the sovereign's favour, mentioned above, but was complimented in an obliging manner by his royal highness the duke of York; who, though then at sea against the Dutch, sent for his book by the earl of Peterborough, and afterwards told our author he was extremely pleased with it. The rest of the knights-companions of the most noble order received him and his book with much respect and civility, and the regard shown him abroad was more singular. It was reposited, by the then pope, in the library of the Vatican. King Christiern of Denmark, sent him, in 1674, a gold chain and medal, which, with the king's leave, he wore on certain high festivals. Frederic-William, elector of Brandenburgh, sent him the like present, and ordered his book to be translated into High Dutch. He was afterwards visited by the elector Palatine's, the grand duke of Tuscany's, and other foreign princes' ministers, to return him thanks for this book, which he took care should be presented them, and thereby spread the fame of the garter, the nation, and himself, all over Europe. Yet it does not appear that this laborious and exquisite performance advanced at all the design he had formed some years before, of being appointed historiographer to the order, to which proposal some objections were made, and by our author fully answered, although we find no mention of this circumstance in any memoirs of Mr. Ashmole hitherto extant. 5. "The Arms, Epitaphs, Fenestral Inscriptions, with the draughts of the Tombs, &c. in all the churches in Berkshire." It was penned in 1666, and the original visitation taken in the two preceding years, in virtue of his deputation from sir Edward Byshe, clarienceux king at arms, and published under the title of "The Antiquities of Berkshire," 3 vols. 8vo, 1717, 1723, and at Reading in 1736, fol. 6. "Familiarum illustrium Imperatorumque Romanorum Numismata Oxoniæ in Bodleianæ Bibliothecæ Archivis descripta et explanata." This work was finished by the author in 1659, and given by him to the public library in Oxford, in 1666, in 3 vols. folio, as it was fitted for the press. 7. "A description and explanation of the Coins and Medals belonging to king Charles II." a folio MS. in the king's cabinet. 8. "A brief ceremonial of the Feast of St. George, held at Whitehall 1661, with other papers relating to the Order." 9. "Remarkable Passages in the year 1660, set down by

Mr. Elias Ashmole." 10. "An account of the Coronation of our Kings, transcribed from a MS. in the king's private closet." 11. "The proceedings on the day of the Coronation of king Charles II." mentioned by Anthony Wood, as printed in 1672, but he owns he never saw it. 12. "The Arms, Epitaphs, &c. in some churches and houses in Staffordshire," taken when he accompanied sir William Dugdale in his visitation. 13. "The Arms, Epitaphs, Inscriptions, &c. in Cheshire, Shropshire, Derbyshire, Nottinghamshire, &c." taken at the same time. Bishop Nicolson mentions his intention to write the history and antiquities of his native town of Litchfield. 14. "Answers to the objections urged against Mr. Ashmole's being made historiographer to the order of the Garter," A. D. 1662. 15. "A Translation of John Francis Spina's book of the Catastrophe of the World; to which was subjoined, Ambrose Merlin's Prophecy." It is doubtful whether this was ever published. What, indeed, he printed, was but a very small part of what he wrote, there being scarcely any branch of our English history and antiquities, on which he has not left us something valuable, of his own composing, in that vast repository of papers, which make several folios in his collection of MSS. under the title of, 16. Collections, Remarks, Notes on Books, and MSS. a wonderful proof of industry and application. 17. "The Diary of his Life," written by himself, which was published at London, 1717, in 12mo, with the following title: "Memoirs of the life of that learned antiquary, Elias Ashmole, esq. drawn up by himself by way of diary, with an appendix of original letters. Published by Charles Burman, esquire." The copy from whence these papers were published, was in the hand-writing of Dr. Robert Plott, chief keeper of the Ashmolean museum at Oxford, and secretary of the Royal Society, and was transcribed by him for the use of a near relation of Mr. Ashmole's, a private gentleman in Staffordshire. They had been collated a few years before, by David Perry, M. A. of Jesus' college in Oxford. The appendix contains a letter of thanks, dated January 26, 1666, from the corporation at Litchfield, upon the receipt of a silver bowl presented to them by Mr. Ashmole; a preface to the catalogue of archbishop Laud's medals, drawn up by Mr. Ashmole, and preserved in the public library at Oxford; a letter from Dr. Thomas Barlow, afterwards bishop of Lincoln, to Mr. Ashmole, dated December 23, 1668, on

the present of his books, describing archbishop Laud's cabinet of medals; a letter from John Evelyn, esq. to recommend Dr. Plott to him for reader in natural philosophy, and another from Mr. Joshua Barnes, dated from Emanuel college, Cambridge, October 15, 1688, wherein he desires Mr. Ashmole's pardon, for having reflected upon his Order of the Garter, in his own history of king Edward III. with Mr. Ashmole's answer to that letter, dated October 23 following. It is from this diary, which abounds in whimsical and absurd memoranda, that the dates and facts in his life have been principally taken.[1]

ASHTON (CHARLES), one of the most learned critics of his age, was a native of Derbyshire, where he was born about 1665. He was admitted of Queen's college, Cambridge, May 18, 1682, and having taken his degree of B.A. was elected fellow of that college, April 30, 1687, to be admitted to profits upon a future vacancy, which did not happen till April 9, 1690. He became chaplain to bishop Patrick, by whom he was presented to the rectory of Rattenden in Essex, March 10, 1698-9, which living he exchanged, in June following, for a chaplainship of Chelsea-college or hospital; and that preferment also he soon after quitted, on being collated by his patron to a prebendal stall in the cathedral of Ely, July 3, 1701, and the next day to the mastership of Jesus' college, Cambridge, both vacant by the death of Dr. Saywell; the same year he proceeded to his degree of D.D. and was elected vice-chancellor of the university in 1702. His mastership and prebend (both of which he was in possession of above fifty years) were the only preferments he held afterwards, not choosing to accept of any parochial benefice, but leading a very retired and studious life in his college, except when statutable residence, and attendance at chapters, required his presence at Ely, on which occasions he seldom or never failed to be present, till the latter part of his life. He died in March 1752, in the eighty-seventh year of his age, and was buried in Jesus' college chapel. He had great knowledge in most branches of literature, but particularly in ecclesiastical antiquities and in chronology. In the classics he was critically skilled. Dr. Taylor always spoke with rapture of his correction of the inscription to Jupiter Urios, which he considered as uncommonly felicitous; and

[1] Biographia Britannica.—Ath. Ox. vol. II.—Noble's College of Arms.

Mr. Chishull on the same occasion calls him "Aristarchus Cantabrigiensis summè eruditus." There were many valuable pieces of his published in his life-time, but without his name, among which are "Locus Justini Martyris emendatus in Apol. I. p. 11. ed. Thirlby," in the Bibliotheca Literaria, published by the learned Mr. Wasse of Aynho, Northamptonshire, 1744, No. VIII. "Tully and Hirtius reconciled as to the time of Cæsar's going to the African war, with an account of the old Roman year made by Cæsar," ib. No. III. p. 29. "Origen de Oratione," 4to, published by the Rev. Mr. Reading, keeper of Sion college library; and he is also supposed to have contributed notes to Reading's edition of the Ecclesiastical Historians, 3 vols. fol. "Hieroclis in Aurea Carmina Pythagorea Comment." Lond. 1742, 8vo, published with a preface by Dr. Richard Warren, archdeacon of Suffolk. Dr. Harwood pronounces this to be the best edition of a most excellent work that abounds with moral and devotional sentiments. After his death a correct edition of Justin Martyr's Apologies was published from his MSS. by the Rev. Mr. Keller, fellow of Jesus' college, Cambridge, and rector of Kelshall in Herefordshire. It is too honourable for the parties not to be mentioned, that it used to be observed, that all the other colleges, where the fellows chuse their master, could not show three such heads, as the only three colleges where the masters are put in upon them: viz. Bentley of Trinity, by the crown; Ashton of Jesus, by the bishop of Ely; and Waterland of Magdalen, by the earl of Suffolk.[1]

ASHTON (Thomas), a clergyman in the time of the usurpation, was the son of Thomas Ashton, and born at Teuerdly in Lancashire, in 1631. At sixteen years of age, he was admitted a servitor of Brazen-nose college in Oxford, and took the degree of B. A. February 7, 1650. He was chosen fellow of his college, and took holy orders. Mr. Wood tells us, he was a "forward and conceited scholar," and "became a malapert preacher in and near Ox-

[1] Bentham's Hist. of Ely.—Whiston's Life; who says, "This Dr. Ashton published himself, many years ago, an excellent edition of Origen Περι ευχης. After which I asked Dr. Bentley, then master of Trinity college, and regius professor of divinity, why they did not banish Dr. Ashton, as they had done me, for Arianism? since he had published the grossest Arian book extant in all antiquity, as this treatise of Origen's is known to be. He replied, but the notes are orthodox. To which I answered, will orthodox notes make an Arian book other than Arian?"

ford." Being appointed to preach at St. Mary's, on Tuesday (a lecture-day) July 25, 1654, he gave so great offence by a very indecent sermon, that he was in a fair way of expulsion; but, by the intercession of friends, the matter was compromised; yet he was obliged, about two years after, to quit his fellowship upon some quarrel which he had with Dr. Greenwood, principal of his house. In 1656, he was intrusted with a commission from the protector to be chaplain to the English forces in the island of Jersey, but was soon after displaced upon the arrival of a new governor. After the king's restoration, he was beneficed somewhere near Hertford in Hertfordshire; where, Mr. Wood says, "he soon after finished his restless course." He published, 1. "Blood-thirsty Cyrus unsatisfied with blood; or, the boundless cruelty of an Anabaptist's tyranny, manifested in a letter of colonel John Mason, governor of Jersey, 3d Nov. 1659; wherein he exhibits seven false, ridiculous, and scandalous articles against quartermaster William Swan," &c. London, 1659, in one sheet 4to. 2. "Satan in Samuel's Mantle, or, the cruelty of Germany, acted in Jersey; containing the arbitrary, bloody, and tyrannical proceedings of John Mason, of a baptised church, commissionated to be a colonel, and sent over into the island of Jersey, governor, in July 1656, against several officers and soldiers in that small place," &c. London, 1659, in four sheets in 4to.[1]

ASHTON (THOMAS), an English divine, the son of Dr. Ashton, usher of the grammar school at Lancaster (a place of only thirty-two pounds per annum, which he held for near fifty years), was born in 1716, educated at Eton, and elected thence to King's college, Cambridge, 1733. He was the person to whom Mr. Horace Walpole addressed his epistle from Florence, in 1740, under the title of "Thomas Ashton, esq. tutor to the earl of Plymouth." About that time, or soon after, he was presented to the rectory of Aldingham in Lancashire, which he resigned in March 1749; and on the 3d of May following was presented by the provost and fellows of Eton to the rectory of Sturminster Marshall in Dorsetshire. He was then M. A. and had been chosen a fellow of Eton in December 1745. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; in 1759 took the degree of D. D.; and in May 1762, was

[1] Biog. Brit.—Wood's Ath.

elected preacher at Lincoln's Inn, which he resigned in 1764. In 1770 he published, in 8vo, a volume of sermons on several occasions; to which was prefixed an excellent metzotinto by Spilsbury, from an original by sir Joshua Reynolds, and this motto, "Insto præpositis, oblitus præteritorum." Dr. Ashton died March 1, 1775, at the age of fifty-nine, after having for some years survived a severe attack of the palsy. His discourses, in a style of greater elegance than purity, were rendered still more striking by the excellence of his delivery. Hence he was frequently prevailed on to preach on public and popular occasions. He printed a sermon on the rebellion in 1745, 4to, and a thanksgiving sermon on the close of it in 1746, 4to. In 1756, he preached before the governors of the Middlesex hospital, at St. Anne's, Westminster; a commencement sermon at Cambridge in 1759; a sermon at the annual meeting of the charity schools in 1760; one before the House of Commons on the 30th of January 1762; and a spital sermon at St. Bride's on the Easter Wednesday in that year. All these, with several others preached at Eton, Lincoln's inn, Bishopsgate, &c. were collected by himself in the volume above mentioned, which is closed by a "Concio ad Clerum habita Cantabrigiæ in templo beatæ Mariæ, 1759, pro gradu Doctoratûs in sacrâ theologiâ." His other publications were, 1. "A dissertation on 2 Peter i. 19," 1750, 8vo. 2. In 1754, the Rev. Mr. Jones of St. Saviour's, delivered a sermon at Bishopsgate-church, which being offensive to Dr. Ashton, he preached against it; and an altercation happening between the two divines, some pamphlets were published on the occasion, one of which, entitled "A letter to the Rev. Mr. Thomas Jones, intended as a rational and candid answer to his sermon preached at St. Botolph, Bishopsgate," 4to, was probably by Dr. Ashton. 3. "An extract from the case of the obligation of the electors of Eton college to supply all vacancies in that society with those who are or have been fellows of King's college, Cambridge, so long as persons properly qualified are to be had within that description," London, 1771, 4to, proving that aliens have no right at all to Eton fellowships, either by the foundation, statutes, or archbishop Laud's determination in 1636. This is further proved in, 4. "A letter to the Rev. Dr. M. (Morell) on the question of electing aliens into the vacant places in Eton college. By the author of the Extract," 1771, 4to.

5. "A second letter to Dr. M." The three last were soon after re-published under the title of "The election of aliens into the vacancies in Eton college an unwarrantable practice. To which are now added, two letters to the Rev. Dr. Morell, in which the cavils of a writer in the General Evening Post, and others, are considered and refuted. Part I. By a late fellow of King's college, Cambridge." London, 1771, 4to. Part II. was never published. He lived long in habits of intimacy with Horace Walpole, afterwards earl of Orford, who, Mr. Cole informs us, procured him the Eton fellowship; but a rupture separated them. Mr. Cole adds, what we have some difficulty in believing, that the "Sermon on Painting," in lord Orford's works, was preached by Dr. Ashton at Houghton, before the earl of Orford (sir Robert Walpole) in 1742.[1]

ASHWELL (George), rector of Hanwell, near Banbury in Oxfordshire, was the son of Robert Ashwell of Harrow on the Hill, in Middlesex, and was born in the parish of St. Martin, Ludgate, London, Nov. 18, 1612. He was admitted a scholar of Wadham college, Oxford, in 1627, took the degrees in arts, was elected fellow, and became a celebrated tutor in that house. In the time of the great rebellion he continued in Oxford, and preached several times before the king, court, and parliament. A little before the surrender of the garrison of Oxford, he had the degree of B. D. conferred upon him; and about the latter end of 1658 he was presented to the living of Hanwell, having been before, as Mr. Wood thinks, chaplain in the family of sir Anthony Cope, lord of the manor of Hanwell. He had the character of a very peaceable and religious man, and was well versed in logic, the schoolmen, and fathers. He wrote, 1. "Fides Apostolica, or, a discourse asserting the received authors and authority of the Apostles' Creed," Oxon, 1653, 8vo; to which was added a double appendix, the first touching the Athanasian, the second the Nicene creed. Baxter, who, in his "Reformed Pastor," had advanced some things against this work, expressed his regret afterwards, in his "Catholic Theology," for having said any thing against it. 2. "Gestus Eucharisticus, concerning the Gesture to be used at the receiving the Sacrament," Oxon. 1663, 8vo. 3. "De Socino et

[1] Nichols's Life of Bowyer.—Cole's MS Athenæ in Brit. Mus.—Lord Orford's Works, vol. I. p. 4; vol. IV. p. 414, 415, 463.

Socinianismo; a treatise on the Socinian heresy," said to be part of a greater work in manuscript. 4. "De Ecclesia, &c. a dissertation concerning the church of Rome;" also a part of his great work on Controversies, published at Oxford, 1688, 4to. 5. "An Answer to Plato Redivivus," in manuscript. He also translated, from Pocock's edition, "Philosophus Autodidactus, sive Epistola Abi Gioaphar Ebn Tophail de Hai Ebn Yokdan," &c. Lond. 1686, 8vo. Our author died at Hanwell, Feb. 8, 1693, and was buried in the church of that place, of which he had been thirty-five years rector.[1]

ASHWORTH (CALEB), a dissenting minister, was born in Northamptonshire 1709, and served an apprenticeship to a carpenter; but having a taste for learning, he was entered a student in the academy kept by Dr. Doddridge, where he made great proficiency in all sorts of useful knowledge. He was afterwards ordained minister of a dissenting congregation at Daventry; and became master of the academy kept by the excellent Dr. Doddridge, by the doctor's express desire in his will. He died much respected at Daventry, 1774, aged sixty-five. His principles are said to have been those of moderate Calvinism. He published three "Funeral Sermons," on the deaths of Dr. Watts, Mr. Floyd, and Mr. Clark; a "Collection of Tunes and Anthems;" a "Hebrew Grammar;" and an "Introduction to Plane Trigonometry."[2]

ASINARI (FREDERIC), count de Camerano, a nobleman of Asti in Piedmont, flourished about 1550. In his youth he followed the profession of arms, and was sent by the duke of Savoy, with four hundred men, to assist Maximilian II. when he held a diet to oppose the army of Soliman, an event which is said to have been commemorated by a medal, with the inscription, "Fredericus Asinarius co. Camerani." Asinari amused his leisure hours with poetry, and submitted his compositions to the celebrated Annibal Caro; and they were afterwards published in various collections. 1. "Two Sonnets," in the second part of the "Scelta di Rime di diversi excellenti Poeti," by Zabata, 1579, 12mo. 2. "Four Canzoni, and a Sonnet," in the "Muse Toscane" of Gherard Borgogni, 1594, 8vo. 3. "Eighty-two pieces, sonnets, canzoni, madrigals,"

[1] Biog. Brit.—Ath. Ox. vol. II.
[2] Letters to Dissenting Ministers, by Orton.—Kippis's Life of Doddridge, p. 143.

&c. in Borgogni's "Rime di diversi illustri Poeti," Venice, 1599, 12mo. Among his other works, which remain in manuscript, there are, in the library of Turin, "Vari Sonetti e Canzoni;" "Il Tancredi," a tragedy; "Tre libri delle transformazioni;" and "Tre libri dell' via d'Orlando." Copies of these are also in the library of St. Mark at Venice. The tragedy of Tancred was printed at Paris, 1587, 8vo, under the title of "Gismonda," one of the *dramatis personæ*, and attributed to Torquato Tasso. Next year an edition was printed at Bergamo, 4to, in which this error was corrected, but another substituted by stating, that it was the performance of Ottavio Asinari, the father of our author; and the editor, Gherard Borgogni, either was, or affected to be ignorant of the edition previously printed at Paris.[1]

ASKEW (ANNE), daughter of sir William Askew, of Kelsay, in Lincolnshire, knight, was born in 1529. She received a liberal and learned education, and manifested in early life a predilection for theological studies. Her eldest sister, after having been contracted in marriage to the son of Mr. Kyme, of Lincolnshire, died before the nuptials were completed. Her father, on this event, unwilling to lose a connection which promised pecuniary advantages, compelled his second daughter Anne, notwithstanding her reluctance, to become the wife of Mr. Kyme, a marriage which probably laid the foundation of her future misfortunes. Her husband was a bigoted Roman Catholic, while she, by studying the scriptures and the opinions of the reformers, became a convert, which so disgusted him that he turned her out of doors. Conceiving herself, by this treatment, at liberty to sue for a separation, she came to London, where she was favourably received by some of the ladies of the court, and by the queen, who secretly favoured the reformed religion. But at length she was accused, by her husband and the priests, of holding heretical opinions respecting the sacrament; and, in 1545, was apprehended, and repeatedly examined by Christopher Dare, the lord mayor, the bishops, chancellor, and others, to whose questions she replied in a firm, easy, and unconstrained manner, and even with some degree of wit and ridicule. She was then committed to prison for eleven days, and prohibited from any communication

[1] Biog. Universelle.

with her friends. During this confinement, she employed herself in composing prayers and meditations, and in fortifying her resolution to endure the trial of her principles.

On the 23d of March, a relation, who had obtained permission to visit her, endeavoured to bail her, and his earnest application to the mayor, to the chancellor, and to Bonner, the bishop of London, was at length successful. On this occasion she was brought before the bishop, who affected concern for what she had suffered, while he endeavoured to entrap her by ensnaring questions. Mr. Britagne, her relation, and Mr. Spilman, of Gray's inn, became her sureties. But a short time after, she was again apprehended, and summoned before the king's council, at Greenwich, when Wriothesely the chancellor, Gardiner bishop of Winchester, and other prelates, once more questioned her on the doctrines of the church of Rome. She replied with firmness, and without prevarication, and on finding her impracticable, her judges determined on other measures, and remanded her to Newgate, though she was at the time suffering under a severe indisposition. Having entreated, in vain, to be allowed a visit from Dr. Latimer, she addressed a letter to the king himself, declaring—"That respecting the Lord's supper, she believed as much as had been taught by Christ himself, or as the Catholic church required."—But still refusing her assent to the popish meaning, her letter served only to aggravate her crime. She then wrote to the chancellor, inclosing her address to the king, but with no better success. From Newgate she was conveyed to the Tower, where she was interrogated respecting her patrons at court with several ladies of which she held a correspondence, but, heroically maintaining her fidelity, she refused to make any discoveries of that kind. This magnanimity, so worthy of admiration, so incensed her barbarous persecutors, that they endeavoured by the rack to extort from her what she had refused to their demands, but she sustained the torture with unshaken fortitude and meek resignation. Wriothesely, with unmanly and infernal rage, commanded, with menaces, the lieutenant of the Tower to strain the instrument of his vengeance, and when he refused, he himself became executioner, and every limb of the innocent victim was dislocated. When recovered from a swoon into which she fell, she remained sitting two hours on the bare ground, calmly reasoning with her tormentors, who were confounded by her courage and

resolution. Pardon was afterwards offered if she would recant, but having rejected every offer of the kind, she was condemned to be burnt at the stake, which was accordingly executed, July 16, 1546. She bore this inhuman punishment with amazing courage and firmness, adhering to the last to the principles of her faith.[1]

ASKEW (ANTHONY), M. D. an excellent scholar and promoter of literature, was born at Kendal in Westmoreland, in 1722. His father, Dr. Adam Askew, was in such high estimation at Newcastle, that he was considered as another Radcliffe, and consulted by all the families of consequence for many miles round. Anthony was educated at Sedburgh school, and from thence removed to Emanuel college, in Cambridge, where he continued until he took his degree of B. A. in December 1745. He then went to Leyden, and resided there twelve months, with the view of being initiated into the science of medicine. In the following year we find him in the suite of his majesty's ambassador at Constantinople. Returning from thence through Italy, he came to Paris in 1749, and was admitted a member of the academy of belles lettres. He had here an opportunity of purchasing a considerable number of rare and valuable MSS. and printed books in the classics, and in various branches of science, and of laying the foundation of an elegant and extensive library, which soon after his death was sold by Baker and Leigh, Tavistock-street, for upwards of 5000*l.*

Having finished his travels, he returned to Cambridge, and in the year 1750 commenced M. D. He was soon after admitted fellow of the Royal College of Physicians, and of the Royal Society, in London. What time could be afterwards spared from attending his professional engagements was dedicated to the conversation of literary men, and to increasing and arranging his collection of books. He died at Hampstead, in the neighbourhood of London, Feb. 27, 1774. Amongst his books and MSS. was a complete collection of the editions of Æschylus, some illustrated with MS notes, and likewise one or two, if not more, MSS. of the same author; which were collected purposely for the intention of publishing at some future period an edition of Æschylus. In 1746, he printed a specimen of this intended edition in a small quarto pam-

[1] Fox's Acts and Monuments.—Ballard's Memoirs.

phlet under the following title: "Novæ Editionis Tragœdiarum Æschyli Specimen, curante Antonio Askew, M. B. Coll. Emman. apud Cantabrigienses haud ita pridem socio commensali, Lugduni Batavorum, 1746." This pamphlet, which is now become extremely scarce, was dedicated to Dr. Mead, and consisted only of twenty-nine lines, namely, from v. 563 to v. 596 of the Eumenides (edit. Schultz). It contained various readings from his MSS. and printed books, and the Notæ Variorum. Dr. Askew was indeed reckoned one of the best Grecians in England. Dr. Taylor, usually called Demosthenes Taylor, was his great friend, from a similarity of taste and study, and left him his executor, and heir to his noble collection of books and manuscripts.[1]

ASPER (Hans), a Swiss painter, was born 1499, at Zurich, and painted portraits with so much life, nature, and character, that his reputation was little inferior to that of Holbein. His drawings in water-colours, of birds, fishes, dead game, and flowers, though done with great simplicity and freedom, are nearly deceptions. He is said to have furnished the designs for Conrad Gesner's "Historia Animalium;" nor was he ignorant of historic composition. Many of Rodolph Meyer's etchings for Murer's "Helvetia Sancta" were drawn from his originals. To record his merit, a medal was struck, with his head, name, and age, in front; and on the reverse, a death's skull, with a moral sentence in rhyme. That he should have been suffered, after such a pledge of public esteem, to live and die in indigence, is not easily accounted for. He died in 1571.[2]

ASSELIN (Giles Thomas), doctor of the Sorbonne, and provisor of the college of Harcourt, was born at Vire in 1682. He was the scholar of Thomas Corneille, and the friend of la Motte-Houdar, and appointed principal of the college of Harcourt. He died at Issy, October 11, 1767, at the age of eighty-five. He had borne off the prize of poetry at the French academy in 1709, and those of the idyllium and the poem at the floral-games in 1711. The ode on the existence of God, and the immortality of the soul, is his best performance. His poems crowned at the academie Françoise, and at that of the jeux floreau, add less lustre to his name, as his versification is low, and his

[1] Gent. Mag. vol. LXXIII.—Cole's MSS Athenæ Cantab. in Brit. Mus.—Burn's History of Westmoreland.

[2] Pilkington's Dict.—Biog. Universelle.

style deficient in force and ornament. But Asselin was distinguished for his zeal in behalf of letters, and his adherence to integrity. His poetical works, and an address to the deists in behalf of truth, were published at Paris, 1725, 8vo.[1]

ASSELYN (JOHN), a Flemish painter, was born at Antwerp in 1610, and was a disciple of Esaias Vandervelde, and under the guidance of so able a master, he became an excellent painter of landscape. His companions nicknamed him Crabbetje, from a crooked turn in his fingers and his hand, which caused him to hold his pallet with some degree of awkwardness. And yet, by the lightness, freedom, and spirit of his touch, it could not be supposed that his hand had the smallest imperfection. He was one of the first Flemish painters who adopted the clean and bright manner of landscape painting. He studied after nature in the country about Rome, improving his taste by the delightful situations of towns, villas, antiquities, figures, and animals, which he sketched upon paper, to make a proper use of them in his designs. In the style of his landscape he chose particularly to imitate Claude Lorraine; but in other parts of his painting he seemed fond of making Bamboccio his model. He enriched his landscapes with the vestiges of noble buildings, and the views of such seats as he observed to be beautiful, by their situation or construction. His colouring is extremely bright and clear; his skies are warm; his touch is free and firm; his figures and animals are well drawn, and judiciously disposed; and his pictures justly merit the approbation which they have always received.

Of the personal history of this artist very little is known. He married at Lyons in 1645, the daughter of a merchant of Antwerp, who happened accidentally to be in that place, and died at Amsterdam in 1660, in the fiftieth year of his age. Perelle has engraved some of his landscapes, and of his Italian ruins.[2]

ASSEMANI (JOSEPH SIMON), keeper of the Vatican, and archbishop of Tyre, who died at Rome in his eightieth year, Jan. 14, 1768, was a very able scholar in the languages of the East. During the years from 1719 to 1728, he published a work of great importance to the collectors

[1] Biog. Universelle.
[2] Pilkington's Dict.—Abregé de la Vie des plus fameux Paintres, vol. III. p. 132.—Sandrart, p. 304.

of Oriental manuscripts, in the manner of Herbelot, entitled "Bibliotheca Orientalis, Clementino-Vaticana, recensens, manuscriptos codices, Syriacos, Arabicos, &c. jussu et munificentiâ Clem. XI." Rome, 1719—1728, 4 vols. fol. He published also, 2. An edition of the works of Ephrem Syrus, Rome, 1732—1734, 6 vols. fol. 3. "De Sanctis Ferentinis in Tuscia Bonifacio ac Redempto episcopis, &c. dissertatio," Rome, 1745. 4. "Italicæ historiæ scriptores ex Bibl. Vatic. &c. collegit et præfat. notisque illustravit J. S. Assemanus," Rome, 1751—1753, 4 vols. 4to. 5. "Kalendaria ecclesiæ universæ," Rome, 1755—1757, 6 vols. 4to. His edition of Ephrem is by far the best.[1]

ASSEMANI (Stephen Evodius), nephew of the preceding, and archbishop of Apamea, succeeded his uncle in the charge of the Vatican library, and became equally celebrated as an eastern scholar and a man of general learning. His works are, 1. "Bibliothecæ Mediceo-Laurentianæ et Palatinæ codicum manuscr. Orientalium catalogus," Florence, 1742, 2 vols. fol. with notes by Gori. 2. "Acta sanctorum martyrum Orientalium et Occidentalium, &c. Rome, 1748, 2 vols. fol. In conjunction with his uncle, he published "Bibl. Apost. Vatic. codic. MSS. Catal." Rome, 1756—1769. This was to have consisted of 4 vols. and he had printed some sheets of the fourth, when an accidental fire destroyed the manuscript. The time of his death is not mentioned.[2]

ASSER, a celebrated rabbi, in the year 476, in conjunction with Hammai, another rabbi, composed the Talmud of Babylon, so called from the place of their residence. This collection of visions has had the honour of two commentators, the rabbi Mair in the year 547, and another Asser, who died in 1328, and was printed by Elzivir at Leyden, in 1630, 4to, and again with all its commentators at Amsterdam in 1644, in 12 vols. folio.[3]

ASSERIUS (Menevensis), or ASSER, or ASKER (called, by Pitts, John,) a learned monk of St. David's, and historian, was of British extraction, probably of that part of South Wales called Pembrokeshire, and was bred up in the learning of those times, in the monastery of St. David's (in Latin Menevia), whence he derived his surname of Menevensis. There he is said to have had for his tutor

[1] Biog. Universelle.—Saxii Onomast. [2] Ibid. [3] Biog. Universelle.

Johannes Patricius, one of the most celebrated scholars of his age, and had also the countenance of Nobis, or Novis, archbishop of that see, who was his relation; but it does not appear that he was either his secretary or his chancellor, as some writers would have us believe. From St. David's he was invited to the court of Alfred the Great, merely from the reputation of his learning, probably about the year 880, or somewhat earlier. Those who had the charge of bringing him to court, conducted him from St. David's to the town of Dene (Dean) in Wiltshire, where the king received him with great civility, and shewed him in a little time the strongest marks of favour and affection, insomuch that he condescended to persuade him not to think any more of returning to St. David's, but rather to continue with him as his domestic chaplain and assistant in his studies. Asserius, however, modestly declined this proposal, alledging, that it did not become him to desert that holy place where he had been educated, and received the order of priesthood, for the sake of any other preferment. King Alfred then desired that he would divide his time between the court and the monastery, spending six months at court, and six at St. David's. Asserius would not lightly comply even with this request, but desired leave to return to St. David's, to ask the advice of his brethren, which he obtained, but in his journey falling ill at Winchester of a fever, he lay there sick about a year; and as soon as he recovered he went to St. David's, where, consulting with his brethren on the king's proposal, they unanimously agreed that he should accept it, promising themselves great advantages from his favour with the king, of which, at that time, they appear to have had need, to relieve them from the oppressions of one Hemeid, a petty prince of South Wales. But they requested of Asserius, that he would prevail on the king to allow him to reside quarterly at court and at St. David's, rather than that he should remain absent six months together. When he came back he found the king at Leoneforde, who received him with every mark of distinction. He remained with him then eight months at once, reading and explaining to him whatever books were in his library, and grew into so great credit with that generous prince, that on Christmas-eve following, he gave him the monasteries of Amgresbyri, and Banuwille, that is, Ambrosbury in Wiltshire, and Banwell in Somersetshire, with a silk pall of great value, and as much incense as a

strong man could carry, sending together with them this compliment, "That these were but small things, and by way of earnest of better which should follow them." Soon after, he had Exeter bestowed upon him, and not long after that, the bishopric of Sherburn, which, however, he seems to have quitted in the year 883, though he always retained the title, as Wilfred archbishop of York was constantly so styled, though he accepted of another bishopric. Thenceforward he constantly attended the court, in the manner before stipulated, and is named as a person, in whom he had particular confidence, by king Alfred, in his testament, which must have been written some time before the year 885; since mention is made there of Esna bishop of Hereford, who died that year. He is also mentioned by the king, in his prefatory epistle placed before his translation of Gregory's Pastoral, addressed to Wulfsig bishop of London; and there the king does not call him bishop of Sherburn, but "my bishop," acknowledging the help received from him and others in that translation. It appears to have been the near resemblance, which the genius of Asserius bore to that of the king, that gained him so great a share in his confidence; and very probably, it was on this account, that Asserius drew up those memoirs of the life of Alfred which we still have, and which he dedicated and presented to the king in the year 893. In this work we have a curious account of the manner in which that prince and our author spent their time together. Asserius tells us, that having one day, being the feast of St. Martin, cited in conversation a passage of some famous author, the king was mightily pleased with it, and would have him write it down in the margin of a book he carried in his breast; but Asserius finding no room to write it there, and yet being desirous to gratify his master, he asked king Alfred whether he should not provide a few leaves, in which to set down such remarkable things as occurred either in reading or conversation: the king was delighted with this hint, and directed Asserius to put it immediately in execution. Pursuing this method constantly, their collection began to swell, till at length it became of the size of an ordinary Psalter; and this was what the king called his "Hand-book, or Manual." Asserius, however, calls it Enchiridion. In all probability, Asserius continued at court during the whole reign of Alfred, and, probably, several years after: but where, or

when he died is doubtful, though the Saxon *Chronicle* positively fixes it to the year 910. The editor of his life in the Biog. Brit. takes Asser the monk, and Asser bishop of Sherburn, for one and the same person, which some however have denied, and asserts him to have been also archbishop of St. David's, upon very plausible authority. He admits, however, that if there was such a reader in the public schools at Oxford as Asser the monk, he must have been some other person of the same name, and not our author: but this point rests almost wholly on the authority of Harpsfield; nor is the account consistent with itself in several other respects, as sir John Spelman has justly observed. There is no less controversy about the works of Asserius, than about his preferments: for some alledge that he never wrote any thing but the Annals of king Alfred: whereas, Pitts gives us the titles of no less than five other books of his writing, and adds, that he wrote many more. The first of these is a "Commentary on Boëtius," which is mentioned by Leland, on the authority of the Chronicle of St. Neot's: but he probably only explained this author to king Alfred when he made his Saxon translation. The second piece mentioned by Pitts, is the Annals of Alfred's life and reign. The third he styles "Annales Britanniæ," or the Annals of Britain, in one book, mentioned also by Leland and Bale, and which has been since published by the learned Dr. Gale. The fourth piece, he calls "Aurearum Sententiarum Enchiridion, lib. 1." which is without question the Manual or common-place-book made for king Alfred, and reckoned among his works by Pitts himself. Leland has also spoken of this Enchiridion, as an instance of the learning and diligence of Asser, which it certainly was: and though the collections he made concerning this author, are much better and larger than those of Bale and Pitts, yet he modestly, upon this subject, apologizes for speaking so little and so obscurely of so great a man. The next in Pitts's catalogue, is a "Book of Homilies," and the last, "A Book of Epistles:" but the existence of these seems unsupported by any authority; nor is it known where he was interred. He appears to have been one of the most pious and learned prelates of the age in which he lived.

His "Life of Alfred" was first published by archbishop Parker at the end of "Walsinghami Hist." London, 1574, fol. and it was reprinted by Camden in his "Anglia, Nor-

manica, &c." Francfort, 1603. It was again reprinted, in a very elegant octavo volume, by Mr. Wise, at Oxford, 1722.[1]

ASSHETON (Dr. William), son of Mr. Assheton, rector of Middleton in Lancashire, was born in 1641; and being instructed in grammar-learning at a private country-school, was removed to Brazen-Nose college at Oxford, in 1658; and elected a fellow in 1663. After taking both his degrees in arts, he went into orders, became chaplain to the duke of Ormond, chancellor of that university, and was admitted doctor of divinity in January 1673. In the following month he was nominated to the prebend of Knaresburgh, in the church of York; and whilst he attended his patron at London, obtained the living of St. Antholin. In 1670, by the duke's interest with the family of the St. Johns, he was presented to the rectory of Beckenham, in Kent; and was often unanimously chosen proctor for Rochester in convocation.

He was the projector of the scheme for providing a maintenance for clergymen's widows and others, by a jointure payable by the Mercers' company. The bringing this project to perfection took up his thoughts for many years; for, though encouraged by many judicious persons to prosecute it, he found much difficulty in providing such a fund as might be a proper security to the subscribers. He first addressed himself to the corporation of the clergy, who declared they were not in a capacity to accept the proposal. Meeting with no better success in his next application to the Bank of England, he applied himself to the Mercers' company, who agreed with him upon certain rules and orders, of which the following are the chief:

1. "That the Company will take in subscriptions at any time, till the sum of 100,000*l.* be subscribed, but will never exceed that sum. 2. That all married men, at the age of thirty years or under, may subscribe any sum not exceeding 1000*l.* That all married men, not exceeding the age of forty years, may subscribe any sum not exceeding 500*l.* And that all married men, not exceeding the age of sixty years, may subscribe any sum, not exceeding 300*l.* And that the widows of all persons, subscribing according to these limitations, shall receive the benefit of

[1] Biog. Brit. in Ayserius.—Whitaker's Life of St. Neot, who enters largely into Asser's history, and proves the forgery of the celebrated passage respecting the foundation of the university of Oxford.

30 per cent. per annum, according to the former proposal, free of all taxes and charges, at the two usual feasts of the Annunciation of the Blessed Virgin Mary, and St. Michael the Archangel; and that the first of these payments shall be made at the first of the said feast days, which shall happen four months or more after the decease of the person or persons so subscribing; excepting such as shall voluntarily make away with themselves, or by any act of theirs occasion their own death; either by duelling or committing any crime, whereby they shall be sentenced, and put to death by justice: in any, or either of these cases, the widows to receive no annuity; but, upon delivering up the company's bond, to have the subscription money paid to them. 3. That no sea-faring men may subscribe, who follow it as their business or vocation; nor others, who go farther than Holland, Ireland, or the coasts of England; and that any person may subscribe for any others, whom he shall nominate in his last will, during the natural life of his wife, if she survive, and his intention be declared in his subscription." The company had several meetings in committees with the doctor, about settling a sufficient security; in which they satisfied him that their estates, being clear rents, amounted to 2888*l.* 8*s.* 10*d.* besides the payments of the benefactors, to be paid out of the same; which, by a moderate calculation, would yield, when the leases came out, above 13,500*l.* per annum. All things being agreed upon, the deed of settlement was executed by the company and trustees, at a general court of the said company, held on Wednesday the 4th of October, 1699. This deed is enrolled in the high court of chancery, and an authentic copy of it kept by the company; but owing to some miscalculations, the scheme did not ultimately succeed, as originally planned.

A few years before his death, he was invited to accept the headship of the college, then vacant, but modestly declined it. He died at Beckenham, Sept. 1711, in the seventieth year of his age, and was buried in the chancel of that church. The writer of his life gives him the highest character for piety, probity, and inflexible adherence to the doctrines and interests of the church of England. His general sentiments and turn of mind may be discovered in the titles of his various works: 1. "Toleration disapproved and condemned by the authority and convincing reasons of, I. That wise and learned king James, and his privy-

council, Anno Reg. II^{do}. II. The honourable Commons assembled in this present parliament, in their Votes, &c. Feb. 25, 1662. III. The Presbyterian ministers in the city of London, met at Sion-College, December 18, 1645. IV. Twenty eminent divines, most (if not all) of them members of the late assembly; in their Sermons before the two houses of parliament on solemn occasions. Faithfully collected by a very moderate hand, and humbly presented to the serious consideration of all dissenting parties," Oxford, 1670. He published a second edition of this book, the same year, with his name, and the pro-vice-chancellor of Oxford's imprimatur, prefixed to it. 2. "The Cases of Scandal and Persecution; being a seasonable inquiry into these two things: I. Whether the Nonconformists, who otherwise think subscription lawful, are therefore obliged to forbear it, because the weak brethren do judge it unlawful? II. Whether the execution of penal laws upon Dissenters, for non-communion with the Church of England, be persecution? Wherein they are pathetically exhorted to return into the bosom of the church, the likeliest expedient to stop the growth of Popery," London, 1674. 3. "The Royal Apology: or, An Answer to the Rebel's Plea; wherein are the most noted anti-monarchical tenets, first published by Doleman the Jesuit, to promote a bill of exclusion against king James I.; secondly, practised by Bradshaw, and the regicides, in the actual murder of king Charles I.; thirdly, republished by Sidney, and the associates to depose and murder his present majesty," London, 1685, the second edition. 4. "A seasonable Vindication of their present Majesties," London. 5. "The Country Parson's Admonition to his Parishioners against Popery; with directions how to behave themselves, when any one designs to seduce them from the Church of England," London, 1686. 6. "A full Defence of the former Discourse against the Missionaries Answer: being a farther examination of the pretended Infallibility of the Church of Rome:" or, as it is intitled in the first impression, "A Defence of the Plain Man's Reply to the Catholic Missionaries," &c. 1688. 7. "A short Discourse against Blasphemy," 1691. 8. "A Discourse against Drunkenness," 1692. 9. "A Discourse against Swearing and Cursing," 1692. 10. "Directions in order to the suppressing of Debauchery and Prophaneness," 1693. 11. "A Conference with an Anabaptist; Part I. Concerning the subject

of Baptism: being a Defence of Infant-Baptism," 1694. It was occasioned by a separate congregation of Anabaptists being set up in Dr. Assheton's parish; but the meeting soon breaking up, the author never published a second part. 12. "A Discourse concerning a Death-bed Repentance." 13. "A Theological Discourse of last Wills and Testaments," London, 1696. 14. "A seasonable Vindication of the blessed Trinity: being an answer to this question, Why do you believe the doctrine of the Trinity? Collected from the works of the most reverend doctor John Tillotson, late lord archbishop of Canterbury, and the right reverend doctor Edward Stillingfleet, now lord bishop of Worcester," London, 1679. 15. "A brief state of the Socinian Controversy, concerning a Trinity in Unity;" collected from the Works of Dr. Isaac Barrow, London, 1698. 16. "The Plain Man's Devotion, Part I. In a method of daily Devotion; and, a method of Devotion for the Lord's Day. Both fitted to the meanest capacities," 1698. 17. "A full Account of the rise, progress, and advantages of Dr. Assheton's Proposal (as now improved and managed by the worshipful company of Mercers, London,) for the benefit of Widows of Clergymen, and others, by settled Jointures and Annuities, at the rate of thirty per cent. With directions for the widow how to receive her annuity, without any delay, charges, or deductions. 'Plead for the widow,' Isa. i. 17. 1713. 18. "A Vindication of the Immortality of the Soul, and a Future State," London, 1703. 19. "A brief exhortation to the Holy Communion, with the nature and measures of Preparation concerning it: fitted to the meanest capacities," 1705. 20. "A Method of Devotion for sick and dying persons: with particular directions from the beginning of Sickness to the hour of Death," London, 1706. 21. "The Possibility of Apparitions: being an answer to this question; 'Whether can departed souls (souls separated from their bodies) so appear, as to be visibly seen, and converse here on earth?' This book was occasioned by the remarkable story of one dying at Dover, and appearing to her friend at Canterbury. 22. "Occasional Prayers from bishop Taylor, bishop Cosins, bishop Kenn," &c. and "A devout collection of Divine Hymns and Poems, on several occasions," London, 1708. 23. "A seasonable Vindication of the Clergy: being an answer to some reflections in a late book, entitled The Rights of the Christian Church asserted, &c. Humbly

submitted to the serious consideration of the nobility and gentry of Great Britain. By a Divine of the Church of London," 1709. 24. "Directions for the Conversation of the Clergy: collected from the Visitation Charges of the right reverend father in God, Edward Stillingfleet, D. D. late lord bishop of Worcester," London, 1710. 25. "Two Sermons: one preached before the Sons of the Clergy, at St. Paul's, December 6, 1699; the other before the Honourable Society of the Natives of the County of Kent, at St. Mary le Bow, Nov. 21, 1700. Mr. Wood mentions another Sermon on the Danger of Hypocrisy, preached at Guildhall chapel, Aug. 3, 1673.[1]

ASSOUCI (Charles Coypeau, sieur d') called the Ape of Scarron, was born at Paris in 1604, the son of an avocat of parlement. At eight years old he ran away from his father's house, stopped at Calais, where he gave himself out for the son of Cæsar Nostradamus; and having set up for a quack, he succeeded in restoring to health a patient who fancied himself sick. The people of Calais, thinking that he derived his medical skill from magic, were upon the point of throwing him into the sea, and it was with difficulty that he saved himself from their fury by flight. After many more adventures at London, at Turin, and in various other places, he came to Montpellier, where some irregular amours drew upon him the notice of the magistrate. He then strolled about from one country to another, and at length arrived at Rome, where his satires upon the court procured him to be imprisoned in the inquisition. Being returned to France, he was sent to the Bastille; and afterwards was conducted to the Chatelet for the same crime for which he had been arrested at Montpellier. But, finding protectors, he was liberated at the end of six months. He died in 1679. His poetry was collected into three vols. 12mo, 1678. Among these pieces is a part of the Metamorphoses of Ovid translated, under the title of "Ovid in good humour." It is a burlesque version, in which, as in all works of that nature, there are a thousand instances of dullness, and a thousand more of indecency, for one lively and ingenious turn of wit. We find also the rape of Proserpine, from Claudian, whom he makes harangue in the manner of declaimers. Assouci published also his adventures in a style of buffoonery, 3 vols. 12mo, 1678. Upon

[1] Life of Dr. Assheton, by Watts, 8vo, 1714.—Biog. Brit.—Wood's Ath. vol. II.

the whole he appears to have been one of those writers that may be passed over with very slight notice, a man, with some talent for humour, but destitute of principle.[1]

ASTELL (MARY), a learned and ingenious lady, was the daughter of Mr. Astell, a merchant at Newcastle-upon-Tyne, where she was born about 1668. Her uncle, who was a clergyman, having discovered her superior capacity, generously undertook to be her preceptor; and, under his tuition, she learned Italian and French, and made a considerable progress in logic, philosophy, and the mathematics. At the age of twenty, she left Newcastle and went to London, where, and at Chelsea, she spent the remaining part of her life. Here she assiduously prosecuted her studies, and acquired very considerable attainments in all the branches of polite literature. When the Rev. John Norris published his "Practical Discourses upon divine subjects," several excellent letters passed between him and Mrs. Astell upon the love of God, which, at the request of Mr. Norris, she suffered him to publish in 1695, without her name, a precaution which their merit rendered useless. Having often observed and lamented the defects in the education of her sex, which, she said, were the principal causes of their running into so many follies and improprieties, she published in 1696, an ingenious treatise, entitled, "A serious Proposal to the Ladies, for the advancement of their true and greatest interest," &c. and, some time after, a second part, under the same title, with this addition: "wherein a Method is offered for the Improvement of their Minds." Both these performances were published together in 1696, and had, in some measure, the desired effect. The scheme, indeed, in her proposal, seemed so rational, that a certain opulent lady, supposed to be the queen, intended to have given 10,000*l.* towards the erecting a sort of college for the education and improvement of the female sex; and as a retreat to those ladies who preferred retirement and study to the noise and hurry of the world. Bishop Burnet, hearing of the design, went to the lady, and powerfully remonstrated against it, telling her it would look like paving the way for popish orders, and that it would be reputed a nunnery; in consequence of which the design was relinquished. About seven years after, she printed "An Essay

[1] Gen. Dict. in art. D'Assouci, written in Bayle's worst style of impertinent redundancy.—Biog. Universelle.

in Defence of the Female Sex. In a Letter to a Lady. Written by a Lady." These publications did not prevent her from being as intent on her studies as ever; and when she accidentally saw needless visitors coming, whom she knew to be incapable of conversing on useful subjects, instead of ordering herself to be denied, she used to look out at the window, and jestingly tell them, "Mrs. Astell was not at home." In the course of her studies she became intimately acquainted with many classic authors. Those she admired most were Xenophon, Plato, Hierocles, Tully, Seneca, Epictetus, and M. Antoninus. In 1700, she published a book entitled "Reflections on Marriage," occasioned, as it is said, by a disappointment she experienced in a marriage-contract with an eminent clergyman. However that might be, in the next edition of her book, 1705, she added a preface, in answer to some objections, which perhaps is the strongest defence that ever appeared in print, of the rights and abilities of her own sex.

When Dr. D'Avenant published his "Moderation a Virtue," and his "Essay on Peace and War," she answered him in 1704, in a tract entitled "Moderation truly stated." The same year D'Avenant published a new edition of his works, with remarks on hers, to which she immediately replied in a postscript, and although without her name, she was soon discovered, and distinguished with public approbation. Some eminent men of the time bear testimony to the merit of her works, as Hickes, Walker, Norris, Dodwell, Evelyn, and bishop Atterbury, who praises her controversial powers, but with a hint that a little more urbanity of manner would not have weakened her arguments. Among her other works was "An impartial Inquiry into the Causes of Rebellion and Civil Wars in this kingdom, in an examination of Dr. Kennet's Sermon, Jan. 30, 1703-4." "A fair way with Dissenters and their Patrons, not writ by Mr. Lindsay, or any other furious jacobite, whether a clergyman or a layman; but by a very moderate person and dutiful subject of the queen," 1704. "The Christian Religion, as practised by a daughter of the Church of England," 1705. This was suspected to be the work of Atterbury. "Six familiar Essays upon Marriage, Crosses in Love, and Friendship," 1706. "Bart'lemy Fair, or an Inquiry after Wit," 1700, occasioned by colonel Hunter's celebrated Letter on Enthusiasm. It was republished in 1722, without the words 'Bart'lemy Fair.' Although liv-

ing and conversing with the fashionable world, she led a pious life, generally calm and serene, and her deportment and conversation were highly entertaining and social. She used to say, the good Christian only has reason, and he always ought to be cheerful; and that dejected looks and melancholy airs were very unseemly in a Christian. But though she was easy and affable to others, she was severe towards herself. She was abstemious in a very great degree; frequently living many days together on bread and water: and at other times, when at home, rarely eat any dinner till night, and then sparingly. She would frequently say, abstinence was her best physic; and that those who indulge themselves in eating and drinking, could not be so well disposed or prepared, either for study, or the regular and devout service of their Creator.

She enjoyed an uninterrupted state of health, till a few years before her death, when a cancer in her breast, which she concealed, except from a few of her most intimate acquaintance, impaired her constitution very much. She managed it herself, till it was absolutely necessary to submit to amputation, which she did without discovering the least timidity or impatience, without a groan or a sigh; and shewed the same resolution and resignation during her whole illness. When she was confined to her bed by a gradual decay, and the time of her dissolution drew near, she ordered her shrowd and coffin to be made, and brought to her bed-side, and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplations. She died May 24, 1731, in the 63d year of her age, and was buried at Chelsea.[1]

ASTERIUS, an Arian writer, in the fourth century, was a sophist of Cappadocia, who forsook Gentilism, and embraced Christianity. He afterwards published some works in favour of Arianism, which were extant in the time of Socrates, the ecclesiastical historian, who also informs us that Asterius, although he was very much with the Arian bishops, was refused admission into their order, because he had once sacrificed to the heathen gods. This lapse of Asterius is supposed to have happened about the year 304, and probably in Maximian's persecution.

[1] Biog. Brit.—Ballard's Memoirs of Learned Ladies.—Atterbury's Correspondence, vol. I. 396, vol. V. p. 287.—Tatler, 8vo, 1806, vol. I. 346, 349, III. 364, IV. 448.

Jerom says he wrote commentaries on the epistle to the Romans, and upon the gospels, psalms, &c. which were much read by the men of his party. None of these remain, however, unless as quoted by Eusebius, and Athanasius, who calls him "a cunning sophist, and a patron of heresy."[1]

ASTERIUS, a native of Antioch, and bishop of Amasea in Pontus, in the fourth century, was the author of many homilies, part of which were published by Rubenius, and part by the fathers Combesis and Richer. They were translated into French by Maucroix in 1695, and have been admired for their eloquence. The first fourteen are evidently by Asterius, but the others appear doubtful, among which are those on Daniel and Susannah, St. Peter and St. Paul. In the last the supremacy of the church of Rome is maintained against the pretensions of all the churches in the East and West.[2]

ASTLE (Thomas), an eminent English antiquary, was descended from an ancient family of the same name, resident at, and lords of the manor of Fauld in Staffordshire. His father, Daniel Astle, who was keeper of Needwood forest, died in 1774, and was buried in Yoxal church, where is a neat mural monument erected to his memory. His eldest son, the subject of this article, imbibed an early taste for the study of antiquities, particularly that abstruse and laborious part of it, the decyphering of ancient records, in which the profession of an attorney, to which he was brought up at Yoxal, gave him an opportunity of excelling, far beyond any of his contemporaries. His father was about to fix him in a good country situation, to practise in the profession he had so aptly learnt; but his genius and enthusiasm, fortunately for himself and the public at large, frustrated that design, and induced him to come to London, where alone his taste could be indulged and his talents rewarded. About 1763, he obtained the patronage of Mr. Grenville, then first lord of the treasury and chancellor of the exchequer, who employed him as well in his public as private affairs, and joined him in a commission with the late sir Joseph Ayloffe, bart. and Dr. Ducarel, for superintending the regulation of the public records at Westminster. On the death of his colleague, Mr. Topham was substituted, and

[1] Dupin.—Lardner's works.
[2] Dupin.—Moreri.—Cave, vol. I.—Saxii Onomasticon.

both were removed by Mr. Pitt during his administration. Previously, however, to this, if we mistake not, he had enjoyed the patronage of lord Townshend, and soon after he was introduced to the rev. Philip Morant, author of the History of Essex, a gentleman of good property in that country, whose daughter and heiress he soon after married, and by that means, at her father's death, possessed his estate.

In 1765, he was appointed receiver-general of sixpence in the pound on the civil list. In 1766 he was consulted by the committee of the House of Lords, concerning the printing of the ancient records of parliament. To the superintendance of this work he introduced his father-in-law Mr. Morant; and on his death in 1770, was himself appointed by the House of Lords to carry on the work, a service in which he was employed till its completion five years afterwards. He was then appointed, on the death of Henry Rooke, esq. his majesty's chief clerk in the record-office in the Tower of London; and on the decease of sir John Shelly, he succeeded to the office of keeper of the records. He likewise became a member of the Royal and Antiquary societies, and of several learned bodies on the continent, and was one of the trustees of the British Museum. Of the Antiquary Society, he was long a useful and distinguished member, and contributed several valuable articles to the Archæologia, in vols. IV. VII. X. XII. and XIII. He published also "The Will of king Henry VII." 1775, 4to. "A Catalogue of the MSS. in the Cottonian Library; to which are added, many emendations and additions: with an appendix, containing an account of the damage sustained by the fire in 1731; and also a catalogue of the charters preserved in the same library," which was communicated by him to S. Hooper, who published them in 1777, 8vo. "The Origin and Progress of Writing, as well hieroglyphic as elementary; illustrated by engravings taken from marbles, MSS. and charters, ancient and modern: also, some account of the origin and progress of Printing, 1784," 4to. A new edition was published in 1803, with one additional plate from a MS. in the British Museum, marked Nero, D. IV.; and a portrait of Mr. A. painted by Howard, and engraved by Shelton, in which the accidental loss of an eye when at school is concealed.

"The Will of king Alfred," found in a register of New-minster, Winchester, in the possession of the rev. George North, and given by Dr. Lort, his executor, to Mr. Astle, 1769, was printed at Oxford, with the illustrations of Mr. Manning, under the superintendance of sir H. Croft, 1788, 4to. "An account of the Seals of the King's Royal Burghs and Magnates of Scotland, with five plates, 1793," fol. The Calendar to the Patent Rolls in the Tower of London, reaching from 3 John to 23 Edward IV. containing grants of offices and lands, restitutions of temporalities to bishops, abbots, and other ecclesiastical persons; confirmations of grants made to bodies corporate, as well ecclesiastical as civil; grants in fee farm; special licences; grants of offices; special and general patents of creations of peers; and licences of all kinds which pass the great seal: and on the backs of these rolls are commissions to justices of the peace, of sewers, and all commissions which pass the great seal. The Calendar of these Rolls, published by his Majesty's command, in pursuance of an address of the House of Commons, on the report of the Commissioners for inquiring into the state of the Public Records, is printed from four MS volumes procured, in 1775, by Mr. Astle, for public use, from the executors of Henry Rooke, esq. his predecessor in the office of keeper of the Tower records, collated with two MSS. in the Cottonian library, marked Titus C. II. and III. which appear to have been compiled in the reign of James I. by some experienced clerk, who seems to have selected from the records themselves what appeared to him most useful and interesting. They supply many omissions and deficiencies in the Tower copy; and, after all, this Calendar, though entitled to great merit, is only a selection, various entries appearing on the Patent Rolls not entered here; and therefore, though this work will be found to yield abundant information, no one is to be deterred from an examination of any record mentioned elsewhere as being on the Patent Roll because it is not mentioned here. Mr. A's report on the state of the records under his care will be found in the report of the Committee abovementioned.

His principal residence for some years before his death was at Battersea-rise, a beautiful eminence adjoining to Clapham common, where his house was richly furnished with objects to instruct and delight an antiquary, particu-

larly his library, which contained a large and choice collection of books and manuscripts; amongst the latter was a series of original Saxon charters, hitherto unequalled in number, beauty, and preservation. Here he departed this life, Dec. 1, 1803, in the 69th year of his age, after having been for some time afflicted with a dropsical complaint. He left eight sons and daughters.

By the direction of his will, his library was to be sold by public auction; but it was purchased by the Royal Institution for 1000*l.* His manuscripts were to be offered on certain terms to the marquis of Buckingham; and on his declining the purchase, to the British Museum. Those who know the value of the latter national repository will wish he had bequeathed them unconditionally. It was here he first obtained employment in the preparation of the Harleian catalogue of MSS. and he had long enjoyed the honour of being one of the trustees. Mr. Astle was, however, a valuable contributor to the history and antiquities of his country, and very liberal in giving assistance to gentlemen employed in any species of historical investigation. His principal work is his "Origin and Progress of Writing," some very acute remarks on which may be seen in the Monthly Review for October, 1784. His "Preface and Index to the Catalogue of the Harleian Collection of MSS." was published in 1763.[1]

ASTLEY (JOHN), an artist, more indebted to fortune than genius, for the distinction he obtained, was born at Wemm in Shropshire, where his father practised physic. When of an age to assume a profession, he was sent to London, and placed as a pupil under Mr. Hudson. He afterwards visited Rome, and was there about the same time with sir Joshua Reynolds. After returning to England, he resided some months at a friend's house in London, and went thence to Dublin, where he practised as a painter for three years, and with such success as to acquire 3000*l.* On his return, he accidentally bemame acquainted with the opulent widow of sir William Daniel, whom he married, and eventually got possession of the Duckenfield estate, valued at 5000*l.* per annum. He then bought Schomberg house in Pall-mall, which he divided into three houses, inhabiting the centre house himself, now

[1] Shaw's Hist. of Staffordshire, vol. I. p. 67.—Gent. Mag. vol. LXXIII.—Nichols's Bowyer, vol. III. 202.

Mr. Payne's. Towards his latter days, he began to repent of having passed much of his life in dissipation; and by a transition not very uncommon, dreaded being reduced to want. He died at his house, Duckenfield-lodge, Cheshire, Nov. 14, 1787, and was buried at the church of that village. As an artist, his talents were by no means of an inferior class, particularly in portrait painting; but he had not much delight in his profession, and when he obtained a fortune, practised no longer.[1]

ASTON (Sir Arthur), an officer of note in king Charles I.'s army, was son of sir Arthur Aston of Fulham in Middlesex, who was the second son of sir Thomas Aston, of Aston, of Bucklow-hundred in Cheshire; "an ancient and knightly family of that county." He was a great traveller, and made several campaigns in foreign countries. Being returned into England about the beginning of the grand rebellion, with as many soldiers of note as he could bring with him, he took part with the king against the parliament. He commanded the dragoons in the battle of Edge-hill, and with them did his majesty considerable service. The king, having a great opinion of his valour and conduct, made him governor of the garrison of Reading in Berkshire, and commissary-general of the horse: in which post he three times repulsed the earl of Essex, who, at the head of the parliament army, laid siege to that place. But sir Arthur being dangerously wounded, the command was devolved on colonel Richard Fielding, the eldest colonel in the garrison. Sir Arthur was suspected of taking this opportunity to get rid of a dangerous command. Some time after, he was appointed governor of the garrison of Oxford, in the room of sir William Pennyman deceased. In September following, he had the misfortune to break his leg by a fall from his horse, and was obliged to have it cut off, and on the twenty-fifth of December, he was discharged from his command, which was conferred on colonel Gage. After the king's death, sir Arthur was employed in the service of king Charles II. and went with the flower of the English veterans into Ireland, where he was appointed governor of Drogheda, commonly called *Tredagh*; "at which time (Mr. Wood tells us) he laid an excellent plot to tire and break the English army." But at length Cromwell having taken the

[1] Edwards's Anecdotes of Painters, 4to, 1808.

town, about the tenth of August 1649, and put the inhabitants to the sword, sir Arthur the governor was cut to pieces, and his brains beaten out with his wooden-leg. Wood says, that he was created doctor of physic, May 1, 1641, and that he left behind him a daughter, Elizabeth Thompon, *alias* Aston. According to Clarendon's account, sir Arthur's conduct was not upon the whole favourable to the royal cause, and as a commander he seems never to have been popular. [1]

ASTON (Sir THOMAS), a brave and loyal gentleman, was the son of John Aston, of Aston in Cheshire, esq. by his wife Maud, daughter of Robert Needham, of Shenton in Shropshire. He was entered a gentleman commoner of Brazen-nose college in Oxford, in 1626-7, but was soon called home by his relations, and, being married, was created a baronet in July 1628. In 1635 he was high-sheriff of Cheshire, and firmly attached to the cause of Charles I. Upon the approach of the rebellion, he wrote some pieces against the Presbyterians, and was afterwards the first man in his county that took part with the king. During the civil war, he raised a party of horse for his majesty's service, which was defeated by a party of rebels under sir William Breerton of Honford, near Nantwich in Cheshire, July 28, 1642; but sir Thomas escaped with a slight wound. Some time after, he was taken in a skirmish in Staffordshire, and carried prisoner to Stafford, where endeavouring to make his escape, a soldier gave him a blow on the head, which, with other wounds he had a little before received, threw him into a fever, of which he died March 24, 1645. His body was carried to Aston, and interred in the chapel belonging to his own house. His writings were, "A Remonstrance against Presbytery," Lond. 1641, 4to. "A short survey of the Presbyterian discipline." "A brief review of the Institution, Succession, and Jurisdiction of the ancient and venerable order of the Bishops." These two last were printed with the "Remonstrance." He also made "A collection of sundry Petitions presented to the King and Parliament," 4to, 1642. [2]

ASTORI (JOHN ANTHONY), a learned Italian antiquary, was born at Venice, Jan. 16, 1672, and soon made very extraordinary proficiency in classical and polite literature.

[1] Biog. Brit.—Clarendon's History.—Wood's Ath. Ox. vol. II.
[2] Biog. Brit.—Ath. Ox. vol. II.

In 1698, he lost his parents, and went into the church, where his merit procured him the offer of preferment, which his love of a literary life induced him for the present to decline. He became member and secretary of the academy of the Animosi at Venice, and was likewise a member of that of the Arcades of Rome, under the name of Demade Olimpico. He likewise carried on an extensive correspondence with the most eminent scholars of his age, both Italians and foreigners, particularly Alexander Burgos, bishop of Catania; father Guglielmini, Fardella, Lazzarini, Apostolo Zeno, Scipio Maffei, Poleni, Morgagni, &c. In his latter days he was master of the choir, and canon of the ducal church of St. Mark; and died in Venice, June 23, 1743. He wrote, 1. "Commentariolum in antiquum Alcmanis poetæ Laconis monumentum," Venice, 1697, fol. reprinted in the "Galleria di Minerva," and by Sallengre in the "Novus Thesaurus antiquitatum Romanarum," Hague, 1718, fol. 2. "De Deo Brotonte Epistola," reprinted in both the above collections. 3. Many letters and dissertations on Medals, &c. in various collections. 4. "Mantui, tragœdia sacra musice recitanda," Venice, 1713. 5. "Supplices, tragœdia sacra," ibid. 1713; besides many lesser pieces in Greek, Latin, and Italian, in the collections.[1]

ASTORINI (Elias), born in the province of Cosenza in the kingdom of Naples in 1651, was first a Carmelite, and afterwards professor of mathematics and natural philosophy. He died in 1702, leaving the following publications, 1. "A dissertation on the life of the Fœtus *in utero*," 1686. 2. "A translation of the Elements of Euclid," 1691. 3. "A treatise on the power of the Holy See," 1693. 4. "A translation of Apollonius on Conic Sections," 1702, 4to.[2]

ASTRONOME (L'), the name, or assumed name of a person who lived in the ninth century, and wrote "The life of the emperor Lewis le Debonnaire," at whose court he is supposed to have enjoyed some office. He is said to have had many conferences with that prince on astronomical subjects. The life was written in Latin, and has been translated into French by the president Cousin. The original is in Du Chesne's Collection of Historians.[3]

[1] Biog. Universelle.—Mazzuchelli.—Saxii Onomasticon.
[2] Dict. Historique.
[3] Ibid.—Biog. Universelle.—Moreri.

ASTRUC (JOHN), a very celebrated French physician, was born in 1684, at Sauve in the diocese of Alais. His father, who was a Protestant clergyman, bestowed great pains upon his early education, after which he was sent to the university of Montpelier, where he was created M. A. in 1700. He then began the study of medicine; and in two years obtained the degree of bachelor, having upon that occasion written a dissertation on the cause of fermentation, which he defended in a very able manner. On Jan. 25, 1703, he was created doctor of physic, after which, before arriving at extensive practice, he applied to the study of medical authors, both ancient and modern, with uncommon assiduity. The good effects of this study soon appeared; for in 1710 he published a treatise concerning muscular motion, from which he acquired very high reputation. In 1717 he was appointed to teach medicine at Montpelier, which he did with such perspicuity and eloquence, that his fame soon rose to a very great height; the king assigned him an annual salary, and he was at the same time appointed to superintend the mineral waters in the province of Languedoc. But as Montpelier did not afford sufficient scope for one of his celebrity, he went to Paris with a great number of manuscripts, which he designed for the press. Soon afterwards, however, he left it, having in 1729 accepted the office of first physician to the king of Poland, which was then offered to him; but here his stay was very short, as he disliked the ceremonious restraint of a court. He again therefore returned to Paris, and upon the death of the celebrated Geoffroy, in 1731, he was appointed regius professor. The duties of this office he discharged in such a manner as to answer the most sanguine expectations; and he drew, from the other universities to that of Paris, a great concourse of medical students, foreigners as well as natives. At the same time he was not more celebrated as a professor than as a practitioner, and his private character was in all respects truly amiable. He reached a very advanced age, and died May 5, 1766. Of his works, which are very numerous, the following are the principal: 1. "Origine de la Peste," 1721, 8vo. 2. "De la Contagion de la Peste," 1724, 8vo. 3. "De Motu Musculari," 1710, 12mo. 4. "Memoires pour servir à l'Histoire naturelle de Languedoc," 1737, 4to. 5. "De Morbis Venereis, libri sex," 1736, 4to, afterwards enlarged to two vols. and translated into French by Jault, 4 vols. 12mo.

6. "Traitè des maladies des Femmes," 1761—1765, 6 vols. 12mo. 7. "L'Art d'Accoucher reduit à ses principles," 1766, 12mo. 8. "Theses de Phantasia," &c. 9. "De motus Fermentativi causa," 1702, 12mo. 10. "Memoire sur la Digestion," 1714, 8vo. 11. "Tractatus Pathologicus," 1766, 8vo. Besides these, in 1759 he published "Traitè des Tumeurs," 2 vols. 12mo; and one or two treatises not connected with medicine, one with the singular title of "Conjectures sur les Memoires originaux qui ont servi à Moise pour ecrire la Genese," Paris, 1753, 12mo, and a dissertation on the immateriality and immortality of the Soul, Paris, 1755. His work on the venereal disease, and those on the diseases of women, and on midwifery, have been translated into English.[1]

ATANAGI (Dennis), a native of Cagli, in the duchy of Urbino, came to Rome in 1532, where he was distinguished for his taste and eloquence; but having a reluctance to any regular profession which might have afforded him an opportunity and means to cultivate literature, he soon fell into extreme poverty. In 1560, however, he became corrector of the press at Venice, and there had like to have been sacrificed to the rage of a student belonging to the university of Padua, who having committed a work to his correction, Atanagi adopted it and published it under his own name. This is the only incident recorded of this eccentric genius, whom the Italians consider as a very pure writer, and one of their best critics. He published, 1. "Rhetoricorum Aristotelis, necnon paraphrasis Hermogenis tabulæ, à D. A. collectæ," Venice, 1553, 4to. 2. "Lettere famigliari di XIII. uomini illustri," Rome, 1554, 8vo. 3. "Rime di M. Bernardo Cappello," Venice, 1560, 4to, with a long dedication by the editor. 4. "Sonetti, Canzoni, rime ed egloghe pescatorie di Berardino Rota," Venice, 1567, 8vo. He also published Rota's Latin poetry, with a Latin preface, very elegantly written. 5. "Rime e versi Latini di diversi, in morte d'Irene di Spilimbergo," Venice, 1561, 8vo. 6. "Delle Lettere facete e piacevoli di diversi uomini grandi e chiari e begl'ingegni, raccolte, &c. libro primo," Venice, 1561, 8vo. The second volume, in 1574, was published after Atanagi's death. 7. "Il libro degli uomini illustri di Caio Plinio Cecilio, ridotto in lingua volgare, &c." Venice, 1562, 8vo.

[1] Dict. Hist.—Biog. Universelle.—Encyclop. Brit.—Haller Bibl. Med.—Saxii Onomasticon.

8. "*De le rime di diversi nobili poeti Toscani*," Venice, 1565, 2 vols. 8vo, one of the best collections of the kind. The time of Atanagi's death has not been ascertained, but it is supposed to have happened about 1574.[1]

ATHANASIUS (St.), an eminent father of the Christian church, of the fourth century, was born at Alexandria, of heathen parents. He was noticed, when very young, by Alexander, bishop of that see, who took care to have him educated in all good learning, and when of age, ordained him deacon. He took him in his company when he attended the council of Nice, where Athanasius distinguished himself as an able and zealous opposer of the Arians. Soon after the dissolution of the council, Alexander died, and Athanasius was appointed to succeed him in the government of the church of Alexandria. This was in the year 326, when Athanasius is supposed to have been about twenty-eight years of age.

Arius and some of the principal of his followers renounced their opinions, and subscribed to the Nicene faith, by which means they obtained the countenance and favour of the emperor Constantine, who wrote letters to Athanasius, insisting upon his re-admitting Arius into the church, and receiving him into communion; but this he peremptorily and inflexibly refused to do, though urged warmly by sovereign authority, and menaced with the rod of imperial vengeance. While thus he lay under the emperor's displeasure, his enemies took the opportunity of bringing against him many grievous accusations, which, however, appeared in the end to be false and groundless. Among others, they charged him with threatening that he would take care no corn should be carried from Alexandria to Constantinople; and said, that there were four prelates ready to testify that they had heard such words from his own mouth. This so much incensed the emperor, that he exiled him into France; though some writers intimate, that this sentence was not the effect of his resentment, but his policy, which indeed is more probable. It was the desire of the emperor to remove all frivolous disputes about words, to allay the heats and animosities among Christians, and to restore peace and unanimity to the church, and perhaps he looked upon Athanasius as a great obstacle to his favourite design, as he

[1] Biog. Universelle.—Dict. Historique.

could by no means be brought to communicate with the Arians.

After the death of the emperor, he was recalled by his successor Constantine the younger, and restored to his see, and received by his people with great joy. This emperor's reign was short, and his enemies soon found means to draw down upon him the displeasure of Constantius; so that, being terrified with his threats, he sought his safety by flight, and by hiding himself in a secret and obscure place. Julius, at this time bishop of Rome, being greatly affected with the injurious treatment of Athanasius, sought him out in his obscurity, and took him under his protection. He summoned a general council at Sardis, where the Nicene creed was ratified, and where it was determined, that Athanasius, with some others, should be restored to their churches. This decree the emperor shewed great unwillingness to comply with, till he was influenced by the warm interposition of his brother in the west; for at this time the empire was divided between the two surviving brothers. Being thus prevailed upon, or rather indeed constrained by necessity, he wrote several letters with his own hand, which are still extant, to Athanasius, to invite him to Constantinople, and to assure him of a safe conduct. He restored him, by an edict, to his bishopric; wrote letters both to the clergy and laity of Alexandria to give him a welcome reception; and commanded that such acts as were recorded against him in their courts and synods, should be erased.

When the emperor restored Athanasius, he told him, that there were several people in Alexandria who differed in opinion from him, and separated themselves from his communion; and he requested of him, that he would permit them to have one church for themselves. The bishop replied, the emperor's commands should be obeyed; but he humbly presumed to beg one favour in return, viz. that he would be pleased to grant one church in every city for such as did not communicate with the Arians. The proposal was made at the suit, and through the insinuations, of the Arians; who, when they heard the reply, and had nothing either reasonable or plausible to object to it, thought proper to desist from their suit, and make no more mention of it. This is one proof among many others, that the Arians had no reason to reproach Athanasius with intolerant principles.

At the death of Constans, which happened soon afterwards, he was again deposed, and Constantius gave orders that he should be executed wherever he was taken. He was re-instated by Julian; but, before the end of that apostate's reign, was again obliged to have recourse to flight for safety. When orthodoxy found a patron in Jovian, and the Nicene creed became again the standard of catholic faith, Athanasius recovered his credit and his see, which he enjoyed unmolested in the time of Valentinian; and even Valens, that furious and persecuting Arian, thought it expedient to let him exercise his function unmolested, because he found there was a great multitude of people in Egypt and Alexandria, who were determined to live and die with Athanasius. He died in peace and tranquillity in the year 373, after having been bishop forty-six years. His works were published in Greek and Latin, at Heidelberg, 1601; at Paris, 1627; at Cologne, 1686; but the best edition is that given by Montfaucon, at Paris, 1698, in 3 vols. folio. There has been a reprint of this, however, at Padua, in 1777, 4 vols. folio, which some prefer as being more complete and more elegantly printed.

Photius greatly extols Athanasius as an elegant, clear, and excellent writer. It is controverted among learned men, whether Athanasius composed the creed commonly received under his name. Baronius is of opinion that it was composed by Athanasius when he was at Rome, and offered to pope Julius as a confession of his faith; which circumstance is not at all likely, for Julius never questioned his faith. However, a great many learned men have ascribed it to Athanasius; as cardinal Bona, Petavius, Bellarmine, and Rivet, with many others of both communions. Scultetus leaves the matter in doubt; but the best and latest critics make no question but that it is to be ascribed to a Latin author, Vigilius Tapsensis, an African bishop, who lived in the latter end of the fifth century, in the time of the Vandalic Arian persecution. Vossius and Quesnel have written particular dissertations in favour of this opinion. Their arguments are, 1. Because this creed is wanting in almost all the manuscripts of Athanasius's works. 2. Because the style and contexture of it do not bespeak a Greek but a Latin author. 3. Because neither Cyril of Alexandria, nor the council of Ephesus, nor pope Leo, nor the council of Chalcedon, have ever mentioned it

in all that they say against the Nestorians or Eutychians. 4. Because this Vigilius Tapsensis is known to have published others of his writings under the borrowed name of Athanasius, with which this creed is commonly joined. These reasons have persuaded Pearson, Usher, Cave, and Dupin, critics of the first rank, to come into the opinion, that this creed was not composed by Athanasius, but by a later and a Latin writer.

With respect to the writings of Athanasius, it has been justly observed, that there is little important in them, but what relates to the Arian controversy, in which he was occupied during the greater part of his life. What Photius asserts of his style may be allowed; but in his life of Anthony the monk, and some other of his pieces, we find him giving too much support to the superstitions and follies of the monastic system. In other respects, he is one of the ablest supporters of the Trinitarian doctrine, and in his private conduct, although occasionally exasperated by oppression, he was in general consistent and upright.[1]

ATHELARD, or ADELARD, was a learned monk of Bath in England, who flourished about 1150, as appears by some manuscripts of his in the libraries of Corpus Christi and Trinity colleges, Oxford. Vossius says, he was universally learned in all the sciences of his time, and that, to increase his knowledge, he travelled into France, Germany, Italy, Spain, Egypt, and Arabia. He wrote many books himself, and translated others from different languages; among the latter, he translated from Arabic into Latin, Euclid's Elements, at a time before any Greek copies had been discovered, and "Erichiafarim" upon the seven planets. He wrote a treatise on the several liberal arts, another on the astrolobe, another on the causes of natural compositions, besides several on physics and on medicine. Some manuscripts of his referred to by Vossius remain in the colleges in Oxford; as in Oriel, "De decisionibus naturalibus," and "De philosophia Danielis," in Corpus Christi, "De causis naturalium Compositionum," and in Trinity college, his translation of Euclid, besides several in the Bodleian; but others appear to have been taken away.[2]

[1] Dupin.—Cave.—Mosheim and Milner's Eccl. Histories.—Waterland's Hist. of the Athanasian Creed.—Saxii Onomasticon.

[2] Hutton's Math. Dict.—Vossius de Scient. Math.—Catalog. MSS. Angl. et Hiberniæ.—Brucker.

ATHENÆUS, a Greek grammarian, born at Naucratis in Egypt, flourished in the third century. He was one of the most learned men in his time, and had read so much, and had such an uncommon memory, that he might be styled the Varro of the Greeks. Of all his writings none remain but the work entitled "The Deipnosophists," or, the Sophists discoursing at Table. Here an infinite variety of facts and quotations are preserved, which are to be met with no where else; and hence, as Bayle truly observes, it is probable that this author is more valued by us than he was by his contemporaries, who could consult the originals from which these facts and quotations were taken. Athenæus is supposed to have been injured by transcribers; the omissions, transpositions, and false readings in him being extremely numerous. The work consists of fifteen books, the two first and beginning of the third of which are wanting, but, with many hiatuses in the rest, have been supplied from an abridgment which is extant. It was first printed in 1514, by Aldus Manutius, Venice, folio, and reprinted under the inspection of Casaubon, Leyden, 1600, folio. The last edition is that of Shweighaeuser, Strasburgh, 1801—1807, 14 vols. 8vo, which Mr. Dibdin has copiously described, and highly praised. The French critics, and perhaps others, have, however, objected that this editor was not sufficiently versed in the rules of Greek versification, and that he neglected to consult some modern critics, in whose works he might have found many passages of Athenæus corrected.[1]

ATHENÆUS, of Byzantium, an engineer under the emperor Gallienus, about the year 200 before the Christian era, was employed by that prince to fortify such parts of Thrace and Illyricum, as were exposed to the incursions of the Scythians. He is the reputed author of a treatise on "The Machines for War," which was printed in the collection of the works of the ancient Mathematicians, Paris, 1693, fol. Gr. and Lat.[2]

ATHENÆUS, a physician, born at Attalia, a city of Cilicia, was contemporary with Pliny, in the first century, and was the founder of the Pneumatic sect. His doctrine was, that the fire, air, water, and earth, are not the true elements, as is generally supposed, but that their qualities

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.—Biog. Universelle—Dibdin's Classics.
[2] Biog. Universelle.—Saxii Onomasticon.

are so, namely, heat, cold, moisture, and dryness. To these he added a fifth element, which he called *spirit* (πνεῦμα), whence his sect had its name. He thought that this spirit penetrated all bodies, and kept them in their natural state; this he borrowed from the Stoics, whence Galen calls Chrysippus, one of the most famous of those philosophers, the Father of the Pneumatic sect; but Athenæus was the first who applied it to physic. He thought that, in the greatest part of diseases, this spirit was the first that suffered; and that the pulse was only a motion caused by the natural and involuntary dilatation of the heat in the arteries and heart. We have but very little of this famous author remaining, and must look for a further account of the doctrines of his sect in the writings of Aretæus.[1]

ATHENAGORAS, an Athenian philosopher, who became a convert to Christianity. He was remarkable for his zeal, and also for his great learning, as appears from the Apology which he addressed to the emperors Aurelius and Commodus, about the year 180. Bayle thinks that this Apology was not actually presented, but only published. Besides the Apology, there is also remaining of Athenagoras, a piece upon the Resurrection, both written in a style truly Attic. They have been printed often, but the best edition is that of Dechair, Gr. and Lat. Oxon. 1706, 8vo. His works are also to be found in the Bibliotheca Patrum. Dr. Waterland gives an account of him in his "Importance of the doctrine of the Trinity," which Athenagoras held. In 1599, a romance, pretendedly translated from Athenagoras, was printed at Paris by Daniel Guillemot in 1612, with the following title: "Du vrai et parfait Amour, escrit en Grec par Athenagoras, philosophe Athenien, contenant les Amours honestes de Theogone et de Charide, de Pherecides et de Melangenie:" *i. e.* "Of true and perfect Love, written in Greek by Athenagoras, an Athenian philosopher; containing the chaste loves of Theogonus and Charidea, of Pherecides and Melangenia." Martin Fumée, lord of Genille, had made this translation, and sent it, in 1569, to Mr. de Lamané, secretary to cardinal d'Armagnac. It was found in the papers of Bernard de San-Jorry, who published it in 1612. Huetius speaks very largely of this book, and conjectures that Philander was the real author of it. He tells us that this Fumée

[1] Gen. Dict.—Moreri.

boasted that he had the original Greek by means of Lamané, protonotary to cardinal d'Armagnac. There is no doubt, however, that it was not the production of Athenagoras; but Cave, from whom we borrow the preceding account, does not appear to have seen the first edition, which was published at Paris, 1599.[1]

ATHENODORUS (surnamed CORDYLIO), a Stoic philosopher, was probably of Pergamus, where he lived till he was very much advanced in years. He constantly refused to accept the favours which kings and generals would have bestowed upon him. Cato the younger, being in Asia at the head of an army, and knowing the merit of this eminent character, was very desirous of having him with him; but thinking that a letter would not prevail upon him to leave his retirement, he resolved to go himself to Pergamus, and by his intreaties and prayers he prevailed upon Athenodorus to follow him to the camp, whither he returned in a triumphant manner, being more remarkable for his new acquisition than Lucullus or Pompey could be for the conquests they had made. Athenodorus continued with Cato till his death, which happened about fifty before the Christian era. He is perhaps the same who is mentioned by Diogenes Laertius, in the life of Zeno Citticus.[2]

ATHENODORUS, the son of Sandon, was another celebrated Stoic philosopher. He was born at Tarsus, or perhaps at Cana, a village near it, whence he was surnamed Cananita. He lived at Rome; and on account of his learning, wisdom, and moderation, was highly esteemed by Augustus. His opinion and advice had great weight with the emperor, and are said to have led him into a milder plan of government than he had at first adopted. He obtained, for his fellow-citizens, the inhabitants of Tarsus, relief from a part of the burthen of taxes which had been imposed upon them, and was on this account honoured with an annual festival. Athenodorus was intrusted by Augustus with the education of the young prince Claudius; and that he might the more successfully execute his charge, his illustrious pupil became for a while resident in his house. This philosopher retired in his old age to Tarsus, where he died in his eighty-second year. Other particulars of him are given in the General Dictionary, and in the authori-

1 Gen. Dict.—Brucker.—Lardner's Works.—Cave, vol. I.—Saxii Onomast.
2 Gen. Dict.

ties cited by Brucker, but there appear to have been two of the name (besides the one of whom we have before given an account), or there is much confusion in all the writers we have had an opportunity of consulting respecting this one.[1]

ATHIAS (JOSEPH), a Jew rabbi, and printer at Amsterdam, to whom we owe one of the most correct editions of the Hebrew bible. It was printed twice, in 1661 and 1667, 2 vols. 8vo, and has been followed by most of the modern editors, particularly Clodius, Magus, Jablonski, J. H. Michaelis, Opitius, Van der Hooght, Houbigant, and Simon. It is also the basis of the edition of Reineccius, reprinted, in 1793, by the learned Dorderlein. The states-general entertained such a sense of the merit of Athias, in this useful undertaking, that in 1667 they voted him a chain of gold. He is said to have died in 1700. His father, Tobias Athias published a Spanish bible for the use of the Jews, in 1555, according to the Dict. Hist.; but the above dates seem to render this doubtful.[2]

ATKINS or ETKINS (JAMES), bishop of Galloway in Scotland, was the son of Henry Atkins, sheriff and commissary of Orkney, and was born in the town of Kirkwall, in the stewartry of Orkney. He was educated in the college of Edinburgh, where he commenced M. A. and from thence went to Oxford in 1637-8, to finish his studies under the tuition of Dr. Prideaux, the regius professor of divinity. Soon after he was appointed chaplain to James marquis of Hamilton, his majesty's high-commissioner for Scotland, in which station he acquitted himself so well, that, by the application of his noble patron upon his return to England, he obtained from the king a presentation to the church of Birsa, in the stewartry of Orkney. Here he continued some years, and his prudence, diligence, and faithfulness in the discharge of his office, procured him much veneration and respect from all persons, especially from his ordinary, who conferred upon him the dignity of Moderator of the presbytery. In the beginning of 1650, when James marquis of Montrose landed in Orkney, Dr. Atkins was nominated by the unanimous votes of the said presbytery, to draw up a declaration in their names, con-

[1] Gen. Dict.—Brucker.—Moreri.

[2] Moreri.—Biog. Universelle.—Le Long, Bibl. Sacra.—Dict. Historique.—Eickhorn's Introduction, 1803, and his History of Modern Philology, 1807.—Prideaux's History of the Jews.

taining the strongest expressions of loyalty and allegiance to king Charles II., for which the whole presbytery being deposed by the assembly of the kirk at that time sitting at Edinburgh, Dr. Atkins was likewise excommunicated as one who held a correspondence with the said marquis. At the same time the council passed an act for the apprehending and bringing him to his trial; but upon private notice from his kinsman sir Archibald Primrose, then clerk of the council, he fled into Holland, where he lay concealed till 1653, and then returning into Scotland, he settled with his family at Edinburgh, quietly and obscurely, till 1660. Upon the restoration of the king, he accompanied Dr. Thomas Sydserf, bishop of Galloway (the only Scotch bishop who survived the calamities of the usurpation) to London, where the bishop of Winchester presented him to the rectory of Winfrith in Dorsetshire. In 1677, he was elected and consecrated bishop of Murray in Scotland, to the great joy of the episcopal party; and, in 1680, he was translated to the see of Galloway, with a dispensation to reside at Edinburgh, on account of his age, and the disaffection of the people to episcopacy. At this distance, however, he continued to govern his diocese seven years, and died at Edinburgh of an apoplexy, October 28th, 1687, aged seventy-four years. His body was decently interred in the church of the Grey-friars, and his death was extremely regretted by all good and pious men.[1]

ATKYNS (Sir Robert), lord chief baron of the exchequer, was descended of a very ancient family in Glocestershire, and son of sir Edward Atkyns, one of the barons of the exchequer, by Ursula, daughter of sir Thomas Dacres of Cheshunt in Hertfordshire. He was born in 1621, and, after being instructed in grammar-learning in his father's house, was sent to Baliol college, Oxford. Removing thence to one of the inns of court, he applied himself very closely to the study of the law. In April 1661, at the coronation of king Charles II. he was made a knight of the bath; and in September the same year created M. A. in full convocation at Oxford. In 1671 he was appointed a king's serjeant at law; and in 1672, a judge of the court of common pleas. In 1679, from an apprehension of very troublesome times, he resigned his office, and retired into the country. In July 1683, when lord

[1] Ath. Ox. vol. II.—Biog. Brit.

Russel was first imprisoned, on account of that conspiracy for which he afterwards suffered, sir Robert Atkyns, being applied to for his advice, gave it in the following letter, probably addressed to some of the friends of that nobleman, which manifests his courage and integrity, as well as his prudence and learning:

"Sir, I am not without the apprehensions of danger that may arise by advising in, or so much as discoursing of, public affairs; yet no fear of danger shall hinder me from performing the duty we owe one to another, to counsel those that need our advice, how to make their just defence when they are called in question for their lives; especially if they are persons that have, by their general carriage and conversation, appeared to be men of worth, and lovers of their king and country, and of the religion established among us. I will follow the method you use, and answer what you ask in the order I find it in your letters.

"I cannot see any disadvantage or hazard, by pleading the general plea of Not Guilty. If it fall out upon the proofs, that the crime is only misprision of treason, and not the very crime of treason, the jury must find the prisoner not guilty of treason; and cannot, upon an indictment of treason, find the party guilty of misprision, because he was not indicted for the offence of misprision; and treason and misprision of treason, are offences that the law hath distinguished the one from the other; and therefore, if the proofs reach no farther than to prove a misprision, and amount not to treason, the prisoner may urge it for himself, and say, that the proofs do not reach to the crimes charged in the indictment; and if the truth be so, the court ought so to direct the jury not to find it. Now being in company with others, where those others do consult and conspire to do some treasonable act, does not make a man guilty of treason, unless by some words or actions he signify his consent to it, and approbation of it; but his being privy to it, and not discovering of it, makes him guilty of misprision of treason, which consists in the concealing it; but it makes him not guilty of treason; and if the same person be present a second time, or oftener, this neither does not make him guilty of treason, only it raises a strong suspicion that he likes, and consents to it, and approves of it, or else he would have forborne after being once amongst them. But the strongest suspicion does not sufficiently prove a guilt in treason, nor can it go

for any evidence, and that upon two accounts:—first, the proofs in case of treason must be plain, and clear, and positive, and not by inference or argument, or the strongest suspicion imaginable. Thus said sir Edward Coke, in many places in his Third Institutes, in the chapter of High Treason. Secondly, in an indictment of high treason there must not only be a general charge of treason, nor is it enough to set forth of what sort or species the treason is, as killing the king, or levying war against him, or coining money, or the like; but there must be also set forth some overt or open act, as the statute of the 25th of Edward III. calls it, or some instance given by the party or offender, whereby it may appear he did consent to it, and consult it, and approve of it; and if the barely being present should be taken and construed to be a sufficient overt or open act, or instance, then there is no difference between treason and misprision of treason; for the being present without consenting makes no more than misprision; therefore there must be something more than being barely present, to make a man guilty of treason, especially since the law requires an overt or open act to be proved against the prisoner accused. See sir Edward Coke's Third Institutes, fol. 12. upon those words of the statute, Per overt fact. And that there ought to be direct and manifest proofs, and not bare suspicions or presumptions, be they never so strong and violent; see the same fol. in the upper part of it, upon the word Proveablement. And the statute of the 5th of Edward VI. cap. 2, requires that there should be two witnesses to prove the crime: so that if there be but one witness, let him be never so credible a person, and never so positive, yet if there be no other proof, the party ought to be found not guilty; and those two witnesses must prove the person guilty of the same sort or species of treason. As for example, if the indictment be for that species of treason, of conspiring the king's death, both witnesses must prove some fact, or words tending to that very sort of treason; but if there be two witnesses, and one proves the prisoner conspired the death of the king, and the other witness proves the conspiring to do some other sort of treason, this comes not home to prove the prisoner guilty upon that indictment; for the law will not take away a man's life in treason, upon the testimony and credit of one witness; it is so tender of a man's life, the crime and the forfeitures are so great and heavy. And as there must be two wit-

nesses, so by the statute made in the thirteenth year of his present Majesty, cap. i. (entitled for the safety of his Majesty's person) those two witnesses must not only be lawful, but also credible persons. See that statute in the fifth paragraph; and the prisoner must be allowed to object against the credit of all, or any of the witnesses; and if there be but one witness of clear and good credit, and the rest not credible, then the testimony of those that are not credible must go for nothing, by the words and meaning of this statute: See the statute. Now were I a juryman, I should think no such witness a credible witness, as should appear, either by his own testimony, or upon proof made by others against him, to have been *particeps criminis*, for that proves him to be a bad, and consequently not so credible a man; especially if it can appear the witness has trepanned the prisoner into the committing of the crime: Then the witness will appear to be guilty of a far higher crime than the prisoner, and therefore ought not to be believed as a credible witness against the prisoner; for he is a credible witness that has the credit of being a good and honest man, which a trepanner cannot have; and this trepanning proves withal, that the trepanner did bear a spite and malice against the person trepanned, and intended to do him a mischief, and designed to take away his life. Shall such a one be a credible witness, and believed against him? God forbid! Then again, it cannot but be believed, that such persons as have been guilty of the same crime, will, out of a natural self-love, be very forward and willing to swear heartily, and to the purpose, in order to the convicting of others, that they may, by this service, merit their pardon and save their own lives; and for this reason are not so credible witnesses, such as the statute of 13 Car. II. does require. Read over the whole chapters of sir Edward Coke, of high treason, and of petty treason; for in this latter, of petty treason, there is much matter that concerns high treason.

"I wish with all my soul, and I humbly and heartily pray to almighty God, that these gentlemen who have given so great proof of their love to the true religion, and of the just rights and liberties of their country, and of their zeal against popery, may upon their trial appear innocent. I am so satisfied of their great worth, that I cannot easily believe them guilty of so horrid a crime. I pray God stand by them in the time of their distress. I wish I

might have the liberty fairly to give them what assistance I could in that wherein I might be any way capable of doing it. I beseech almighty God to heal our divisions, and establish us upon the sure foundation of peace and righteousness. I thank you for the favour you have done me by imparting some public affairs, which might perhaps have been unknown to me, or not known till after a long time, for I keep no correspondence. When there is any occasion, pray oblige me by a farther account, especially what concerns these gentlemen; and though I have written nothing here but what is innocent and justifiable, yet that I may be the surer against any disadvantage or misconstruction, pray take the pains to transcribe what notes you think fit, out of this large paper, but send me this paper back again, inclosed in another, by the same hand that brings it.

"There is, nor ought to be, no such thing as constructive treason: this defeats the very scope and design of the statute of the 25th of Edward III. which is to make a plain declaration, what shall be adjudged treason by the ordinary courts of justice. The conspiring any thing against the king's person is most justly taken to be, to conspire against his life; but conspiring to levy war, or to seize the guards, is not conspiring against the king's life; for these are treasons of a different species."*

In 1684 he appears to have given a fresh proof of his deep learning, in the case between the king and sir William Williams. An information was exhibited against William Williams, esq. late speaker of the House of Commons, for endeavouring to stir up sedition, and procure ill-will between the king and his subjects, by appointing a certain seditious and infamous libel, entitled "The information of Thomas Dangerfield," to be printed and published. The defendant pleaded to the jurisdiction of the court, setting forth that he was speaker of the House of Commons, and that, in obedience to their order, he had appointed that narrative to be printed; wherefore he demanded the judgment of the court of king's bench, whether it ought to take farther cognizance of the matter. Sir Robert Atkyns undertakes, in his argument in support of this plea, to prove three propositions:—First, that what was done in this case was done in a course of justice, and that in the highest court of the nation, and according to the law and custom of parliament. Secondly, that, however, that

which was done in this case was not to be imputed to the defendant, who acted in it but as a servant or minister of the parliament, though in a very honourable station. Thirdly, that these, being matters transacted in parliament, and by the parliament, the court of king's bench ought not to take cognizance of them, nor had any jurisdiction to judge or determine them.

An action was brought in Easter-term, in the second year of king James II. against sir Edward Hales, for acting as a colonel of foot without receiving the sacrament, or taking certain oaths appointed by an act of parliament to be taken within a certain time; whereupon being legally indicted in the county of Kent, and convicted, the plaintiff became entitled to the forfeiture of five hundred pounds. To this the defendant pleaded, that the king, by his letters patent, had dispensed with his taking the sacrament or the oaths, and therefore demurred generally; the plaintiff joined in demurrer, and judgment was given in the king's bench for the defendant. This gave occasion to sir Robert's excellent inquiry into the power of dispensing with penal statutes, wherein the doctrine of dispensations is largely handled.

At the revolution, which sir Robert zealously promoted, he was received with great marks of distinction by king William, who, in May 1689, made him lord chief baron of the exchequer. In October following, the marquis of Halifax, whom the Lords had chosen for their speaker, desiring to be excused from discharging that office any longer, the lord chief baron Atkyns was immediately elected in his room, and was speaker till the great seal was given to sir John Sommers, in the beginning of 1693.

October 30, 1693, when the lord mayor of London elect was sworn in before sir Robert, in the exchequer, he made a famous speech, wherein, after drawing a terrible picture of the designs of Lewis XIV. and of the means employed to accomplish them, he has the following passage, which will assist our readers in judging of the baron's character: "There is one piece of policy of his, wherein he outdoeth all other princes whatsoever; and that is, the great thing of maintaining and managing intelligence. He can tell when your merchant-ships set out, and by what time they shall return; nay, perhaps, he does take upon him to know, by the help of some confederacy with him that is prince of the power of the air, that the wind shall not serve in such or

such a corner till such a time: he knoweth when our royal navy is to be divided, and when it is united.

"And shall I guess how he comes to have such intelligence? That were well worth the hearing. I would but guess at it; and I would in my guesses forbear saying any thing that is dishonourable to any among ourselves. We all know the scripture tells us, that the good angels are ministers of God for good to the elect: it is the comfort of all good men that they are so. It is said, He will give his angels charge over thee, to preserve thee in thy way; and, I hope, we are every one of us in our way. But we have reason to believe that the wicked angels are very instrumental in carrying on such designs as this great man hath undertaken.

"It is a vulgar error that hath obtained among some of us, that these wicked spirits are now confined under chains of darkness in the place of torment. I remember that expression of some of them to our Saviour, Art thou come to torment us before the time? It was not then the time of their being tormented: it is rather to be believed that they are wandering about in the air, and there fleeting to and fro, driving on such wicked purposes as this our enemy is engaged in. We know grave and serious historians give us instances of correspondences held both by good and bad spirits here; the wicked by God's permission, the good by his command and particular good providence. So the death of Julian the apostate heathen emperor, who was killed in his wars in Persia, was known in the very moment of it at the city of Rome, at a great distance from the place of battle, to the no little joy of the Christians. And this, I suppose, was by the ministry of a good angel.

"We have instances of another nature, of what has been done by evil angels. In the instant of our Saviour's passion, if we may believe credible historians, it was known at a vast distance from Jerusalem, at sea among some who were then on a voyage: they heard a voice in the air, crying out of the death of the great god Pan: after which followed great howlings and screechings. Whence we may suppose by the expression, that this was by some wicked spirits that were then hovering in the air, and did communicate this piece of intelligence."

In June 1695, being then in his 74th year, he resigned his office, and retired to his seat at Saperton-hall in Glocestershire, where he spent the last fourteen years of his

life in ease and quiet. He died in the beginning of the year 1709, aged eighty-eight. He was a man of great probity as well as of great skill in his profession, and a warm friend to the constitution. He was twice married, first to Mary daughter of sir George Clerk, of Welford in Northamptonshire, and afterwards to Anne daughter of sir Thomas Dacres. He left behind him an only son, the subject of the next article. His writings are collected into one volume, 8vo, under the title of Parliamentary and Political Tracts, 1734, containing, 1. "The power, jurisdiction, and privilege of Parliament, and the antiquity of the House of Commons asserted: occasioned by an information in the king's bench, by the attorney-general, against the speaker of the House of Commons." 2. "An Argument in the great case concerning the Election of Members to Parliament, between sir Samuel Barnardiston, plaintiff, and sir William Soame, sheriff of Suffolk, defendant, in the court of king's bench, in an action upon the case, and afterwards by error sued in the exchequer chamber." 3. "An inquiry into the power of dispensing with Penal Statutes. Together with some animadversions upon a book writ by sir Edward Herbert, lord chief justice of the court of common pleas, entitled, A short account of the Authorities in law upon which judgment was given in sir Edward Hale's case." 4. "A Defence concerning the Ecclesiastical Jurisdiction in the realm of England." 5. "A Defence of the late lord Russel's Innocency, by way of confutation of a libellous pamphlet, entitled, An Antidote against Poison; with two letters of the author of this book, upon the subject of his lordship's trial." The first and chief of these letters we have given above. 6. "The lord Russel's Innocency further defended, by way of reply to an Answer, entitled, The Magistracy and Government of England vindicated." 7. "The lord chief baron Atkyns's Speech to sir William Ashurst, lord mayor elect for the city of London, at the time of his being sworn in their majesties court of exchequer." Besides these tracts, he wrote a treatise against the exorbitant power of the court of Chancery, published in 1695, entitled "An inquiry into the Jurisdiction of the Chancery in causes of Equity," and annexed to it "The case of Sir Robert Atkyns about a Separate Maintenance," fol. He was also the author of a tract, "The true and ancient jurisdiction of the House

of Peers," fol. 1699, but neither are in the above volume.[1]

ATKYNS (SIR ROBERT), son of the preceding, by Anne, daughter of sir Thomas Dacres of Hertfordshire, was born in 1646, and educated with great care under the eye of his father. He became early attached to the study of antiquities, and as he had a very considerable estate settled upon him, he lived chiefly upon it, pursuing his studies and exercising old English hospitality. He was elected to represent his county in parliament as often as he chose to accept that honour, and his knowledge and integrity induced many of his neighbours to make him the arbitrator of their differences, which he readily undertook, and generally executed to the satisfaction of both parties. He married Louisa, daughter to sir John Carteret, of Hawnes in Bedfordshire; but having by her no issue male, his father settled his estate on the male issue of sir Edward Atkyns, which settlement was the unfortunate cause of a law-suit between the father and son. Sir Robert differed in other respects from his father's opinions, being more attached to the house of Stuart, yet he inherited both his prudence and his probity, and was equally esteemed and beloved by men of all parties. His design of writing "The History of Gloucestershire," took its rise from an intention of the same sort in Dr. Parsons, chancellor of the diocese of Gloucester, who had been at great pains and trouble to collect the materials for such a work, in the compiling of which he was hindered by the infirm and declining state of his health. Sir Robert, however, did not live to see it published, which was done by his executors. It appeared in 1712, in one volume folio. It was very expensive to the undertaker, who printed it in a pompous manner, adorning it with variety of views and prospects of the seats of the gentry and nobility, with their arms; and he has inserted some, which, in Mr. Gough's opinion, very little deserve it. It were to be wished, says the same excellent antiquary, that more authorities had been given, and the charters and grants published in the original language. The transcripts of all these were collected by Parsons. The price of this work, which was five guineas, has been greatly raised by an accidental fire, Jan. 30, 1712-13, which

[1] Biog. Britannica.

destroyed most of the copies in the house of Mr. Bowyer, printer, in White Fryars. All the plates, except two or three, falling into the hands of Mr. Herbert, engraver of charts, he caused the lost ones to be supplied, and republished this book in 1768, correcting the literal errors, but without so much as restoring in their proper place several particulars pointed out in the original errata. Great part of this second edition was also destroyed by fire.

Sir Robert resided usually at Pinbury park in Gloucestershire during the summer, and at his house in Westminster during the winter season, where, in 1711, he was seized with a dysentery, of which he died Oct. 29, in the sixty-fifth year of his age. He was interred in the parish church of Saperton, where a noble monument was erected to his memory by Louisa lady Atkyns, his widow; and a good many years after a neat monument was erected in Westminster abbey, nearly opposite Shakspeare's, to the memory of sir Robert Atkyns senior, his brother sir Edward Atkyns, and sir Robert Atkyns, jun.[1]

ATKYNS (Richard), a typographical author, born in Gloucestershire, in 1615; studied at Baliol college, Oxford, in 1629, where he was a gentleman commoner, and removed afterwards to Lincoln's inn. He visited France with a young nobleman, and at his return frequented the court; but the civil wars breaking out, he suffered much on account of his loyalty. After the restoration he was a deputy-lieutenant of Gloucestershire. Having been at the expence of above a thousand pounds in law-suits for near twenty-four years, to prove the right of the king's grant in printing law books, he had some hopes of repairing his finances by his pen; and published his "Original and growth of Printing in England," 4to, 1664. Five years after he published his "Vindication," &c. containing a relation of several passages in the western wars of England, wherein he was concerned. To which are added his "Sighs and Ejaculations," 4to, 1669. He was married, but it seems unfortunately, for it is said, that it proved his ruin towards the end of his days. He died a prisoner, for debt, in the Marshalsea, Sept. 14, 1677, and was buried in St. George's, Southwark, at the expence of baron Atkyns, to whom he was related.[2]

[1] Biog. Britannica.—Gough's British Topography, vol. I.
[2] Biog. Brit.—Ath. Ox. vol. II.—Granger, vol. IV. p. 73.

ATTAIGNANT (Gabriel Charles de l'), a French poet, was born at Paris in 1697, educated for the church, and made a canon of Rheims. He passed his life, however, in Paris, keeping all sorts of company, good and bad, and rendering himself universally agreeable by his impromptus, his songs, and madrigals, some of which were of the satirical kind, and occasionally involved him in quarrels. Towards the close of his life, he renounced the world, and was made a convert to piety by the abbé Gautier, who was afterwards the confessor of Voltaire. The Parisian wits observed that such an attempt was worthy of Gautier, as he was chaplain to the hospital of incurables. The abbé Attaignant died at Paris Jan. 10, 1779. He published 1. "Pieces derobées à un ami," 1750, 2 vols. 12mo, published by Meunier de Querlon, who dedicated them to the author himself. All the pieces which form this collection were reprinted in his next publication. 2. "Poesies de l'abbé de l'Attaignant," 1757, 4 vols. 12mo. In 1779 a fifth volume appeared under the title of "Chansons et poesies fugitives de l'abbé de l'Attaignant." 3. "Epitre à M. L. P. sur ma retraite," 1769, 8vo. 4. "Reflexions nocturnes," 1679, 8vo. It would appear that this abbé lost the reputation he gained as an extempore composer and singer, by turning author, his countrymen being of opinion that very few of his printed works will bear the test of criticism.[1]

ATTARDI (Bonaventure), an Augustin monk, was born at St. Philip of Agire, or Argire, an ancient town of Sicily, and became professor of church history in the university of Catania, and in 1758 provincial of his order in Sicily and Malta. He wrote, 1. "Bilancia della Verita," Palermo, 1738, 4to. This was an answer to a book entitled "Paulus apostolus in Mari, quod hunc Venetus sinus dicitur, naufragus," by P. Ignatius Giorgi, a Benedictine of Ragusa. The dispute respected the name of the island on which St. Paul was shipwrecked, called in Latin Melita. Giorgi was of opinion that it was an island in Dalmatia, now called Melada, while Attardi maintained the more common opinion that it was the well known island of Malta. 2. "Lettera scritta ad un suo amico, in prova che San Filippo d'Argira fu mandato dal principe degli apostoli San Pietro," Palermo, 1738, 4to. 3. "La Riposta senza

[1] [illegible] Universelle.—Dict. Hist. in art.

maschera al sig. Lodovico Antonio Muratori," Palermo, 1742. This is one of the many attacks on Muratori, for publishing, under the name of Antonio Lampridio, "that it was not necessary to defend the immaculate conception by force of arms." The time of Attardi's death is not mentioned.[1]

ATTAVANTI (Paul), generally known in Italy by the name of Father Paul of Florence, was born in that city in 1419. He entered early in life into the religious order of the Servites, that is, the Servants of the Blessed Virgin, instituted first in 1223, in Tuscany, by some Florentine merchants. To great piety he is said to have added a portion of learning, not very common in his time, and Marsilius Ficinus compared his eloquence to the charms of Orpheus. He was intimate with the most learned men of his time, and was often present at the Platonic academy which met in the palace of Lorenzo de Medici. He contributed much to the extent of his order in Piedmont, Savoy, and Switzerland, and became provincial in Tuscany. He died at Florence, in May 1499. His works were, 1. "Vita beati Joachimi," inserted in Bollandus's Acts of the Saints. 2. "Quadragesimale de reditu peccatoris ad Deum," Milan, 1479, 4to. 3. "Breviarium totius juris canonici," Milan, 1478, 1479, fol. Memmingen, 1486, Basil. 1487, 4to. 4. "Expositio in Psalmos pœnitentiales," Milan, 1479, 4to. 5. "De origine ordinis Servorum beatæ Mariæ dialogus." This work, which was written in 1456, and dedicated to Peter de Medici, the son of Cosmo and the father of Lorenzo, was not printed until 1727, Parma, 4to, and Lami published a second edition, more correct, at Florence in 1741, 8vo, with a Life of the author. Attavanti left also many works in manuscript.[2]

ATTENDOLO (Darius), a military character, and a man of letters, was born at Bagnacvallo in the kingdom of Naples, about the year 1530, and accompanied the prince of Salerno, general to Charles V. in his expedition against Piedmont. He diverted the fatigues of his campaigns by the study of polite literature, and the cultivation of a poetical taste. His works were, "Il Duello," Venice, 1560, which is a history of celebrated duels, and the laws respecting that remnant of barbarity. "A Discourse on Honour,"

[1] Biog. Universelle.

[2] Ibid.—Mazzuchelli.—Life, ubi supra.

1562, and various poems which have been inserted in collections.

ATTENDOLO (JOHN BAPTIST), a learned writer of the sixteenth century, was the son of an able engineer of the same name, and born at Capua. He became a secular priest, and was distinguished not only for his knowledge of modern languages, to which he added the Hebrew, Arabic, and Greek, but for his poetry, and the active part he took in the famous dispute between the academy of La Crusca and Camille Pelegrino, on the subject of Tasso's "Jerusalem delivered." Attendolo espoused the cause of Tasso, although himself a member of the academy, and highly respected by his brethren. He was killed by the overturning of a carriage, the wheels of which went over his body, and injured him so much that he died in a few hours. This accident happened in 1592, or 1593, His works are, 1. "Orazione nell' essequie di Carlo d'Austria principe di Spagna," Naples, 1571, 4to. 2. "Orazione militare, all' altezza del serenissimo D. Giovanni d'Austria, per la vittoria navale ottenuta dalla Santa Lega nell' Echinadi," Naples, 1573, 4to. 3. "Rime, con un breve discorso dell' epica poesia," Florence, 1584, 8vo, Naples, 1588, 4to, with additions. 4. "Bozzo di XII. Lezioni sopra la canzone di M. Francesco Petrarca: Vergine Bella, &c." Naples, 1604, 4to, a work left imperfect by the death of the author. 5. "Unita della materia poetica sotto dieci predicamenti e sentimenti ne' due principi della Toscana e Latina poesia, Petrarca e Virgilio," Naples, 1724, 8vo, the second edition; the first is uncommonly rare. He also, after the death of Tansillo, corrected and published his poem, "La Lacrime di S. Pietro," which the author had left imperfect, but the friends of Tansillo were of opinion he had taken too great liberties, which in the subsequent editions they endeavoured to obviate by restoring the poem more nearly to the state in which Tansillo left it.[1]

ATTERBURY (LEWIS), born about the year 1631. He was the son of Francis Atterbury, rector of Middleton Malser, or Milton, in Northamptonshire, who among other ministers subscribed the solemn league and covenant in 1648. He was entered a student of Christ-church, Oxford, 1647, took the degree of B. A. Feb. 23, 1649, and was

[1] Biog. Universelle.

created M. A. by dispensation from Oliver Cromwell the chancellor, March 1, 1651. He was one of those who had submitted to the authority of the visitors appointed by the parliament. In 1654 he became rector of Great or Broad Rissington, in Gloucestershire; and after the restoration, took a presentation for that benefice under the great seal, and was instituted again to confirm his title to it. Sept. 11, 1657, he was admitted rector of Milton, or Middleton-Keynes, in Bucks; and at the return of Charles II. took the same prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry duke of Gloucester; and D. D. Dec. 1, the same year. Returning from London, whither the law-suits he was frequently involved in had brought him, he had the misfortune to be drowned near his own house, Dec. 7, 1693. He published three occasional Sermons, entitled "The good old Subject; or the right Test of Religion and Loyalty," London, 1684, 4to. "The Ground of Christian Feasts," 1686, 4to, and "Babylon's Downfall," 1691, 4to, ibid.[1]

ATTERBURY (LEWIS), eldest son of the preceding, was born at Caldecot, in the parish of Newport Pagnel, in Bucks, on May 2, 1656. He was educated at Westminster-school under Dr. Busby, and sent to Christ-church, Oxford, at the age of eighteen. He was ordained deacon in Sept. 1679, being then B. A. and priest the year following, when also he commenced M. A. In 1683, he served the office of chaplain to sir William Pritchard, lord mayor of London. In Feb. 1684 he was instituted rector of Symel in Northamptonshire, which living he afterwards resigned upon his accepting of other preferments. July 8, 1687, he accumulated the degrees of bachelor and doctor of civil law. In 1691 we find him lecturer of St. Mary Hill in London. Soon after his marriage he settled at Highgate, where supplied the pulpit of the reverend Mr. Daniel Lathom, who was very old and infirm, and had lost his sight; and, upon the death of this gentleman, was in June 1695 elected by the trustees of Highgate chapel to be their preacher. He had a little before been appointed one of the six preaching chaplains to the princess Anne of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of

[1] Biog. Brit.—Wood's Ath. vol. II.—Nichols's Atterbury, vol. I. p. 15—17. 480.

the reign of George I. When he first resided at Highgate, observing what difficulties the poor in the neighbourhood underwent for want of a good physician or apothecary, he studied physic; and acquiring considerable skill, practised it gratis among his poor neighbours. In 1707, the queen presented him to the rectory of Shepperton in Middlesex; and in March 1719, the bishop of London collated him to the rectory of Hornsey, which was the more agreeable to him, because the chapel of Highgate being situate in that parish, many of his constant hearers became now his parishioners.

In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother, the celebrated bishop, in whose gift this preferment was, to be appointed to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon; the doctor replied, "Your lordship very well knows that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon; and that sir Thomas More's father was a puisne judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and that they with their father should live under the protection and government of Joseph." In answer to this, which was not very conclusive reasoning, the bishop informs his brother, that the archdeacon was not dead, but well, and likely to continue so. He died, however, soon after; and, on the 20th of May 1720, the bishop collated Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: "I hope you are convinced by what I have said and written, that nothing could have been more improper than the placing you in that post immediately under myself. Could I have been easy under that thought, you may be sure no man living should have had the preference to you." To this the doctor answered: "There is some shew of reason, I think, for the non-acceptance, but none for the not giving it. And since your lordship was pleased to signify to me that I should overrule you in this matter, I confess it was some disappointment to me. I hope I shall be content with that meaner post in which I am; my time at longest being but short in this world, and my health not suffering me to make those necessary applications others do: nor do I understand the language of the present times; for, I find, I begin to grow

an old-fashioned gentleman, and am ignorant of the weight and value of words, which in our times rise and fall like stock." In this affecting correspondence there is evidently a portion of irritation on the part of Dr. Lewis, which is not softened by his brother's letters; but there must have been some reasons not stated by the latter for his refusal, and it is certain that they lived afterwards in the strictest bonds of affection.

Dr. Lewis Atterbury died at Bath, whither he went for a paralytic disorder, Oct. 20, 1731. In his will he gave some few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upwards of two hundred volumes, to the library of Christchurch, Oxford. He charged his estate for ever with the payment of ten pounds yearly to a school-mistress to instruct girls at Newport-Pagnel, which salary he had himself in his lifetime paid for many years. He remembered some of his friends, and left a respectful legacy of one hundred pounds to his "dear brother, in token of his true esteem and affection," as the words of the will are; and made the bishop's son Osborn (after his grand-daughter, who did not long survive him) heir to all his fortune. This grand-daughter was the daughter of Mr. George Sweetapple of St. Andrew's, brewer, by Dr. Lewis's only daughter. He had married Penelope, the daughter of Mr. John Bedingfield, by whom he had this daughter, and three sons, none of whom survived him; Mrs. Atterbury died May 1, 1723, and the grand-daughter in 1732.

His works are, 1. Two volumes of "Sermons," 1699, 8vo, and 1703. 2. "The Penitent Lady; translated from the French of the famous madam la Valliere," 1684, 12mo. 3. Some Letters relating to the history of the Council of Trent. 4. "An Answer to a popish book, entitled, A true and modest account of the chief points in controversy between the Roman Catholics and the Protestants. By N. Colson," whose real name was Cornelius Nary, an Irish priest, and author of a Church History from the creation to the birth of Christ; some controversial Tracts against Archbishop Synge; and an English version of the New Testament. In his "True and modest account" Synge had reflected upon Dr. Tillotson, which induced Atterbury to answer him. 5. "The Re-union of Christians; translated from the French," 1708, and one or two occasional Sermons.

Pursuant to the directions of Dr. Atterbury's will, Mr.

Yardley, archdeacon of Cardigan, his executor, published from his manuscripts two volumes of Sermons on select subjects. To which is prefixed a short account of the author, London, 1743, 8vo.[1]

ATTERBURY (Francis), bishop of Rochester in the reigns of queen Anne and king George I. was born March 6, 1662-3, at Milton or Middleton Keynes, near Newport-Pagnel, Bucks. He was admitted a king's scholar in 1676 at Westminster-school; and thence, in 1680, was elected a student of Christ-Church college, Oxford, where he soon distinguished himself by his wit and learning; and gave early proofs of his poetical talents, in a Latin version of Dryden's "Absalom and Achitophel," published in 1682; and in 1684 he edited the "Ανθολογια, seu selecta quædam poematum Italorum qui Latine scripserunt," which was afterwards enlarged and published by Pope in 1740, with the omission, however, of Atterbury's excellent preface. In 1687 he made his first essay in controversial writing, and shewed himself as an able and strenuous advocate for the Protestant religion, in "An Answer to some Considerations on the spirit of Martin Luther, and the original of the Reformation." These Considerations were published under the name of Abraham Woodhead, who was a popish writer, but were really written by Obadiah Walker, master of University college, Oxford. Mr. Atterbury's answer was soon after animadverted upon by Mr. Thomas Deane, fellow of University college, at the end of "The Religion of Martin Luther, whether Catholic or Protestant, proved from his own works." This spirited performance of Atterbury induced bishop Burnet to rank the author among the eminent divines who had distinguished themselves by their admirable defences of the Protestant religion. Atterbury also pleads this pamphlet in his speech at his trial, as a proof of his zeal in that cause, and the same was urged by his counsel.

His application to study was intense. In polite literature, and even in mathematical researches, he is known to have eminently excelled, and there are some proofs, in his correspondence, of his attachment to religious duties. Nor was he less distinguished for social qualities. Among his more immediate intimates may be reckoned Smalridge, Whitfield, Hickman, Charlett, Harrington, Newton, King,

[1] Biog. Brit.—Wood's Ath. vol. II.—Nichols's Atterbury, vol. I. p. 484; II. 99.

Travell, Gough, and the two brothers, Robert and John Freind. By his tutors at Westminster, Busby and Knipe, he had been particularly noticed, and at Christ Church he was honoured with the friendship of Dr. Aldrich. While thus successful in the severer paths of study, he occasionally indulged in poetical attempts; but, although his attachment to the Muses continued unimpaired throughout life, not many of his poems have been preserved, and some of those have not till lately been ascertained to be his production. It is somewhat singular that his name, as far as we have searched, does not appear in any one of the public complimentary verses which have issued from the university press on public occasions. We have translations of three odes and part of an epistle of Horace, one eclogue from Virgil, an idyllium from Theocritus, two short original songs, a Latin elegy, an impromptu, two Latin epigrams, and one in English, much admired, on the fan of Miss Osborne, the lady whom he afterwards married. These are all his juvenile pieces that have been recovered; but there are some elegant epitaphs from his maturer pen, and some political squibs. He is said to have completed a version of Virgil's Georgics not long before his death, but this has never been ascertained. In 1690, his zeal for the memory of a favourite writer induced him to write a preface to the "Second part of Mr. Waller's poems."

The time of his entering into the church is not exactly known; but may be very nearly ascertained by his "Epistolary Correspondence;" where a letter to his father in 1690 is highly expressive of a superior genius, impatient of the shackles of an humble college life; whilst the father's answer displays the anxiety, together with a mixture of the severity, of the paternal character, offended by the querulousness of the son, and his dissatisfaction. He had taken the degree of B. A. June 13, 1684 (when he was little more than twenty-two years old); and that of M.A. April 20, 1687; and it has been ingeniously conjectured, that he had applied to the college for permission to take pupils whilst he was B. A. only (which is unusual), and that he was refused. After passing two or three years more in the college, he then seems to have thought too highly of himself (when now become M. A.) to take any at all, and to be "pinned down, as," he says, "it is his hard luck to be, to this scene." This restlessness appears to have broken out in October 1690, when he was moderator of the college, and had had

Mr. Boyle four months under his tuition, who "took up half his time," and whom he never had a thought of parting with till he should leave Oxford; but wished he "could part with him to-morrow on that score." The father tells him in November, "You used to say, when you had your degrees, you should be able to swim without bladders. You used to rejoice at your being moderator, and of the *quantum* and sub-lecturer; but neither of these pleased you; nor was you willing to take those pupils the house afforded you when master; nor doth your lecturer's place, or nobleman satisfy you." In the same letter the father advises his marrying into some family of interest, "either bishop's or archbishop's, or some courtier's, which may be done, with accomplishments, and a portion too." And to part of this counsel young Atterbury attended; for he soon after married Miss Osborn, a relation (some say a niece) of the duke of Leeds, a great beauty, who lived at or in the neighbourhood of Oxford, and by whom he had a fortune of 7000*l*. In February 1690-1, we find him resolved "to bestir himself in his office in the house," that of censor probably, an officer (peculiar to Christ Church) who presides over the classical exercises; he then also held the catechetical lecture founded by Dr. Busby. About this period he probably took orders, and entered into "another scene, and another sort of conversation;" for in 1691 he was elected lecturer of St. Bride's church in London, and in October 1693, minister and preacher at Bridewell chapel. An academic life, indeed, must have been irksome and insipid to a person of his active and aspiring temper. It was hardly possible that a clergyman of his fine genius, improved by study, with a spirit to exert his talents, should remain long unnoticed; and we find that he was soon appointed chaplain to king William and queen Mary. The earliest of his sermons in print was preached before the queen at Whitehall, May 29, 1692. In August 1694 he preached his celebrated sermon before the governors of Bridewell and Bethlem, "On the power of charity to cover sins;" to which Mr. Hoadly (afterwards bishop) published some "Exceptions" in the postscript to his "Second Letter to Dr. Atterbury," mentioned hereafter. In this he accuses Atterbury, and not without reason, of endeavouring to maintain the proposition that "God will accept *one* duty (charity) in lieu of many others." In October that year he preached before the queen, "The scorner

incapable of true wisdom;" which was also warmly attacked by a friend of sir Robert Howard, author of "The History of Religion," supposed to be alluded to in this sermon. The pamphlet was entitled "A two-fold Vindication of the late archbishop of Canterbury, and the Author of the History of Religion, &c." 1696, 8vo.

The share he took in the controversy against Bentley is now very clearly ascertained. In one of the letters to his noble pupil, dated "Chelsea, 1698," he says, "the matter had cost him some time and trouble. In laying the design of the book, in writing above half of it, in reviewing a good part of the rest, in transcribing the whole, and attending the press," he adds, "half a year of my life went away." His pupil, afterwards lord Orrery, about the year 1695, obliged the world with a new edition of Phalaris's Epistles; in the preface to which, he complains of Dr. Bentley, the king's library-keeper, who had *(pro solitâ suâ humanitate)* denied him the inspection of a valuable manuscript. This sarcasm so exasperated the doctor, that, in order to his revenge on Mr. Boyle, he published a long letter to Dr. Wotton, who was then employed in writing on the State of ancient and modern Learning; in which he undertakes to prove, that the Epistles, which go under the name of Phalaris, are spurious, and probably the work of some modern sophist. This drew from Mr. Boyle a reply, so full of satire and raillery, that, on which side soever truth and argument may be supposed to lie, the wit, and the laugh too, were evidently on Mr. Boyle's. This reply was said to be written, jointly, by a select club of ingenious men belonging to Christ Church; among whom Atterbury is now clearly proved to have been the chief.

In 1700, a still larger field of activity opened, in which Atterbury was engaged four years with Dr. Wake (afterwards archbishop of Canterbury) and others, concerning the rights, powers, and privileges of convocations: in which he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the lower house of convocation returned him their thanks; and in consequence of this vote a letter was sent to the university of Oxford, expressing, that, "whereas Mr. Francis Atterbury, late of Christ Church, had so happily asserted the rights and privileges of an English convocation, as to merit the solemn thanks of the lower house for his learned pains upon that subject; it might be hoped, that the university would be

no less forward in taking some public notice of so great a piece of service to the church; and that the most proper and seasonable mark of respect to him, would be to confer on him the degree of doctor in divinity by diploma, without doing exercise, or paying fees." The university approved the contents of this letter, and accordingly created Mr. Atterbury D.D. Our author's work was entitled, "The Rights, Powers, and Privileges of an English Convocation stated and vindicated, in answer to a late book of Dr. Wake's, entitled 'The Authority of Christian Princes over their Ecclesiastical Synods asserted,' &c. and several other pieces," 8vo. The fame of this work was very great; but it was censured by Burnet, and in November the judges had a serious consultation on it, as being supposed to affect the royal prerogative. Holt, then chief justice, was strongly of that opinion, and the same idea was encouraged by archbishop Tenison, Dr. Wake, and others. Endeavours were made to prejudice king William against him, but his majesty remained indifferent; and on the other hand, Atterbury gained the steady patronage of sir Jonathan Trelawny, bishop of Exeter, of Lawrence earl of Rochester, and of bishop Sprat. In December 1700, he published a second edition of "The Rights," considerably enlarged, and with his name, and a dedication to the two archbishops. This was immediately answered by Drs. Kennet, Hody, and Wake. Another controversy of some importance was at this time also ably agitated by Atterbury, the execution of the *præmunientes*, a privilege enjoyed by the several bishops of issuing writs to summon the inferior clergy to convocation. Bishops Compton, Sprat, and Trelawny, were his strenuous supporters on this occasion, and by the latter he was presented to the archdeaconry of Totness, in which he was installed Jan. 29, 1700-1. His attendance in convocation was regular, and his exertions great. In placing Dr. Hooper in the prolocutor's chair, as the successor of Dr. Jane; in the examination of obnoxious books; in the controversy between the lower and upper houses; in considering the methods of promoting the propagation of religion in foreign parts; and in preparing an address to the king, his zeal distinguished itself.

About this time he was engaged, with some other learned divines, in revising an intended edition of the Greek Testament, with Greek Scholia, collected chiefly from the fathers, by Mr. archdeacon Gregory. On the 29th of May

he preached before the House of Commons; and on Aug. 16, published "The power of the Lower House of Convocation to adjourn itself," which was a sort of analysis of the whole controversy. He also published "A letter to a clergyman in the country, concerning the Choice of Members, &c." Nov. 17, 1701; a second, with a similar title, Dec. 10, 1701; and a third, in defence of the two former, Jan. 8, 1701-2. In October he published "The parliamentary origin and rights of the Lower House of Convocation cleared, &c." At this period he was popular as preacher at the Rolls Chapel, an office which had been conferred on him by sir John Trevor, a great discerner of abilities, in 1698, when he resigned Bridewell, which he had obtained in 1693. Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her majesty's chaplains in ordinary; and, in July 1704, was advanced to the deanery of Carlisle; but, owing to the obstacles thrown in his way by bishop Nicolson, he was not instituted until Oct. 12, and the same year Sir Jonathan Trelawny bestowed on him a canonry of Exeter. About two years after this, he was engaged in a dispute with Mr. Hoadly, concerning the advantages of virtue with regard to the present life, occasioned by his sermon, preached August 30, 1706, at the funeral of Mr. Thomas Bennet, a bookseller. The doctrine of this sermon Mr. Hoadly examined, in "A letter to Dr. Francis Atterbury, concerning Virtue and Vice," published in 1706; in which he undertakes to shew, that Dr. Atterbury has extremely mistaken the sense of his text. Dr. Atterbury, in a volume of Sermons published by himself, prefixed a long preface to the sermon at Mr. Bennet's funeral; in which he replies to Mr. Hoadly's arguments, and produces the concurrent testimonies of expositors, and the authorities of the best writers, especially our English divines, in confirmation of the doctrine he had advanced. In answer to this "Preface," Mr. Hoadly published in 1708, "A second letter," &c.; and in the Preface to his "Tracts," tells us, these two letters against Dr. Atterbury were designed to vindicate and establish the tendency of virtue and morality to the present happiness of such a creature as man is; which he esteems a point of the utmost importance to the Gospel itself. In Jan. 1707-8 he published a volume of Sermons, 8vo, and in the same year "Reflections on a late scandalous report about the repeal of the Test Act." In 1709, he was engaged in a fresh dispute with Mr.

Hoadly, concerning Passive Obedience, occasioned by his Latin sermon, entitled "Concio ad Clerum Londinensem, habita in Ecclesia S. Elphegi." Atterbury, in his pamphlet entitled "Some proceedings in Convocation, A. D. 1705, faithfully represented," had charged Mr. Hoadly (whom he sneeringly calls "the modest and moderate Mr. Hoadly") with treating the body of the established clergy with language more disdainful and reviling than it would have become him to have used towards his Presbyterian antagonist, upon any provocation, charging them with rebellion in the church, whilst he himself was preaching it up in the state." This induced Mr. Hoadly to set about a particular examination of Dr. Atterbury's Latin Sermon; which he did in a piece, entitled "A large Answer to Dr. Atterbury's Charge of Rebellion, &c. London, 1710," wherein he endeavours to lay open the doctor's artful management of the controversy, and to let the reader into his true meaning and design; which, in an "Appendix" to the "Answer," he represents to be "The carrying on two different causes, upon two sets of contradictory principles;" in order to "gain himself applause amongst the same persons at the same time, by standing up for and against liberty; by depressing the prerogative, and exalting it; by lessening the executive power, and magnifying it; by loading some with all infamy, for pleading for submission to it in one particular which he supposeth an incroachment, and by loading others with the same infamy for pleading against submission to it, in cases that touch the happiness of the whole community." "This," he tells us, "is a method of controversy so peculiar to one person (Dr. Atterbury) as that he knows not that it hath ever been practised, or attempted by any other writer." Mr. Hoadly has likewise transcribed, in this Appendix, some remarkable passages out of our author's "Rights, Powers, and Privileges, &c." which he confronts with others, from his Latin Sermon.

In 1710 came on the celebrated trial of Dr. Sacheverell, whose remarkable speech on that occasion was generally supposed to have been drawn up by our author, to whom Sacheverell, in his last will, bequeathed *500l.* in conjunction with Smalridge and Freind. The same year Dr. Atterbury was unanimously chosen prolocutor of the lower house of convocation, and had the chief management of affairs in that house. This we learn from bishop Burnet. In his account of this convocation, having observed, that the

queen, in appointing a committee of bishops to be present, and consenting to their resolutions, not only passed over all the bishops made in king William's reign, but a great many of those named by herself, and set the bishops of Bristol and St. David's, then newly consecrated, in a distinction above all their brethren, by adding them to the committee, upon the indisposition of the archbishop and others, he adds: "All this was directed by Dr. Atterbury, who had the confidence of the chief minister; and because the other bishops had maintained a good correspondence with the former ministry, it was thought fit to put the marks of the queen's distrust upon them, that it might appear with whom her royal favour and trust was lodged." May 11, 1711, he was appointed, by the convocation, one of the committee for comparing Mr. Whiston's doctrines with those of the church of England; and, in June following, he had the chief hand in drawing up "A Representation of the present State of Religion." In 1712, Dr. Atterbury was made dean of Christ Church, notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr. Smalridge: but, "no sooner was he settled there," says Stackhouse, "than all ran into disorder and confusion. The canons had been long accustomed to the mild and gentle government of a dean, who had every thing in him that was endearing to mankind, and could not therefore brook the wide difference that they perceived in Dr. Atterbury. That imperious and despotic manner, in which he seemed resolved to carry every thing, made them more tenacious of their rights, and inclinable to make fewer concessions, the more he endeavoured to grasp at power, and tyrannize. This opposition raised the ferment, and, in a short time, there ensued such strife and contention, such bitter words and scandalous quarrels among them, that it was thought adviseable to remove him, on purpose to restore peace and tranquillity to that learned body, and that other colleges might not take the infection; a new method of obtaining preferment, by indulging such a temper, and pursuing such practices, as least of all deserve it! In a word," adds this writer, "wherever he came, under one pretence or other, but chiefly, under the notion of asserting his rights and privileges, he had a rare talent of fomenting discord, and blowing the coals of contention; which made a learned successor (Dr. Smalridge) in two of his preferments complain of his hard fate, in being forced to carry

water after him, to extinguish the flames, which his litigiousness had every where occasioned." The next year saw him at the top of his preferment, as well as of his reputation; for, in the beginning of June 1713, the queen, at the recommendation of lord chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; he was confirmed July 4, and consecrated at Lambeth next day.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently after the coronation of king George I. Oct. 20, 1714, when, upon his offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person. At the close of this year he is supposed to have written a pamphlet, deemed a libel by government, "English Advice to the Freeholders of England." Bolingbroke and Swift were also supposed to have had a hand in it. During the rebellion in Scotland, which broke out in the first year of this reign, Atterbury gave an instance of his growing disaffection to the established government, in refusing to sign the "Declaration" of the bishops. In that juncture of affairs, when the Pretender's declaration was posted up in most market towns, and, in some places, his title proclaimed, it was thought proper, by most bodies of men, to give the government all possible assurance of their fidelity and allegiance; and accordingly there was pubilshed "A Declaration of the archbishop of Canterbury, and the bishops in and near London, testifying their abhorrence of the present rebellion; and an exhortation to the clergy, and people under their care, to be zealous in the discharge of their duties to his majesty king George." This paper both Atterbury and Smalridge refused to sign, on pretence of a just offence taken at some unbecoming reflections cast on a party, not inferior to any, they said, in point of loyalty. But Atterbury's refusal of signing the declaration of his episcopal brethren, during the rebellion in Scotland, was not the only testimony he at that time afforded of his disaffection to government. Another remarkable proof of it was his conduct to an ingenious and learned clergyman, Mr. Gibbin, curate of Gravesend. When the Dutch troops, which came over to assist in subduing the rebellion, were

quartered at that place, the officers requested of Mr. Gibbin the use of his church one Sunday morning for their chaplain to preach to their soldiers, alleging that the like favour had been granted them in other parishes, and promising that the service should begin at six in the morning, that it might not interfere with that of the town. The request was granted, the chaplain preached, and his congregation was dismissed by nine o'clock. But Dr. Atterbury was so incensed at this transaction, that he suspended Mr. Gibbin for three years. The suspension, however, was deemed so injurious by the inhabitants of Gravesend, that they subscribed a sum to Mr. Gibbin more than double the income of his church; and the affair being represented to the king, his majesty gave him the rectory of North-Fleet in Kent, which living he afterwards exchanged for Birch, near Colchester in Essex, where he died July 29, 1752. He was a very ingenious, learned, and worthy clergyman, who had greatly improved and enlarged his mind, by his travels into France, Italy, and other countries, with Mr. Addison.—A farther striking instance (if true) of bishop Atterbury's attachment to the Pretender, is related, by the author of the "Memoirs of lord Chesterfield," from Dr. Birch's manuscript papers, and was often mentioned by the late bishop Pearce (who appears to have been always severe on the memory of Atterbury): "Lord Harcourt leaving the old ministry, provoked Atterbury's abusive tongue. He, in return, declared, that on the queen's death, the bishop came to him and to lord Bolingbroke, and said, nothing remained but immediately to proclaim king James. He further offered, if they would give him a guard, to put on his lawn sleeves, and head the procession." Whatever may be in this, it is certain that from the time he perceived himself slighted by the king he constantly opposed the measures of the court in the House of Lords, and drew up some of the most violent protests with his own hand. In 1716, we find him advising dean Swift in the management of a refractory chapter.

April 26, 1722, he sustained a severe trial in the loss of his lady, by whom he had four children; Francis, who died an infant; Osborn *, student of Christ-church; Elizabeth,

* Bishop Atterbury's son was elected from Westminster to Christ-church in 1722, and continued a student of that college till 1725; when he went to the East Indies, and continued there till the death of his uncle (who left him

who died Sept. 29, 1716, aged seventeen; and Mary, who had been then seven years married to Mr. Morice.

In this memorable year, the government, on a suspicion of his being concerned in a plot in favour of the Pretender, had him apprehended August 24, and committed prisoner to the Tower. Two officers, the under-secretary, and a messenger, went about two o'clock in the afternoon to the bishop's house at Westminster, with orders to bring him and his papers before the council. He happened to be in his night-gown when they came in, and being made acquainted with their business, he desired time to dress himself. In the mean time his secretary came in, and the officers went to search for his papers; in the sealing of which the messenger brought a paper, which he pretended to have found in his close-stool, and desired it might be sealed up with the rest. His lordship observing it, and believing it to be a forged one, desired the officers not to do it, and to bear witness that the paper was not found with him. Nevertheless they did it; and, though they behaved themselves with some respect to him, they suffered the messengers to treat him in a very rough manner, threatening him, if he did not make haste to dress himself, they would carry him away undrest as he was. Upon which he ordered his secretary to see his papers all sealed up, and went himself directly to the Cockpit, where the council waited for him. The behaviour of the messengers upon this occasion seems to have been very unwarrantable, if what the author of "A letter to the Clergy of the Church of England," &c. tells us, be true, that the persons directed by order of the king and council to seize his lordship and his papers, received a strict command to treat him with great respect and reverence. However this was, when he came before the council, he behaved with a great deal of calmness, and they with much civility towards him. He had liberty to speak for himself as much as he pleased, and they listened to his defence with a great deal of attention;

the reversion of his fortune), and of his father, who took no notice of him in his will, which bears date Dec. 31, 1725. In 1744 he was ordained by his father's great rival, bishop Hoadly; and in June 1746, obtained the rectory of Oxhill, Warwickshire. He left a widow and five children behind him, two sons and three daughters: Francis, the eldest son, was educated on the foundation of Westminster, elected student of Christ-church, Oxford, in 1755; in 1768 was appointed, by the bishop of Cloyne, his domestic chaplain; in 1770 was collated by him to the dignity of præcentor in the cathedral of Cloyne; and in 1776 was presented to the valuable living of Clonmel, or the Great Islands, in the same diocese.

and, what is more unusual, after he was withdrawn, he had twice liberty to re-enter the council-chamber, to make for himself such representations and requests as he thought proper. It is said, that while he was under examination, he made use of our Saviour's answer to the Jewish council, while he stood before them: "If I tell you, ye will not believe me; and if I also ask you, ye will not answer me, nor let me go." After three quarters of an hour's stay at the Cockpit, he was sent to the Tower, privately, in his own coach, without any noise or observation.

This commitment of a bishop upon the suspicion of high-treason, as it was a thing rarely practised since the Reformation, occasioned various speculations among the people. March 23, 1723, a bill was brought into the House of Commons, for "inflicting certain pains and penalties on Francis lord bishop of Rochester;" a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the bishop applied, by petition, to the House of Lords, for their direction and advice, as to his conduct in this conjuncture; and April 4, he acquainted the Speaker of the House of Commons, by a letter, that he was determined to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in another house, of which he had the honour to be a member. On the 9th, the bill passed the House of Commons, and was the same day sent up to the House of Lords for their concurrence. May 6, being the day appointed by the lords for the first reading of the bill, bishop Atterbury was brought to Westminster, to make his defence. The counsel for the bishop were, sir Constantine Phipps and William Wynne, esq.; for the king, Mr. Reeve and Mr. Wearg. The proceedings continued above a week; and on Saturday, May 11, the bishop was permitted to plead for himself, which he did in a very eloquent speech. On Monday the 13th he was carried, for the last time, from the Tower, to hear the reply of the king's counsel to his defence. On the 15th, the bill was read the third time, and, after a long and warm debate, passed on the 16th, by a majority of 83 to 43. On the 27th, the king came to the house, and confirmed it by his royal assent. June 18, 1723, this eminent prelate, having the day before taken leave of his friends, who, from the time of passing the bill against him, to the day of his de-

parture, had free access to him in the Tower, embarked on board the Aldborough man of war, and landed the Friday following at Calais. When he went on shore, having been informed that lord Bolingbroke, who had, after the rising of the parliament, received the king's pardon, was arrived at the same place on his return to England, he said, with an air of pleasantry, "Then I am exchanged!" and it was, in the opinion of Mr. Pope on the same occasion, "a sign of the nation's being afraid of being over-run with too much politeness, when it could not regain one great man, but at the expence of another." But the severity of his treatment did not cease even with his banishment. The same vindictive spirit pursued him in foreign climes. No British subject was even permitted to visit him without the king's sign manual, which Mr. Morice was always obliged to solicit, not only for himself, but for every one of his family whom he carried abroad with him, for which the fees of office were very high.

When bishop Atterbury first entered upon his banishment, Brussels was the place destined for his residence; but, by the arts and instigations of the British ministers, he was compelled to leave that place, and retire to Paris. There, being solicited by the friends of the Pretender to enter into their negociations, he too readily complied, as appears by his correspondence published at Edinburgh in 1768, 4to; but, that he might appear to avoid them, he changed his abode for Montpelier in 1728, and after residing there about two years, returned to Paris, where he died February 15, 1731-2. The affliction which he sustained by the death of his daughter, in 1729, was thought to have hastened his own dissolution.

How far the bishop was attached in his inclinations to the Stuart family, to which he might be led by early prejudices of education, and the divided opinions of the times, is now too obvious to admit of controversy. But that he should have been weak enough to engage in a plot so inconsistent with his station, and so clumsily devised (to say the least of it, and without entering into his solemn asseverations of innocence), is utterly inconsistent with that cunning which his enemies allowed him. The duke of Wharton, it is well known, was violent against him, till convinced by his unanswerable reasoning.

It has been said that Atterbury's wishes reached to the bishopric of London, or even to York or Canterbury. But

those who were better acquainted with his views, knew that Winchester would have been much more desirable to him than either of the others. And it has been asserted, from respectable authority, that that bishopric was offered to him whenever it should become vacant (and till that event should happen, a pension of 5000*l.* a-year, besides an ample provision for Mr. Morice) if he would cease to give the opposition he did to sir Robert Walpole's administration, by his speeches and protests in the House of Lords. When that offer was rejected by the bishop, then the contrivance for his ruin was determined on; but surely no contrivance could have been successful, had he been innocent of the treason laid to his charge.

In his speech in the House of Lords, the bishop mentions his being "engaged in a correspondence with two learned men (Bp. Potter and Dr. Wall) on settling the times of writing the four Gospels." Part of this correspondence is now published. The same subject the bishop pursued during his exile, having consulted the learned of all nations, and had nearly brought the whole to a conclusion when he died. These laudable labours are an ample confutation of bishop Newton's assertion, that Atterbury "wrote little whilst in exile, but a few criticisms on French authors."

His body was brought over to England, accompanied by his manuscripts, which underwent a strict examination; but as nothing of his is now to be found in the State-paper office, it is probable that the whole was lost by neglect, or wilfully destroyed. He was interred on the 12th of May following, in Westminster abbey, in a vault which, in 1722, had been prepared by his directions. There is no memorial over his grave; nor could there well be any, unless his friends would have consented (which it is most probable they refused to do) that the words implying him to have died bishop of Rochester should have been omitted on his tomb. The funeral was performed in a very private manner, attended only by his son-in-law Mr. Morice, and his two chaplains, Dr. Savage and Mr. Moore. Upon the urn which contained his bowels was inscribed,

"*In hâc urnâ depositi sunt cineres*
FRANCISCI ATTERBURY, *Episcopi Roffensis.*"

Some time before his death, he published a Vindication of himself, bishop Smalridge, and Dr. Aldrich, from a charge brought against them by Mr. Oldmixon, of having

altered and interpolated the copy of lord Clarendon's "History of the Rebellion." Bishop Atterbury's Sermons are extant in four volumes in 8vo; those contained in the two first were published by himself, and dedicated to his great patron sir Jonathan Trelawny, bishop of Winchester; those in the two last were published after his death, by Dr. Thomas Moore, his lordship's chaplain. Four admirable Visitation charges accompany his Epistolary Correspondence, which was completed in 1798, by Mr. Nichols, in 5 vols. 8vo; containing also all his tracts, and a vast mass of curious and interesting ecclesiastical history. To the last volume is prefixed a life, written with great care and accuracy, and correcting the many mistakes of preceding biographers. It is needless to add how much the present article stands indebted to Mr. Nichols's labours.

As to bishop Atterbury's character, however the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer, and a most excellent preacher. His learned friend Smalridge, in the speech he made, when he presented him to the upper house of convocation, as prolocutor, styles him "Vir in nullo literarum genere hospes, in plerisque artibus et studiis diu et feliciter exercitatus, in maximè perfectis literarum disciplinis perfectissimus." In his controversial writings, he was sometimes too severe upon his adversary, and dealt rather too much in satire and invective; but this his panegyrist imputes more to the natural fervour of his wit, than to any bitterness of temper, or prepense malice. In his sermons, however, he is not only every way unexceptionable, but highly to be commended. The truth is, his talent as a preacher was so excellent and remarkable, that it may not improperly he said, that he owed his preferment to the pulpit, nor any hard matter to trace him, through his writings, to his several promotions in the church. We shall conclude bishop Atterbury's character, as a preacher, with the encomium bestowed on him by the author of "The Tatler;" who, having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to our prelate; who, says he, "has so particular a regard to his congregation, that he commits to his memory what he has to say to them, and has so soft and graceful a behaviour, that it must attract your attention. His person," conti-

nues this author, "it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to a propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse, were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form are laid open and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to shew the beauty of holiness, till he has convinced you of the truth of it."—In his letters to Pope, &c. bishop Atterbury appears in a pleasing light, both as a writer and as a man. In ease and elegance they are superior to those of Pope, which are more studied. There are in them several beautiful references to the classics. The bishop excelled in his allusions to sacred as well as profane authors.

The following anecdote was first communicated to the public by the late Dr. Maty, on the credit of lord Chesterfield: "I went," said lord Chesterfield, "to Mr. Pope, one morning, at Twickenham, and found a large folio Bible, with gilt clasps, lying before him upon his table; and, as I knew his way of thinking upon that book, I asked him jocosely, if he was going to write an answer to it? It is a present, said he, or rather a legacy, from my old friend the bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this Bible upon his table. After the first compliments, the bishop said to me, "My friend Pope, considering your infirmities, and my age and exile, it is not likely that we should ever meet again; and therefore I give you this legacy to remember me by it. Take it home with you, and let me advise you to abide by it."—"Does your lordship abide by it yourself?"—"I do."—"If you do, my lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now, to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?"—The bishop replied, "We have not time to talk of these things, but take home the book; I will abide by it, and I recommend you to do so

too, and so God bless you." It has been justly remarked, that whatever were the bishop's faults, we do not recollect any thing that indicates a disbelief or a doubt of the truth of Christianity. His actions and writings rather display him in the light of a zealous supporter of religion than in that of an infidel. His sermons on the miraculous propagation of the Gospel, and on a standing revelation's being the best means of conviction, not to mention others of his discourses, are important evidences of his attachment to the Christian religion. It is observable, that he generally treats unbelievers with contempt, as an ignorant, superficial, and conceited set of men, which he would scarcely have done had he been of the same sentiments: for, though a man may conceal, or deny, or even persecute the opinions which he himself holds, it is not very likely that he should appear to *despise* the retainers of them. With respect to the above anecdote related by Dr. Maty, the late Mr. Badcock, from a zeal to vindicate the bishop's character, as if it were insinuated that he had once been an unbeliever, wrote a letter in which he endeavoured to deny the authenticity of the anecdote; but, in our opinion, without arriving at that conclusion. [1]

ATTICUS HERODES.—See HERODES.

ATTICUS (Titus Pomponius), was a celebrated Roman knight, to whom Cicero wrote a great number of letters, which contain the general history of the times. These are still extant, divided into seventeen books; but it is the excellence of Atticus's private character which has procured him a place in most collections of this description. He was a man of such prudence, that, without departing from his neutrality, he preserved the esteem and affection of all parties. He sent money to the younger Marius, who had been declared an enemy to the commonwealth; yet was so much in favour with Sylla, that this Roman general would always have had him with him. He kept himself quiet at Rome during the war between Cæsar and Pompey, without giving offence to the one or the other, and he sent money to Brutus, while he was doing kind offices to An-

[1] Life in vol. V. of Nichols's edition of Atterbury's Correspondence.—Life of Atterbury by Stackhouse.—Gen. Dict.—Biog. Britannica, vol. I. and additions in subsequent volumes.—Pope's Works by Bowles.—Burnet's Own Times.—Malone's Life of Dryden, vol. I. p. 203.—Ath. Ox. vol. II.—Dr. Johnson's Works.—Blair's Lectures.—Swift's Works.—Bishop Nicolson's Letters, 2 vol. 1809, by Mr. Nichols.—Hurd and Warburton's Letters, 4to, p. 228, 231, &c.

tony. Afterwards, in the cruel divisions which arose between Antony and Augustus, he contrived to preserve the friendship of both, difficult as it must have been in the case of two such antagonists. The strict friendship he had with Cicero, did not hinder him from being intimate with Hortensius; and he was the cause (as Nepos, his biographer, tells us) that these two rivals not only ceased from mutual reproaches, but even lived together upon very good terms. The contests between the parties of Cinna and Marius induced him to go to Athens young, where he continued a long time, and became such a favourite with the Athenians, that the day he left them was a day of mourning. He never attempted to raise himself above the rank of life in which he was born, which was that of knight, although he might have obtained the highest posts in the republic; but he chose to renounce all pretensions to them, because, in the then prevailing corruption, he could neither gain nor discharge them according to the laws, and as a man of integrity; no inconsiderable proof of his virtue, notwithstanding he has been charged with avarice and political duplicity. He did not marry till he was fifty-three, and had only a daughter, who was married to Agrippa; from which marriage came a daughter, whom Augustus betrothed to Tiberius almost as soon as she was born. He reached the age of seventy-seven years, almost without knowing bodily illness; but when his last sickness, which was slight for three months, at length became painful, he sent for Agrippa, his son-in-law, and two other persons, and declared to them a resolution to put an end to his life, by abstinence from food. Agrippa remonstrated with tears, but all in vain. After two days abstinence, the fever left him, and the disease abated; but Atticus persisted, and died three days after. This happened in the year of Rome 721.

Atticus was extremely fond of polite literature, and was ranked among authors of reputation, for he wrote Annals, which Cicero declares to have been of great use to him. He was of the sect of Epicurus; and, though many have thought it impossible for a denier of a Providence to equal in morality an acknowledger of the Gods, yet Bayle defies any one to shew a person of greater integrity than Atticus among the most bigoted of the Pagans. Much, however, is not gained by exalting the characters of the most eminent

of the Pagan heroes, and it is generally done with an insidious purpose.[1]

ATTICUS, patriarch of Constantinople in the beginning of the fifth century, was born at Sebastia, now Soustia, a city of Armenia. He was first educated by the Macedonian monks in the principles of their sect, but when arrived at riper years, he embraced the faith of the Catholic church. In the year 406, being then a priest, he was chosen to succeed St. Chrysostom, who had been deprived of the see of Constantinople, but met with much obstruction from the friends of Chrysostom, and from all the bishops of the East, who considered Chrysostom as unjustly deprived, and refused to communicate with the new patriarch. Atticus, upon this, procured an edict from the emperor to compel them, but finding this produced no other effect than schism and confusion, after the death of Chrysostom he ordered his name to be put in the Diptychs, or ecclesiastical tables, in which were inserted the names of persons who had died in the peace and communion of the church, and those names were read at the altar during divine service. He also wrote to St. Cyril, bishop of Alexandria, earnestly intreating him to do the same, but Cyril answered that he should by that step appear to condemn those who had deposed Chrysostom. Both these letters are extant in Nicephorus Calixtus's Ecclesiastical History. There is another letter of his extant to Calliopius, by which he appears to have been a man of moderate principles towards those who differed from him in opinion. There are likewise some fragments of a homily on the birth of Christ, in the general collection of the Councils, and a fragment of a letter of his to Eupsychius, quoted by Theodoret. Writers differ much in their estimate of his general character and learning.[2]

ATTIRET (JOHN DENIS), a French Jesuit and painter, attached to the mission to Pekin, was born at Dole, in Franche-Comté, July 31, 1702, and at first took lessons in painting, and made considerable proficiency under his father, who was an artist. He then went to Rome, under the patronage of the marquis de Brossa, and on his return, painted some pictures at Lyons, which procured him great reputation. In his thirtieth year he entered among the Jesuits, in the humble character of a lay-brother, and some years afterwards, when the missionaries of Pekin demanded

[1] Gen. Dict.—Cornelius Nepos.
[2] Gen. Dict.—Dupin.—Cave, vol. I.

the services of a painter, he obtained the appointment, and went to China about the end of 1737. He had no sooner arrived at Pekin than he offered the emperor a painting of the Adoration of the Kings, with which the emperor was so much pleased that he ordered it to be placed in his interior apartment. Notwithstanding this promising outset, he underwent many mortifications, in being obliged to comply with the bad taste of the Chinese in what paintings he executed for them, and was so teazed by the emperor himself, that, in order to please him, he was obliged to take lessons from the Chinese artists; but finding that a compliance with their instructions must spoil his performances, and injure his reputation, he declined painting for his majesty. During the years, however, from 1753 to 1760, distinguished by many victories gained by the emperor Kien Long, he had frequent orders for battle-pieces, &c. which he executed so much to the satisfaction of that monarch, that he created him a mandarin, and when Attiret refused to accept it, the minister of state told him he should have the revenues, although he declined the honour. The missionaries speak in the highest terms of his talents, modesty, and piety. He died at Pekin, Dec. 8, 1768, and the emperor defrayed the expences of his funeral; the large pictures he painted for the emperor are in the palace, but never shown; the missionaries can exhibit only one picture, "The Guardian Angel," which is in the chapel of the Neophites, in the French missionary church at Pekin. There is nothing of Attiret's in print, except a letter in the "Recueil des Lettres Edifiantes," vol. XXVII. which was translated by the late Rev. Joseph Spence, under his assumed name of sir Harry Beaumont, entitled "A particular account of the emperor of China's gardens near Pekin, in a letter from father Attiret, a French missionary, now employed by that emperor to paint the apartments in those gardens, to his friend at Paris," London, 1752, 8vo.[1]

ATTO. See HATTO.

ATWOOD (George), F. R. S. an eminent mathematician, was born in 1746, and admitted of Westminster school in 1759, from whence he was elected to Trinity college, Cambridge, in 1765, where he took his bachelor's

[1] Biog. Universelle.—Journal de Savants, for June 1771.—Month. Rev. vol. VII. where there is a long extract from Attiret's letter.

degree in 1769 and his master's in 1772. He was for some time a tutor, and for many years a fellow of that college, and read to the whole university lectures upon several branches of experimental philosophy, part of which he published under the title of "An Analysis of a course of Lectures on the principles of Natural Philosophy, read in the university of Cambridge, by G. A. &c." 1784, 8vo. These lectures were much attended and justly admired. The right hon. Wm. Pitt having been one of his auditors, was induced to form a more intimate acquaintance with him; and discovering that his talents might be eminently useful in the public service, bestowed upon him, in 1784, the place of patent searcher of the customs, London, that he might be enabled to devote a larger portion of his time to financial calculations, in which Mr. Pitt employed him, not more to his own satisfaction than to the advantage of the revenue. He continued in this employment under that eminent statesman, until his declining health rendered him incapable of intense application. In 1784, he also published "A treatise on the rectilinear Motion and Rotation of Bodies, with a description of original Experiments relative to the subject," 8vo. He contributed several papers to the Philosophical Transactions, and was honoured, on one occasion, with the Copleian medal. He died at his house in Westminster, July 1807, and was interred in St. Margaret's church, justly esteemed by a numerous list of friends, and by the friends of science.[1]

AVANTIO (John Maria,) or Avanzi Giammarie, a celebrated Italian lawyer, was born Aug. 23, 1564. He was educated with great care, and discovered so much taste for polite literature, that Riccoboni, his master, said, he was the only youth he had ever known who seemed to be born a poet and orator. His father wished him to study medicine, but his own inclination led him to study law, in which he soon became distinguished. At Ferrara he acquired an intimacy with Tasso, Guarini, Cremonini, and other eminent characters of that time. He afterwards retired to Rovigo, and practised as a lawyer, but was singularly unfortunate in his personal affairs, not only losing a considerable part of his property by being security for some persons who violated their engagements, but having his life attempted by assassins who attacked him one day

[1] Gent. Mag. 1807.

and left him for dead with eighteen wounds. He recovered, however, but his brother being soon after assassinated, and having lost his wife, he retired, in 1606, to Padua, where he died, March 2, 1622, leaving several children, of whom Charles, his second son, became a learned physician and botanist. Avanzi wrote a poem ("Il Satiro Favola Pastorale," Venice, 1587), and dedicated it to the emperor Ferdinand, who rewarded him amply, and wished to bring him to his court, by the offer of the place of counsellor of state. He left in manuscript, a church history, "Historia Ecclesiastica à Lutheri apostasia;" and "Concilia de rebus civilibus et criminalibus."[1]

AUBAIS (CHARLES DE BASCHI), marquis of, one of the encouragers of useful learning in France, was born at Nismes, in 1686, and became a member of the academies of Marseilles and Nismes. He was of a very distinguished family, whose fame he perpetuated by the probity of his character, his love of science, and the patronage he extended to learning and learned men. He formed also one of the most complete libraries in his time. Among other contributions to literary undertakings, he gave Menard the materials of his collection, entitled "Pieces fugitives pour l'histoire de France," published in 1759, 3 vols. 4to, and himself published an "Historical Geography," 8vo, which was not much esteemed. He had, however, a perfect acquaintance with history and genealogies. He died at his chateau d'Aubais, near Nismes, March 5, 1777, at the advanced age of 92.[2]

AUBERT, or ALBERT (JAMES), a learned physician of the sixteenth century, was born at Vendome, and became a doctor of medicine and philosophy. He died at Lausanne in 1586. His principal works are, 1. "De Metallorum ortu et causis, contra Chymistas, brevis explicatio," Leyden, 1575, 8vo. 2. "Duæ Apologeticæ Responsiones ad Josephum Quercetanum," ibid. 1576. 3. "Progymnasmata in Johan. Fernelii librum de abditis rerum naturalium et medicamentorum causis," Basil, 1579, 8vo. 4. "Semeiotica, sive ratio dignoscendarum sedium male affectarum, et affectuum preter naturam," Lausanne, 1587, and Leyden, 1596, 8vo. 5. "Libellus de Peste," Lausanne, 1571, 8vo. 6. "Des natures et complexions

[1] Moreri.—Thomasini in Elog. doct. vir.—The Dict. Hist. attributes other printed works to him, but the poem is the only one we can ascertain.
[2] Dict. Hist.

des hommes, &c." Lausanne, 1571, Paris, 1572. This we suspect is a French translation. The original is not mentioned by Manget or Haller.[1]

AUBERT (PETER), a French lawyer, was born in 1642 and died in 1733, leaving his library to the city of Lyons, on condition that it should be open for the use of the public. He published a new edition of the "Dictionnaire de Richelet" in 3 vols. 1728, fol. which has been superseded by more recent editions. He was also the editor of "Un recueil de Factums," 2 vols. Lyons, 1710, 4to, and the author of a little romance, entitled "Retour de l'isle d'Amour," which he published at his father's request, when he was only sixteen years of age.[2]

AUBERT (WILLIAM), sieur de Massouignes, was born in 1534, at Poitiers, and became an advocate of parliament at Paris, where he died in 1601. He published, 1. "Histoire des guerres de Chretiens contre les Turcs, sous Godefroy de Bouillon," Paris, 1559, 4to. 2. "Vers au chancelier de L'Hopital," 8vo. Scevola de St. Marthe has translated these poems into Latin verse. 3. "Le Retranchemens," 1585, 8vo. This is a collection of such of his pieces as he thought worthy of being handed down to posterity; among them is an "Essay on Self-knowledge," and a eulogium on the president Thuanus.[3]

AUBERTIN (EDMUND, in Latin EDMUNDUS ALBERTINUS), a minister of the reformed church of Paris in the seventeenth century, was born at Chalons sur Marne in 1595. He was admitted a minister at the synod of Charenton in 1618, and promoted to the church of Chartres, from whence he was removed to Paris in 1631. He wrote a very celebrated work, entitled "L'Eucharistie de l'ancienne Eglise," 1633, fol. proving from history and argument, the opinions of the Protestants on the subject of transubstantiation and the real presence. This excited much controversy, and was attempted to be confuted by Arnauld and other divines in the work entitled "La Perpetuité de la Foi." M. Aubertin died at Paris, April 5, 1652. His last moments were disturbed by the harsh conduct of the rector of St. Sulpice, who endeavoured to obtain from him an acknowledgment of error, but M. Aubertin declared that he persevered in the reformed religion.[4]

1 Dict. Hist. 2 Moreri.—Dict. Hist.—Saxii Onomasticon.
3 Moreri.—Chaufepie.—Dict. Hist.
4 Gen. Dict.—Moreri.—Dict. Hist.

AUBERY (Anthony), a lawyer of Paris, born in 1617, became an indefatigable student, it being his practice to rise at five o'clock every morning, and study without intermission till six in the evening. He scarcely made any visits, and received still fewer, and though he had taken his oath as avocat au conseil, he preferred the silent commerce of his books to the tumult of affairs. The "Remarques de Vaugelas" was his only book of recreation. He died of a fall in 1695, at upwards of 78. Several works of his are to be met with, very inferior in respect of style, but they are not deficient in historical anecdotes and useful remarks. The chief of them are, 1. "Histoire generale des Cardinaux," 5 vols. 1642, 4to, composed from the memoirs of Naudé and of du Puy. 2. "Memoire pour l'histoire du Cardinal de Richelieu," 1660, 2 vols. folio, and 1667, 5 vols. in 12mo. 3. "Histoire de meme ministre," 1660, folio. The materials here are good, but the best use has not been made of them. The cardinal, whom the author praises without restriction, is not painted in his proper colours, and the author has obviously laid himself open to the charge of flattery. Nor has he discovered much judgment, for, in striving to make too honest a man of the cardinal, he has not made him a politician, which was his distinguishing characteristic. Guy Patin, in his cxxxvith letter to Charles Spon, speaks in a very contemptuous manner of this history: "The duchess of Aiguillon," says he, "has just had the history of her uncle the cardinal de Richelieu printed, composed from the memoirs she has furnished herself, by M. Aubery; but it is already fallen into contempt, being too much suspected from the quarter from whence it originates, and on account of the bad style of the wretched writer, who, *lucro addictus & adductus*, will not fail to play the mercenary, and to prostitute his pen to the direction of that lady." It is said that the queen-mother answered the bookseller Berthier, who expressed his fear that certain persons of the court, of whom the historian spoke by no means advantageously, would bring him into trouble: "Go, pursue your business in peace, and put vice so much to shame, that nothing but virtue shall dare to be seen in France."—Aubery is one of those who doubt whether the Testament published under the name of the cardinal de Richelieu be really by him. 4. "Histoire du cardinal Mazarin," 1751, 4 vols. 12mo, a work in still less credit than the foregoing;

but, as it was composed from the registers of the parliament, many of which have since disappeared, it contains several particulars not to be found any where else. Cardinal Mazarin, whose portrait is much over-charged, and but a very faint likeness, is very often lost among the great number of facts heaped together, and in which he sometimes plays but a very inferior part. 5. "Traité historique de la pré-éminence des Rois de France," 1649, 4to. 6. "Traité des justes prétensions du Roi de France sur l'Empire," 1667, 4to, which caused him to be thrown into the Bastille, because the princes of Germany thought the ideas of Aubery to be the same with those of Louis XIV. He was, however, soon set at liberty, and even his confinement was made easy.[1]

AUBERY (Louis), sieur du Maurier, accompanied his father on his embassy into Holland, from whence he proceeded to Berlin, to Poland, and to Rome. On his return to Paris, he acquired the favour of the queen-mother; but this not being followed by promotion, he relinquished his attendance at court, and retired to his estate to pass the remainder of his days in reading and compilation, and there he died in 1687. His "Memoires pour servir à l'histoire de Hollande," 2 vols. 12mo, have been and are still quoted by all historians, though the facts related in them greatly displeased the Dutch. His grandson published in 1737, "Memoirs of Hamburgh," in 12mo, also by him. We are likewise indebted to him for a relation of the execution of Cabriéres and Mérindol, Paris, 1645, in 4to.[2]

AUBESPINE (Gabriel de l'), the son of William Aubespine, who was ambassador from the French court in England, became bishop of Orleans in 1604. He was remarkable for his zeal as a divine, and his great application as a student, and was employed, as his father had been, in many public transactions. He died at Grenoble, Aug. 15, 1630, in the 52d year of his age. His writings are, "De veteribus ecclesiæ ritibus," 1622, 4to, a work which discovers much knowledge of ecclesiastical antiquities; "Un traité de l'ancienne police de l'Eglise," respecting the administration of the eucharist. He published also notes on the Councils, and on Tertullian. His brother

1 Moreri.—Gen. Dict.

2 Moreri.

Charles became marquis de Chateau-Neuf, and an eminent statesman in the seventeenth century.[1]

AUBESPINE (MAGDALENE d'), daughter of Claude d'Aubespine, baron of Chateauneuf, and wife of Nicolas de Neufville de Villeroi, secretary of state, was a French lady whose beauty and talents rendered her one of the ornaments of the courts of Charles IX. Henry III. and Henry IV. Ronsard has celebrated her in a sonnet, in which he quaintly advises her to substitute the laurels she had merited for the hawthorn (*aubespine*) which composed her name. She died at Villeroi in 1506, and Bertaud, bishop of Seez, wrote an epitaph on her. She is said to have translated Ovid's epistles, and to have written several original works in verse and prose, none of which, however, we find specified in our authorities. Her statue, in white marble, is in the present French museum.[2]

AUBIGNE (THEODORE AGRIPPA d'), a very celebrated French Protestant, was son to John D'Aubigne, lord of Brie, in Saintonge, and born in 1550 at St. Maury. He made such proficiency under his preceptors, that at eight years old he was able to translate the Crito of Plato. Having lost his father, who left him only his name and his debts, at the age of thirteen, he betook himself to the profession of arms, for which a spirit and zeal particularly ardent and persevering seemed to have qualified him. He accordingly attached himself to Henry then king of Navarre, who made him successively gentleman of his bedchamber, marshal of the camp, governor of the island and castle of Maillezais, vice-admiral of Guienne and Bretagne, and what D'Aubigne valued most, his favourite. But he lost this last honour by a want of subserviency to his pleasure, and a stern and uncourtly inflexibility. It is well known that ingratitude was not the failing of Henry IV. yet he expended so much in conciliating the catholic lords, that he was often incapable of rewarding his old servants as they deserved, and with the utmost esteem for D'Aubigne, he had bestowed little else upon him, and was probably not sorry for any pretence to get rid of him. D'Aubigne, displeased with his conduct, left the court, and although Henry intreated and demanded his return, continued inexorable, until he accidentally learnt that upon a

[1] Moreri.—Dupin. [2] Moreri.—Dict. Hist.

false report of his being made a prisoner at the siege of Limoges, the king had ordered him to be ransomed at a great expence. Penetrated by this mark of returning kindness, he again came to court, but persisted in giving the king both advice and reproaches, in a blunt and sometimes satirical manner, which the king scarcely knew how to tolerate, while he felt conscious of the value of so sincere a friend and counsellor.

Many curious anecdotes are reported of his freedoms with the king. Before he returned to the court, he sent one of his pages to announce to the sovereign that he was upon the road. The king asked him from whence he came? The page said, "Yes, yes;" and to every question that was put to him, still returned "Yes, yes." On the king's asking him why he continued to answer his questions in that manner, he replied, "Sire, I said yes, yes, because kings drive away from their presence all persons who will not make use of those words to every thing which their sovereigns require of them." While equerry to the king, and lying one night with the Sieur de la Force in the guard chamber, he whispered in his companion's ear, "Certainly our master is the most covetous, and most ungrateful mortal upon earth." Receiving no answer, he repeated the accusation, but la Force, being scarcely awake, did not hear him distinctly, and asked, "What do you say, D'Aubigne?" "Cannot you hear him?" said the king, who was awake, "he tells you I am the most covetous and most ungrateful mortal on earth." "Sleep on, sire," replied D'Aubigne, "I have a good deal more to say yet." The next day, Aubigne tells us in his memoirs, the king did not look unkindly on him, but still gave him nothing. After, however, sometimes pleasing and sometimes displeasing the king and court by these freedoms, he again found it necessary to retire, and passed the rest of his days at Geneva, where he died in 1630, in the 80th year of his age. It was here probably, where he was received with great respect and honour, that he employed his pen on those various works which entitle him to a distinguished place in the republic of letters. These were his universal history, entitled "Histoire Universelle depuis 1550 jusq'en 1601, avec un histoire abregée de la mort de Henry IV." 3 vols. folio, printed at St. Jean d'Angeli, although the title page says Maille, 1616—18—20, and reprinted in 1626, with additions and corrections. The first

edition is in most request by the curious, as having some strokes of satire in it which are omitted in the other. His style is not uniform, and he often departs from the dignity of history to indulge in a jocose garrulity, accompanied with impassioned coarse passages, which are, however, highly characteristic of the writer. The first volume was burnt by order of the parliament of Paris, on account of the freedoms he had taken with the royal personages, particularly Henry III. The first and second parts of this history, which contain the wars of the prince of Condé and of the admiral Coligny, the massacre of St. Bartholomew, and the first transactions of the League, are given rather in a succinct form, but the third, which continues the detail until the peace of Henry the Great, is the most full and most correct. He wrote also some "Tragedies," 1616, 4to and 8vo; "A collection of Poetical pieces," printed at Geneva, 1630, 8vo; a very satirical piece entitled "La Confession de Sancy;" and in 1731, was printed "Baron de Foeneste," 12mo, said to be his, which is a more gross composition. In the same year his Memoirs, written by himself, were printed, and have been translated into English. His son, Constant D'Aubigne, a most profligate character, was the father of madame de Maintenon.[1]

AUBREY (JOHN), an eminent English antiquary, descended from an ancient family in Wiltshire, was born at Easton-Piers in that county, Nov. 3, 1625 or 1626. He received the first rudiments of his education in the grammar-school at Malmesbury, under Mr. Robert Latimer; who had also been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced an early friendship, which lasted as long as Mr. Hobbes lived. In 1642, Mr. Aubrey was entered a gentleman-commoner of Trinity college at Oxford, where he pursued his studies with great diligence, making the history and antiquities of England his peculiar object. About this time the famous "Monasticon Anglicanum" was talked of in the university, to which Mr. Aubrey contributed considerable assistance, and procured, at his own expence, a curious draught of the remains of Osney abbey near Oxford, which were entirely destroyed in the civil wars. This was afterwards engraved

[1] Dict. Hist.—Moreri.—Marchand Dict. Hist. a most prolix article.—The Life of D'Aubigne, London, 1772, compiled from his Memoirs and History.—Biographia Gallica, vol. I.—Saxii Onomasticon.

by Hollar, and inserted in the Monasticon with an inscription by Aubrey. In 1646 he was admitted of the Middle Temple, but the death of his father hindered him from pursuing the law. He succeeded to several estates in the counties of Wilts, Surrey, Hereford, Brecknock, and Monmouth, but they were involved in many law-suits. These suits, together with other misfortunes, by degrees consumed all his estates, and forced him to lead a more active life than he was otherwise inclined to. He did not, however, break off his acquaintance with the learned at Oxford or at London, but kept up a close correspondence with the lovers of antiquity and natural philosophy in the university, and furnished Anthony Wood with a considerable part of the materials for his two large works. Wood, however, in his own life, does not speak very respectfully of his assistant. He calls him a pretender to antiquities, and after giving an account of the origin of their acquaintance, of the gay appearance which Aubrey made at Oxford, and of his subsequent poverty, Wood adds, "He was a shiftless person, roving and magotie-headed, and sometimes little better than crased. And being exceedingly credulous, would stuff his many letters sent to A. W. with folliries and mis-informations, which sometimes would guide him into the paths of error."

Aubrey preserved an intimacy with those great persons, who then met privately, and were afterwards formed into the Royal Society. Soon after the restoration, he went into Ireland, and returning from thence, in the autumn of 1660, narrowly escaped shipwreck near Holyhead. On the 1st of Nov. 1661, he was so unfortunate as to suffer another shipwreck. In 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he sold his estate in Wiltshire; and was at length obliged to dispose of all he had left, so that, in the space of four years, he was reduced even to want; yet his spirit remained unbroken. His chief benefactress was the lady Long of Draycot in Wilts, who gave him an apartment in her house, and supported him as long as he lived. When his death happened is uncertain: we are only told in general that he died suddenly on a journey to Oxford in his way to Draycot; and he was there buried, as near as can be conjectured, in 1700. He was a man of an excellent capacity, and indefatigable application; a dili-

gent searcher into antiquities, a good Latin poet, an excellent naturalist, but somewhat credulous, and tinctured with superstition.

The character Mr. Malone has given him, in his "Historical account of the English Stage," is worthy of transcription, as the opinion of one who has had every opportunity to investigate his merits. "That," says Mr. Malone, "the greater part of his life was devoted to literary pursuits, is ascertained by the works which he has published, the correspondence which he held with many eminent men, and the collections which he left in manuscript, and which are now reposited in the Ashmolean Museum. Among these collections is a curious account of our English poets and many other writers. While Wood was preparing his Athenæ Oxonienses, this manuscript was lent to him, as appears from many queries in his hand-writing in the margin; and his account of Milton, with whom Aubrey was intimately acquainted, is (as has been observed by Mr. Warton) literally transcribed from thence. Wood afterwards quarreled with Mr. Aubrey, whom in the second volume of his Fasti, p. 262, he calls his *friend*, and on whom, in his History of the University of Oxford he bestows the highest encomium; and, after their quarrel, with his usual warmth, and, in his loose diction, he represented Aubrey as a pretender, &c. But whatever Wood in a peevish humour may have thought or said of Mr. Aubrey, by whose labours he highly profited, or however fantastical Aubrey may have been on the subject of chemistry and ghosts, his character for veracity has never been impeached; and as a very diligent antiquary, his testimony is worthy of attention. Mr. Toland, who was well acquainted with him, and certainly a better judge of men than Wood, gives this character of him: "Though he was extremely superstitious, or seemed to be so, yet he was a very honest man, and most accurate in his account of matters of fact. But the facts he knew, not the reflections he made, were what I wanted."

The manuscripts mentioned by Mr. Malone, now in the Museum at Oxford, are, "An Apparatus for the Lives of our English mathematical and other writers: an Interpretation of Villare Anglicanum: Designatio de Easton-Piers in com. Wilts: A volume of Letters and other papers of E. Ashmole's, relating chiefly to Dr. Dee and sir Edward Kelly: two volumes of Letters from eminent persons to

John Aubrey, esq." His principal works besides are, 1. "The Life of Thomas Hobbes of Malmesbury," a manuscript written in English, but never published; the principal part has been used by Dr. Blackbourne, in his Vitæ Hobbianæ auctarium," published in 1681.—2. "Miscellanies on the following subjects: 1. Day-fatality. 2. Local fatality. 3. Ostenta. 4. Omens. 5. Dreams. 6. Apparitions. 7. Voices. 8. Impulses. 9. Knockings. 10. Blows invisible. 11. Prophecies. 12. Marvels. 13. Magic. 14. Transportation in the air. 15. Visions in a beril or speculum. 16. Converse with angels and spirits. 17. Corpse candles in Wales. 18. Oracles. 19. Extasies. 20. Glances of love and envy. 21. Second-sighted persons. 22. The discovery of two murders by apparitions," often reprinted. —3. "A Perambulation of the county of Surry, begun 1673, ended 1692." This work the author left behind him in manuscript; it was published, 1719, in five volumes 8vo, and is now scarce. 4. "Monumenta Britannica, or a discourse concerning Stone-henge and Rollich-stones in Oxfordshire;" a manuscript. This is said to have been written at the command of Charles II. who meeting Mr. Aubrey at Stone-henge, as his majesty was returning from Bath, conversed with him in relation to that celebrated monument of antiquity; and also approved of his notion concerning it, which was this, that both it and the stones in Oxfordshire were the remains of places dedicated to sacred uses by the Druids, long before the time of the Roman invasion. See a letter from Mr. Paschal to Mr. Aubrey, prefixed to his Memoirs. 5. "Architectonica sacra," a Dissertation concerning the manner of our Church-building in England," a manuscript in the Museum at Oxford. 6. "The Idea of universal Education." There are besides many letters of our author relating to natural philosophy, and other curious subjects, published in several collections. [1]

AUBREY, or AWBREY (William), an eminent civilian in queen Elizabeth's reign, is said to have been a native of Cantre in Brecknockshire. He was educated at Oxford, where he took his bachelor's degree in law, and was elected fellow of All Souls college in 1547. He was made regius professor of civil law, Oct. 7, 1553, and proceeded D. C. L. in 1554. He was also principal of

[1] Biog. Britannica.—Gough's Topography.—Ant. Wood's Life, p. 208.

New Inn hall, Oxford, from 1550, probably to 1560, but the exact year has not been ascertained. He executed the office by deputies, as he was about that time judge advocate of the queen's army at St. Quintin in France. He also was successively, advocate in the court of arches, master in Chancery, chancellor to archbishop Whitgift, and lastly, by the special favour of queen Elizabeth, he was made one of the masters of requests in ordinary. He died July 23, 1595, aged 66, and was buried in St. Paul's cathedral under a monument which perished in the destruction of that church in 1666. Dr. Aubrey was a man of high character in his time, and is mentioned with great respect by Thuanus. His only writings remain in manuscript, except a few letters published in Strype's Life of Grindal. He wrote some letters to Dr. Dee respecting the dominion of the seas; and something respecting the reformation of the court of Arches in 1576.[1]

AUBRIET (CLAUDE), a celebrated painter of flowers, plants, birds, fish, &c. was born at Chalons sur Marne, about the middle of the seventeenth century. He was first employed to make drawings in the king's garden, and discovered such accuracy, that Tournefort engaged him to go with him to the Levant in that voyage which he took in 1700. On his return he succeeded Joubert as king's painter in the royal garden, where he continued the fine collection of natural history begun at Blois by the famous Nicholas Robert, by order of Gaston of Orleans. Aubriet's most celebrated work, is a volume of paintings of sea-fish which Louis XIV. kept alive in his managerie, and which are admirably executed. The plates of Vaillant's "Botanicon Parisiense," 1727, were also done from his designs; and the imperial library is enriched by three superb volumes of fish, butterflies, birds, &c. The collection, above-mentioned, begun by Nicholas Robert, and continued by Joubert and Aubriet, forms sixty-six folio volumes, which are now deposited in the library belonging to the botanical garden, Paris. Aubriet died at Paris in 1740, upwards of eighty-nine years of age.[2]

AUBRIOT (HUGO), a native of Burgundy, was made treasurer of the finances, and provost of the merchants of the city of Paris. He built the Bastile by order of Charles V. king of France, in 1369, as a fortress against the Eng-

[1] Wood's Ath. vol. I.—Strype's Cranmer, p. 401.—Strype's Grindal, p. 207, 239, 243, 267.—Tanner.
[2] Dict. Hist.

lish; but being accused of heresy by the clergy, he was condemned to be immured between two walls, where he doubtless would have ended his days, had he not have been set at liberty by the Maillotins, who wanted to make him their captain in their insurrection upon account of the taxes. But that night he made his escape from them into Burgundy, where he soon after died in 1382. From this person the Hugonots are said to have derived their name, which seems not very consistent with the conjectures of most historians.[1]

AUBRY (JOHN BAPTIST), a French Benedictine of the congregation of St. Vannes, was born at Deyvillier, near Epinal, in 1736, and became prior of the house of Commercy, in which he continued to live after the suppression of the monastic orders. He was a man in very general esteem for abilities and amiable manners, both among his fellow ecclesiastics, and with the public at large. He is likewise praised for his humility, of which the following instance is given. Having written his "Questions Philosophiques sur la religion naturelle," he solicited permission from the keeper of the seals to publish it, without having first consulted the superiors of his order, and for this he was condemned to dine in the refectory, upon bread and water, and on his knees, to which he submitted. Among other literary works, he was employed to continue "L'Histoire des auteurs sacres et ecclesiastiques," begun by Flavigny, which was submitted to the revisal and highly approved by the congregation of St. Maur; but as that ancient order, once so celebrated in the republic of letters, began to be remiss in their exertions, this work never appeared. In 1775, he published his "Ami philosophique," a performance well received by the public, and which procured him a very flattering letter from prince Charles of Lorraine. D'Alembert also bestowed high praises on it, a circumstance we should have thought rather suspicious, if we were not assured that Aubry, in all his writings, was a zealous defender of religion. Besides this and the "Questions philosophiques" above mentioned, he published: 1. "Theorie de l'ame des bétes et de celle qu'en attribue à la matiere organisée." 2. "Questions metaphysiques sur l'existence et la nature de Dieu." 3. "Questions aux philosophes du jour." 4. "L'Anti Con-

[1] Dict. Hist.—Moreri.

dillac, ou harangues aux ideologues modernes." 5. "La nouvelle theorie des etres." 6. "Aubade, ou lettres apologetiques, &c." Aubry died about the end of the year 1809.[1]

AUBRY (JOHN FRANCIS), a French physician, and superintendant of the mineral waters of Luxeil, where he died in 1795, published a much esteemed work, under the title of "Les Oracles de Cos," Paris, 1775; of which a second edition was published by Didot in 1781, with an "Introduction à la therapeutique de Cos." This work is intended to connect the observations of Hippocrates with his maxims, as the best commentary on that ancient author. It contains likewise a curious dissertation on the ancient history of the medical science. He is particularly praised by his countrymen for his happy talent in compressing much valuable matter in a small compass, and thus affording a convenient and useful manual to students.[2]

AUDEBERT (GERMAIN), president in the election, or court of assessors of Orleans, was a learned lawyer, and esteemed an excellent Latin poet in the sixteenth century. He studied at Bologna under Alciat, and on his return to France, wrote the greater part of his poems. The elogium on Venice induced that republic to bestow upon him the order of St. Mark, with the chain of gold of the order. Henry III. of France also granted him letters of nobility, and permitted him to add to his arms two fleur-de-lis of gold. Notwithstanding these honours, he continued to act as assessor at Orleans for the space of fifty years. He died Dec. 24, 1598, aged about eighty years. He wrote "Roma, poema," Paris, 1555, 4to. 2. "Venetia, poema, Venice, 1583, 4to. 3. "Partenope," Paris, 1585. These three were published together at Hanau, according to Bayle; or Hanover, according to Moreri, in 1603. He wrote other poems which would have probably been published by his son, had he lived longer; but he died five days after his father.[3]

AUDIFFREDI (JOHN BAPTIST), an able astronomer and mathematician, was born at Saorgio, near Nice, in Provence, in 1714. At the age of sixteeen he entered the order of St. Dominic, and made rapid progress in his studies, not only in sacred literature, but in mathematics, and the languages. In his thirty-fifth year he was ap-

[1] Dict. Hist. [2] Ibid. [3] Gen. Dict.—Moreri.

pointed second librarian of the Casanata, and ten years afterwards first librarian, which office he held until his death. His studies were extended to mathematics, astronomy, antiquities, natural history, criticism, and bibliography; but astronomy was his favourite pursuit, on which he published many pieces. He was appointed by the late pope Pius VI. to make mineralogical observations on the new mines of Tolfa. He died July 3, 1794. His published works are, 1. "Mercurius in sole visus, observatio habita Romæ, &c." Rome, 1753, 4to. 2. "Phenomena cœlestia observata," Rome, 1754, 8vo. 3. "Otia astronomica," Rome, 1755, 4to. 4. "Novissimus Mercurii transitus," Rome, 1756, 8vo. 5. "Passaggio di Venere, &c." 4to, without place or date, but most probably 1761. 6. "Transitus Veneris, &c." 1762. This appears to be either the same work as the preceding, or a Latin translation. 7. "Investigatio Parallaxis solaris, &c." Rome, 1765, 8vo, published under the anagrammatical name of Dadeus Ruffus. 8. "De Solis Parallaxi commentarius," Rome, 1766, 8vo. 9. "Dimostrazione della theoria, &c." of the Comet of the year 1769, published in a literary journal at Rome, 1770. 10. "Letere typografiche," under the name of the abbé Nicolas Ugolini de Foligno, addressed to Xavier Laire, author of the historical essay on the Roman typography of the 15th century, Mentz, 1778, 8vo, a satirical attack on father Laire. 11. "Catalogus historico-criticus Romanarum editionum sæculi 15," Rome, 1783, 4to. 12. "Catalogus librorum typis impressorum bibliothecæ Casanatensis, præstantioribus notis et observationibus illustratus," 4 vols. fol. 1762, 1768, 1775, 1788. 13. "Specimen historico-criticum editionum Italicarum sæculi 15," Rome, 1794, 4to. In some of the foreign journals, are other essays by him on astronomical subjects.[1]

AUDIFFRET (John Baptist), a French geographer, was a native of Draguignan in Provence, or according to other accounts, of Marseilles, and flourished about the beginning of the 18th century. In 1698, he was appointed envoy extraordinary to the courts of Mantua, Parma, and Modena. His work entitled "Geographie Ancienne, Moderne, & Historique," Paris, 3 vols. 4to, 1689, 1691, and 3 vols. 12mo. Paris, 1694, has been much esteemed, as uniting very skilfully details of history with geography. It

[1] Dict. Hist.

comprehends however only a part of Europe, but that so well executed, that it is to be regretted he did not finish it. He died at Nancy, 1733, aged 76.[1]

AUDIGUIER (Vital de), a French nobleman, was born at Clermont in 1569. His life was a continued series of misfortunes and escapes. He was one of the king's magistrates in 1590, when he was attacked and dangerously wounded by eleven of those men who were endeavouring to raise the country against Henry IV. and in favour of the league. He had scarcely recovered, when, in company with his father, he was again attacked and wounded by the same men. He determined now to quit Gascony, and pass into Hungary; but his servant with whom he set out robbed him and left him destitute; with some difficulty, however, he reached Paris, where he found friends; was introduced to court, plunged into all manner of pleasures, and forgot his former losses and his former resolutions. But here he fell sick, and had scarcely recovered, when he wounded a false friend in a duel, and was obliged to make his escape. He wandered for a considerable time from place to place, spent much money, contracted debts, became poor, and lost his friends. Again he surmounted his difficulties, when for some crime he was thrown into prison; he vindicated his innocence, plunged again into a set of adventurous troubles, and at last was assassinated in 1630. He was a voluminous writer both in verse and prose, published Romances and books of Devotion; translated Cervantes' novels, and a work entitled "Usage des Duels," 1617, 8vo. His works shew some marks of genius, but partook too much of the irregularities of their author to enjoy long reputation.[2]

AUDLEY (Edmund), an English prelate, was the son of James, lord Audley, by Eleanor his wife, but in what year he was born does not appear. He was educated in Lincoln college in Oxford, and in the year 1463 took the degree of bachelor of arts in that university, and it is presumed, that of master of arts also, but the register at that period is imperfect. In 1471, he became prebendary of Farendon in the church of Lincoln, and in October, 1475, attained the like preferment in the church of Wells. On Christmas day the same year, he became archdeacon of the East riding of Yorkshire, and had other consider-

[1] Dict. Hist.—Moreri.

[2] Gen. Dict.—Moreri.

able preferments, which he quitted, on his being promoted to the bishopric of Rochester, in 1480. In 1492, he was translated to Hereford, and thence in 1502, to Salisbury, and about that time was made chancellor of the most noble order of the Garter. He was a man of learning, and of a generous spirit. In 1518, he gave four hundred pounds to Lincoln college to purchase lands, and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salisbury. He was a benefactor likewise to St. Mary's church in Oxford, and contributed towards erecting the curious stone pulpit therein. Bishop Godwin likewise tells us, that he gave the organs; but Anthony Wood says, that does not appear. He gave, however, 200*l.* to Chichele's chest, which had been robbed; a very considerable benefaction at that time. He died Aug. 23, 1524, at Ramsbury in the county of Wilts, and was buried in a chapel which he erected to the honour of the Assumption of the Virgin Mary, in the cathedral of Salisbury, being then, doubtless, a very old man, as he had sat forty-four years a bishop.[1]

AUDLEY, or AWDELY (THOMAS), descended of an ancient and honourable family, of the county of Essex, was born in 1488. He was by nature endowed with great abilities, from his ancestors inherited an ample fortune, and was happy in a regular education, but whether at Oxford or Cambridge is not certain. At what time he was entered of the Inner-Temple, does not appear, but in 1526 he was autumn reader of that house, and is thought to have read on the statute of privileges, which he handled with so much learning and eloquence, as to acquire great reputation. This, with the duke of Suffolk's recommendation, to whom he was chancellor, brought him to the knowledge of his sovereign, who at that time wanted men of learning and some pliability; he was, accordingly, by the king's influence, chosen speaker of that parliament, which sat first on the third of November, 1529, and is by some styled the Black Parliament, and by others, on account of its duration, the Long Parliament. Great complaints were made in the house of commons against the clergy, and the proceedings in ecclesiastical courts, and several bills were ordered to be brought in, which alarmed some of the prelates. Fisher, bishop of Rochester, in-

[1] Biog. Brit.—Ath. Ox. vol. I.

veighed boldly against these transactions, in the house of lords, with which the house of commons were so much offended, that they thought proper to complain of it, by their speaker, to the king, and Fisher had some difficulty in excusing himself. The best historians agree, that great care was taken by the king, or at least by his ministry, to have such persons chosen into this house of commons as would proceed therein readily and effectually, and with this view Audley was chosen to supply the place of sir Thomas More, now speaker of the lords' house, and chancellor of England. The new house and its speaker justified his majesty's expectations, by the whole tenor of their behaviour, but especially by the passing of a law, not now found among our statutes. The king, having borrowed very large sums of money of particular subjects, and entered into obligations for the repayment of the said sums, the house brought in, and passed a bill, in the preamble of which they declared, that inasmuch as those sums had been applied by his majesty to public uses, therefore they cancelled and discharged the said obligations, &c. and the king, finding the convenience of such a parliament, it sat again in the month of January, 1530-1. In this session also many extraordinary things were done; amongst the rest, there was a law introduced in the house of lords, by which the clergy were exempted from the penalties they had incurred, by submitting to the legatine power of Wolsey. On this occasion the commons moved a clause in favour of the laity, many of themselves having also incurred the penalties of the statute. But the king insisted that acts of grace ought to flow spontaneously, and that this was not the method of obtaining what they wanted; and the house, notwithstanding the intercession of its speaker, and several of its members, who were the king's servants, was obliged to pass the bill without the clause, and immediately the king granted them likewise a pardon, which reconciled all parties. In the recess, the king thought it necessary to have a letter written to the pope by the lords and commons, or rather by the three estates in parliament, which letter was drawn up and signed by cardinal Wolsey, the archbishop of Canterbury, four bishops, two dukes, two marquisses, thirteen earls, two viscounts, twenty-three barons, twenty-two abbots, and eleven members of the house of commons. The purport of this letter, dated July 13, above three weeks after the parliament rose, was

to engage the pope to grant the king's desire in the divorce business, for the sake of preventing a civil war, on account of the succession, and to threaten him if he did not, to take some other way. To gratify the speaker for the great pains he had already taken, and to encourage him to proceed in the same way, the king made him this year attorney for the duchy of Lancaster, advanced him in Michaelmas term to the state and degree of a serjeant at law, and on the 14th of November following, to that of his own serjeant. In January, 1531-2, the parliament had its third session, wherein the grievances occasioned by the excessive power of the ecclesiastics and their courts, were regularly digested into a book, which was presented by the speaker, Audley, to the king. The king's answer was, He would take advice, hear the parties accused speak, and then proceed to reformation. In this session, a bill was brought into the house of lords, for the better securing the rights of his majesty, and other persons interested in the care of wards, which rights, it was alleged, were injured by fraudulent wills and contracts. This bill, when it came into the house of commons, was violently opposed, and the members expressed a desire of being dissolved, which the king would not permit: but after they had done some business, they had a recess to the month of April. When they next met, the king sent for the speaker, and delivered to him the answer which had been made to the roll of grievances, presented at their last sitting, which afforded very little satisfaction, and they seemed now less subservient. Towards the close of the month, one Mr. Themse moved, That the house would intercede with the king, to take back his queen again. The king, extremely alarmed at this, on the 30th of April, 1532, sent for the speaker, to whom he repeated the plea of conscience, which had induced him to repudiate the queen, and urged that the opinion of the learned doctors, &c. was on his side. On the 11th of May the king sent for the speaker again, and told him, that he had found that the clergy of his realm were but half his subjects, or scarcely so much, every bishop and abbot at the entering into his dignity, taking an oath to the pope, derogatory to that of their fidelity to the king, which contradiction he desired his parliament to take away. Upon this motion of the king's, the two oaths he mentioned were read in the house of commons, and they would probably have complied, if the plague

had not put an end to the session abruptly, on the 14th of May; and two days after, sir Thomas More, knt. then lord chancellor of England, went suddenly, without acquainting any body with his intention, to court, his majesty being then at York Place, and surrendered up the seals to the king. The king going out of town to East-Greenwich, carried the seals with him, and on Monday, May 20, delivered them to Thomas Audley, esq. with the title of lord keeper, and at the same time conferred on him the honour of knighthood. September 6, sir Thomas delivered the old seal, which was much worn, and received a new one in its stead, yet with no higher title: but on January 26, 1533, he again delivered the seal to the king, who kept it a quarter of an hour, and then returned it with the title of lord chancellor. A little after, the king granted to him the site of the priory of Christ Church, Aldgate, together with all the church plate, and lands belonging to that house. When chancellor he complied with the king's pleasure as effectually as when speaker of the house of commons. For in July 1535, he sat in judgment on sir Thomas More, his predecessor, (as he had before on bishop Fisher,) who was now indicted of high-treason; upon which indictment the jury found him guilty, and the lord chancellor, Audley, pronounced judgment of death upon him. This done, we are told, that sir Thomas More said, that he had for seven years bent his mind and study upon this cause, but as yet he found it no where writ by any approved doctor of the church, that a layman could be head of the ecclesiastical state. To this Audley returned, "Sir, will you be reckoned wiser, or of a better conscience, than all the bishops, the nobility, and the whole kingdom?" Sir Thomas rejoined, "My lord chancellor, for one bishop that you have of your opinion, I have a hundred of mine, and that among those that have been saints; and for your one council, which, what it is, God knows, I have on my side all the general councils for a thousand years past; and for one kingdom, I have France and all the other kingdoms of the Christian world." As our chancellor was very active in the business of the divorce, he was no less so in the business of abbies, and had particularly a large hand in the dissolution of such religious houses as had not two hundred pounds by the year. This was in the twenty-seventh of Henry VIII, and the bill being delayed long in the house of commons, his majesty sent for the

members of that house to attend him in his gallery, where he passed through them with a stern countenance, without speaking a word: the members not having received the king's command to depart to their house, durst not return till they knew the king's pleasure; so they stood waiting in the gallery. In the mean time the king went a hunting, and his ministers, who seem to have had better manners than their master, went to confer with the members: to some they spoke of the king's steadiness and severity; to others, of his magnificence and generosity. At last the king came back, and passing through them again, said, with an air of fierceness peculiar to himself, That if his bill did not pass, it should cost many of them their heads. Between the ministers' persuasions and the king's threats, the matter was brought to an issue: the king's bill, as he called it, passed; and by it, he had not only the lands of the small monasteries given him, but also their jewels, plate, and rich moveables. This being accomplished, methods were used to prevail with the abbots of larger foundations to surrender. To this end, the chancellor sent a special agent to treat with the abbot of Athelny, to offer him an hundred marks *per annum* pension; which he refused, insisting on a greater sum. The chancellor was more successful with the abbot of St. Osithes in Essex, with whom he dealt personally; and, as he expresses it in a letter to Cromwell, the visitor-general, by great solicitation prevailed with him; but then he insinuates, that his place of lord chancellor being very chargeable, he desired the king might be moved for addition of some more profitable offices unto him. In suing for the great abbey of Walden, in the same county, which he obtained, besides extenuating its worth, he alleged under his hand, that he had in this world sustained great damage and infamy in serving the king, which the grant of that should recompense. But if the year 1536 was agreeable to him in one respect, it was far from being so in another; since, notwithstanding the obligations he was under to queen Anne Bullen, he was obliged, by the king's command, to be present at her apprehension and commitment to the Tower. He sat afterwards with Cranmer archbishop of Canterbury, when he gave sentence of divorce on the pre-contract between the queen and the lord Piercy; and on the 15th of May, in the same year, he sat in judgment on the said queen, notwithstanding we are told by Lloyd, that with great address he

avoided it. The lengths he had gone in serving the king, and his known dislike to popery, induced the northern rebels in the same year, to name him as one of the evil counsellors, whom they desired to see removed from about the king's person; which charge, however, his majesty, as far as in him lay, wiped off, by his well-penned answer to the complaints of those rebels, wherein an excellent character is given of the chancellor. When the authors of this rebellion came to be tried, the chancellor declined sitting as lord high steward, which high office was executed by the marquis of Exeter, on whom shortly after, viz. in 1538, Audley sat as high-steward, and condemned him, his brother, and several other persons, to suffer death as traitors. In the latter end of the same year, viz. on the 29th of November, 30 Hen. VIII. the chancellor was created a baron, by the style of lord Audley of Walden in the county of Essex, and was likewise installed knight of the garter. In the session of parliament in 1539, there were many severe acts made, and the prerogative carried to an excessive height, particularly by the six bloody articles, and the giving the king's proclamation the force of a law. It does not very clearly appear who were the king's principal counsellors in these matters; but it is admitted by the best historians, that the rigorous execution of these laws, which the king first designed, was prevented by the interposition of the lord Audley, in conjunction with Cromwell, who was then prime minister, and the duke of Suffolk, the king's favourite throughout his whole reign. In the beginning of 1540, the court was excessively embarrassed. What share Audley had in the fall of Cromwell afterwards is not clear, but immediately after a new question was stirred in parliament, viz. How far the king's marriage with Anne of Cleves, was lawful? This was referred to the judgment of a spiritual court; and there are yet extant the depositions of Thomas lord Audley, lord chancellor, Thomas, archbishop of Canterbury, Thomas, duke of Norfolk, Charles, duke of Suffolk, and Cuthbert, lord bishop of Durham, wherein they jointly swear, that the papers produced to prove the retraction of the lady Anne's contract with the duke of Lorrain, were inconclusive and unsatisfactory. Other lords and ladies deposed to other points, and the issue of the business was, that the marriage was declared void by this court, which sentence was supported by an act of parliament, affirming the same thing, and

enacting, That it should be high-treason to judge or believe otherwise. This obstacle removed, the king married the lady Catherine Howard, niece to the duke of Norfolk, and cousin-german to Anne Bullen. Nothing is clearer from history, than that the chancellor was closely attached to the house of Norfolk; and yet in the latter end of the year 1541, he was constrained to be an instrument in the ruin of the unfortunate queen; information of her bad life before her marriage, being laid first before the archbishop of Canterbury, and by him communicated to the chancellor. The king then appointed lord Audley one of the commissioners to examine her, which they did, and there is yet extant a letter subscribed by him and the other lords, containing an exact detail of this affair, and of the evidence on which, in the next session of parliament, the queen and others were attainted. The whole of this business was managed in parliament by the chancellor, and there is reason to believe, that he had some hand in another business transacted in that session; which was the opening a door for the dissolution of hospitals, the king having now wasted all that had accrued to him by the suppression of abbies. Some other things of the like nature were the last testimonies of the chancellor's concern for his master's interest; but next year a more remarkable case occurred. In the 34th of Henry VIII. George Ferrers, esq. burgess for Plymouth, was arrested, and carried to the compter, by virtue of a writ from the court of king's bench. The house, on notice thereof, sent their serjeant to demand their member; in doing which, a fray ensued at the compter, his mace was broke, his servant knocked down, and himself obliged to make his escape as well as he could. The house, upon notice of this, resolved they would sit no longer without their member, and desired a conference with the lords; where, after hearing the matter, the lord chancellor Audley declared the contempt was most flagrant, and referred the punishment thereof to the house of commons; whereupon Thomas Moyle, esq. who was then speaker, issued his warrant, and the sheriff of London, and several other persons, were brought to the bar of the house, and committed, some to the Tower, and some to Newgate. This precedent was gained by the king's want of an aid, who at that time expected the commons would offer him a subsidy; the ministry, and the house of lords, knowing the king's will, gave the commons the compli-

ment of punishing those who had imprisoned one of their members. Dyer, mentioning this case, says, "The sages of the law held the commitment of Ferrers legal, and though the privilege was allowed him, yet was it held unjust." As the chancellor had led a very active life, he grew now infirm, though he was not much above fifty years old, and therefore began to think of settling his family and affairs. But, previous to this, he obtained from the king a licence to change the name of Buckingham college in Cambridge, into that of Magdalen, or Maudlin some will have it, because in the latter word his own name is included. To this college he was a great benefactor, bestowed on it his own arms, and is generally reputed its founder, or restorer. His capital seat was at Christ-Christ in town, and at Walden in Essex; and to preserve some remembrance of himself and fortunes, he caused a magnificent tomb to be erected in his new chapel at Walden. About the beginning of April, 1544, he was attacked by his last illness, which induced him to resign the seals: but he was too weak to do it in person, and therefore sent them to the king, who delivered them to sir Thomas Wriothesley, with the title of keeper, during the indisposition of the chancellor; a circumstance not remarked by any of our historians. On the 19th of April, lord Audley made his will, and, amongst other things, directed that his executors should, upon the next New-year's day after his decease, deliver to the king a legacy of one hundred pounds, from whom, as he expresses it, "he had received all his reputations and benefits." He died on the last of April, 1544, when he had held the seals upwards of twelve years, and in the fifty-sixth of his life, as appears by the inscription on his tomb. He married Elizabeth, daughter of Thomas Grey, marquis of Dorset, by whom he had two daughters, Margaret and Mary; Mary died unmarried, and Margaret became his sole heir. She married first lord Henry Dudley, a younger son of John duke of Northumberland, and he being slain at the battle of St. Quintin's, in Picardy, in 1557, she married a second time, Thomas duke of Norfolk, to whom she was also a second wife, and had by him a son Thomas, who, by act of parliament, in the 27th of Elizabeth, was restored in blood; and in the 39th of the same reign, summoned to parliament by his grandfather's title, as baron of Walden. In the 1st of James I. he was created earl of Suffolk, and being afterwards lord high-

treasurer of England, he built on the ruins of the abbey of Walden, that once noble palace, which, in honour of our chancellor, he called Audley-End.

In the Parliamentary History, there are the heads of several speeches delivered by sir Thomas Audley on different occasions, chiefly as lord chancellor. But they contain nothing in them peculiarly remarkable; being either mere explanations of the business for which the two houses were assembled, or else abounding with the praises of king Henry VIII. In an age of the meanest compliances with the will of the prince, lord Audley undoubtedly equalled, if he did not exceed, all his contemporaries in servility.

The case of George Ferrers is a very remarkable one in the history of parliamentary privilege, and has been greatly agitated in the warm debates which have been carried on upon that subject, during the present reign. An account of it may be seen in many writers, and more recently in a publication of Mr. Hatsell's, chief clerk of the house of commons. Mr. Hatsell is of opinion, from the many new and extraordinary circumstances attending the case of Ferrers, that the measures which were adopted, and the doctrine which was now first laid down with respect to the extent of the privileges of the house of commons, was more owing to Ferrers's being a servant of the king, than that he was a member of the house of commons.[1]

AUDOUL (GASPARD), a native of Provence, went to Paris in his youth, there studied law, and became a member of the counsel of the house of Orleans. In 1708 he published a work entitled "Traité de l'origine de la Regale, et des causes de son établissement," 4to, in eight books, in which he had introduced a dissertation on the authenticity of canon 22 distinct. 63 of the first part of the canon law, which had been rejected by Baronius and Bellarmin, and some other able writers, even in France. The consequence was, that his work was condemned in a brief of pope Clement XI. in 1710, and this censure was repealed a few months after by a sentence of the parliament of Paris. These circumstances contributed not a little to the reputation of the author, who is said to have died the year following.[2]

AUDRA (JOSEPH), a French philosopher, was born at Lyons in 1714, was brought up to the church, and became

[1] Biographia Britannica.—Lloyd's State Worthies, &c. [2] Moreri.—Dict. Hist.

a professor of philosophy in his native country. In conjunction with the intendant Michaudiere, he drew up a state of the population of the district of Lyons, which was published under the name of Mezence, who was secretary to the intendant. In 1769, the abbé Audra was appointed professor of history in the college of Toulouse, and, we are told, filled that chair with distinction. It was here he wrote the first volume of his "General History," which proved the cause of his death. The archbishop of Toulouse issued a mandate in which he condemned the work as being replete with dangerous principles; and the author's mortification on hearing of this affected his brain to such a degree, as to carry him off in twenty-four hours, Sept. 17, 1770. Voltaire and D'Alembert praise this history, as likely to give offence only to bigots and fanatics, from which we may safely infer that the archbishop's opinion of it was not ill founded.[1]

AUDRANS, a very celebrated family of artists, of whom we shall give some account in the order of chronology.

AUDRAN (CLAUDE), the first of this family who is mentioned as an artist, was born in 1592, and died in 1677. He was the son of Louis Audran, an officer belonging to the wolf-hunters, in the reign of Henry IV. of France. Claude appears to have become an engraver rather late in life, and his prints, which are but few, are not held in much estimation. Yet, though he acquired no great reputation by his own works, it was no small honour to be father to three great artists, Germain, Claude, and Gerard, the last of whom has immortalized the name of the family.

AUDRAN (CARL, or KARL), is generally believed to have been brother of the preceding Claude, but others have asserted that he was cousin-german to him only. It is, however, universally agreed that he was born at Paris in 1594. In his infancy he discovered much taste, and an apt disposition for the arts; and, to perfect himself in engraving, of which he appears to have been chiefly fond, he went to Rome, where he produced several prints that did him great honour. What master he studied under at Rome cannot easily be determined. The style he adopted is very like that of Cornelius Bloemart, but still neater: Mr. Strutt thinks that the prints of Lucas Kilian and of the Sadelers may have laid the first foundation on which he

[1] Dict. Hist.

built. On his return to his own country, he settled at Paris, where he died in 1674, without having ever been married. The abbé Marolles, who always speaks of this artist with great praise, attributes one hundred and thirty prints to him; amongst which, the "Annunciation," from Annibale Caracci, and the "Assumption," from Domenichino, are the most esteemed.

AUDRAN (GERMAIN), was the eldest son of Claude, and was born in 1631, at Lyons, where his parents then resided. Not content with the instructions of his father, he went to Paris, and perfected himself under his uncle Carl; and upon his return to Lyons, published several prints which did great honour to his graver. His merit was in such estimation, that he was made a member of the academy established in that town, and chosen a professor. He died at Lyons, in 1710, and left behind him four sons, all artists, namely, Claude, Benoist, John, and Louis.

AUDRAN (CLAUDE), the second of this name, and second son to Claude, the founder of the family, was born at Lyons in 1639, and went to Rome to study painting, where he succeeded so well, that, at his return, he was employed by Le Brun, to assist him in the battles of Alexander, which he was then painting for the king of France. He was received into the royal academy in the year 1675, and died unmarried at Paris in 1684. His virtues, says abbé Fontenai, were as praiseworthy as his talents were great. M. Heineken mentions him as an engraver, but without specifying any of his prints.

AUDRAN (GIRARD or GERARD), the most celebrated artist of the family, was the third son of the first-mentioned Claude Audran, and born at Lyons in 1640. He learned from his father the first principles of designing and engraving; following the example of his brother, he went to Paris, where his genius soon began to manifest itself: and his reputation brought him to the knowledge of Le Brun, who employed him to engrave the "Battle of Constantine," and the "Triumph" of that emperor, and for these works he obtained apartments at the Gobelins. At Rome, where he went for improvement, he is said to have studied under Carlo Maratti, in order to perfect himself in drawing: and in that city, where he resided three years, he engraved several fine plates; among the rest the portrait of pope Clement IX. M. Colbert, a great encourager of the arts, was so struck with the beauty of Audran's works,

whilst he resided at Rome, that he persuaded Louis XIV. to recall him. On his return, he applied himself assiduously to engraving, and was appointed engraver to the king, from whom he received liberal encouragement. In 1681, he was named counsellor of the royal academy: and died at Paris in 1703. He had been married, but left no male issue behind him.

Mr. Strutt considers Gerard Audran as the greatest engraver, without any exception, that ever existed in the historical line, an opinion, which, he thinks, a careful examination of "The Battles of Alexander" alone, will justify. His great excellency, above that of any other engraver, was, that though he drew admirably himself, yet he contracted no *manner* of his own; but transcribed on copper simply, with great truth and spirit, the style of the master, whose pictures he copied. On viewing his prints, we lose sight of the engraver, and naturally say, it is Le Brun, it is Poussin, &c. "This sublime artist," says the Abbe Fontenai, borrowing chiefly from M. Basan, "far from conceiving that a servile arrangement of strokes, and the too frequently cold and affected clearness of the graver, were the great essentials of historical engraving, gave worth to his works by a bold mixture of free hatchings and dots, placed together apparently without order, but with an inimitable degree of taste; and has left to posterity most admirable examples of the style in which grand compositions ought to be treated. His greatest works, which have not a very flattering appearance to the ignorant eye, are the admiration of true connoisseurs, and persons of real taste. He acquired the most profound knowledge of the art by the constant attention and study which he bestowed upon the science of design, and the frequent use he made of painting from nature. He always knew how to penetrate into the genius of the painter he copied from: and often improved upon, and sometimes even surpassed him." Mr. Strutt has given a list of his principal engravings, divided into four classes, to which we refer the reader.

AUDRAN (Benoit or Benoist) was the second son of Germain Audran, and was born at Lyons in 1661, where he learned the first principles of design and engraving, under the instruction of his father. But soon after going to Paris, his uncle Gerard took him under his tuition, and Benoit so greatly profited by his instructions, that though

he never equalled the sublime style of his tutor, yet he acquired, and deservedly, great reputation. His manner was founded upon the bold, clear style of his uncle. His outlines were firm and determined; his drawing correct; the heads of his figures are in general very expressive; and the other extremities well marked.—He was honoured with the appellation of the king's engraver, and received the royal pension. He was made an academician, and admitted into the council in 1715. He died unmarried at Louzouer, where he had an estate, in 1721.

AUDRAN (JOHN), the third son of Germain Audran, was also born at Lyons, in 1667, and after having received instructions from his father, went to Paris, to study the art of engraving under his uncle Gerard. At the age of twenty years, the genius of this great artist began to display itself in a surprising manner: and his future success was such, that in 1707, he obtained the title of engraver to the king, and had a pension allowed him by his majesty, with apartments in the Gobelins; and the following year he was made a member of the royal academy. He was eighty years of age before he quitted the graver; and near ninety in 1756, when he died at his apartments, assigned him by the king. He left three sons behind him, one of whom, Benoit, was also an engraver, and died in 1735, but very inferior to his uncle of the same name.

The most masterly and best prints of John Audran are those, in Mr. Strutt's opinion, which are not so pleasing to the eye at first sight. In these the etching constitutes a great part; and he has finished them in a bold, rough style. The scientific hand of the master appears in them on examination. The drawing of the human figure, where it is shewn, is correct. The heads are expressive, and finely finished; the other extremities well marked. He has not, however, equalled his uncle. He wants that harmony in the effect; his lights are too much and too equally covered; and there is not sufficient difference between the style in which he has engraved his back grounds and his draperies. This observation refers to a fine print by him, of "Athaliah," and to such as he engraved in that style.

AUDRAN (LOUIS), the last son of Germain Audran, was born at Lyons in 1670, from whence he went to Paris, after the example of his brothers, to complete his studies in the school of his uncle Gerard. He died suddenly at Paris, in 1712, aged 42, before he had produced any great

number of prints by his own hand; but, it is presumed, he assisted his brothers in their more extensive works.—Benedict Audran, the son of John, was also an engraver of some note, and died in 1772.[1]

AVELLANEDA (Alphonsus Fernandes de), a Spanish writer, and a native of Tordesillas, is principally known as the author of the "Continuation, or second part of the history of Don Quixote," which was published under the title "La Segunda Parte del Ingenioso Hidalgo D. Quixote de la Mancha," 1614, 8vo. This, without being absolutely contemptible, is still very inferior to Cervantes's admirable production. It was afterwards translated, or rather imitated and new-modelled by Le Sage, and from this edition, an English translation was published about fifty or sixty years ago, in 2 vols. 8vo, but from the English work no proper judgment can be formed of the original. A more recent translation, which we have not seen, appeared in 1807. Pope has versified a tale from it in his Essay on Criticism.[2]

AVENPACE, a Spaniard by birth, but ranks among the Arabian writers and philosophers of the twelfth century, wrote a commentary upon Euclid, and philosophical and theological epistles. He was intimately conversant with the Peripatetic philosophy, and applied it to the illustration of the Islamic system of theology, and to the explanation of the Koran. On this account, he was suspected of heresy, and thrown into prison at Corduba. He is said to have been poisoned at Fez, in the year 1137, or according to others, in 1129. His works were translated into Latin, and were well known to Thomas Aquinas, and the old schoolmen.[3]

AVENTIN (John), author of the Annals of Bavaria, was born of mean parentage, in 1466, at Abensperg in the country just named. He studied first at Ingolstadt, and afterwards in the university of Paris. In 1503, he privately taught eloquence and poetry at Vienna; and in 1507, publicly taught Greek at Cracow in Poland. In 1509, he read lectures on some of Cicero's pieces at Ingolstadt; and in 1512, was appointed to be preceptor to prince Lewis and prince Ernest, sons of Albert the Wise, duke of Bavaria. He also travelled with the latter of those two princes. After this he undertook to write the "Annals of Bavaria,"

1 Strutt's Dict.—Moreri.—Dict. Historique.
2 Antonio Bibl. Hisp.—Warton's Essay on Pope.—Gent. Mag. 1807, p. 146.
3 Gen. Dict.—Brucker.

being encouraged by the dukes of that name, who settled a pension upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingolstadt; but, as he acknowledges in the preface, he retrenched the invectives against the clergy, and several stories which had no relation to the history of Bavaria. The Protestants, however, after long search, found an uncastrated manuscript of Aventin's Annals, which was published at Basil in 1580, by Nicholas Cisner.

In 1529, he was forcibly taken out of his sister's house at Abensperg, and hurried to a gaol; the true cause of which violence was never known: but it would probably have been carried to a much greater length, had not the duke of Bavaria interposed, and taken this learned man into his protection. In his 64th year he made an imprudent marriage, which disturbed his latter days. He died in 1534, aged 68, leaving one daughter, who was then but two months old. It was supposed, from the inquiries made by the Jesuits, that he was a Lutheran in sentiment; and the adherents to the church of Rome make use of this argument to weaken the force of his testimony against the conduct of the popes, and the vicious lives of the priests; for the Annals of Aventin have been often quoted by Protestants, to prove the disorders of the Romish church.

The principal editions of his works are, 1. "Annalium libri vii. ad annum usque 1533, cum notis Gundlingii," Leipsic. 1710, fol. 2. "Chronica Bavariæ," Nuremberg, 1522, fol. 3. "Henrici IV. vita, epistolæ," &c. Augsburgh, 1518, 4to. 4. "Chronicon, sive Annales Schirenses," Bipont. 1600, 4to. 5. "Liber de causis miseriarum, cum chronicis Turcicis," Loniceri, 1578, 4to. 6. "Antiquitates Danicæ," Hafniæ, 1642, 4to. Another work is attributed to him by Gesner, relative to the manner of counting on the fingers, under the title "Numerandi per digitos manusque veterum consuetudines," 1532.[1]

AVENZOAR (Abu Merwan Abdalmalek Ebn Zoar), an eminent Arabian physician, flourished about the end of the eleventh or the beginning of the twelfth century. He was of noble descent, and born at Seville, the capital

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.

of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. The large estate he inherited from his ancestors rendered it unnecessary for him to practise for gain, and he therefore took no fees from the poor, or from artificers, though he refused not the presents of princes and great men. His liberality extended even to his enemies; for which reason he used to say, that they hated him not for any fault of his, but rather out of envy. Dr. Freind thinks that he lived to the age of 135, that he began to practise at 40; or, as others say, at 20, and had the advantage of a longer experience than almost any one ever had, as he enjoyed perfect health to his last hour. He left a son, known also by the name of Ebn Zohr, who followed his father's profession, was in great favour with Al-Mansor emperor of Morocco, and wrote several treatises of physic.

Avenzoar was contemporary with Averroes, who, according to Leo Africanus, heard the lectures of the former, and learned physic of him. Avenzoar, however, is reckoned by the generality of writers an empiric, although Dr. Freind observes that this character suits him less than any of the Arabians. He wrote a book on the "Method of preparing Medicines," which is much esteemed. It was translated into Hebrew in the year 1280, and thence into Latin by Paravicius, and printed at Venice in 1490, fol. and again in 1553.[1]

AVERANI (Joseph) was born at Florence the 19th of March 1662, the youngest of the three sons of John Francis Averani. Benedict, the eldest, made himself famous for his eloquence and the thorough knowledge he had of the Greek and Roman classics; while Nicholas, the other brother, so greatly excelled in jurisprudence and all kinds of mathematical learning, as to be reckoned among the foremost in those studies. Joseph received the first rudiments of learning from his father, after which he was put under the tuition of Vincent Glarea, a jesuit, who then gave public lectures on rhetoric at Florence, with whom he made uncommon progress. He was taught Greek by Antonius Maria Salvini, and advanced so rapidly in his studies, that, in a short time, whether he wrote in Italian, or Latin, or Greek, he shewed an intimate acquaintance with the ancient writers. Young as he was, however, he did not con-

[1] Gen. Dict.—Freind's Hist. of Physic.—Haller Bibl. Med.

fine himself to oratorical performances alone, but exercised himself in poetry, for which he had much taste. He next applied to the study of the peripatetic philosophy, taking for his guide John Francis Vannius, the jesuit. After pursuing a variety of studies, with astonishing success, he at length attached himself to mathematics and natural philosophy. When at Pisa he applied to the study of the law; and at his leisure hours, in the first year of his residence there, he translated Archimedes with the commentaries of Eutocius Ascalonita out of Greek into Latin, adding many remarks of his own in explanation and illustration of those books which treat of the sphere and cylinder, the circles, the spheroids and conics, and the quadrature of the parabola. He shortly after wrote a treatise on the Momenta of heavy bodies on inclined planes, in defence of Galileo against the attacks of John Francis Vannius, but did not publish it. He cleared up many obscurities in Apollonius Pergæus. These and other studies did not retard the wonderful progress he made in jurisprudence, which induced Cosmo III. of Medicis to appoint him public teacher of the institutes of civil law in the academy of Pisa. It is to be lamented that none of the orations which he made in this capacity have reached us, except one on the principles of jurisprudence, medicine, and theology. He published two books of the interpretations of the law. The applause with which these were received, induced him to join to them three more books, in the composition and arrangement of which he passed many years. He made a great variety of discoveries in experimental philosophy. He applied himself earnestly to ascertain the time in which sound is propagated, and to discover whether its velocity is retarded by contrary and increased by fair winds. These and other experiments he made at the request of Laurentio Magoloti, who communicated them to the royal society of London; and the society in return admitted Averani as an honorary member. Upon the death of his brother Benedict, he sought for consolation in composing an elegiac poem in his praise, and in writing his life in Latin. He died on the 22d of September 1738, lamented as one of the ablest and best of men.

His works are, 1. "De libertate civitatis Florentiæ ejusque dominis," Pisa, 1721, 4to. 2. "Esperienze fatte collo specchio ustorio di Firenze sopra le gemme, e le

pietre dure," printed in vol. VI. of the Galleria di Minerva, and the same appeared in vol. VIII. of the Italian Literary Journal. 3. "Disputatio de jure belli et pacis," Florence, 1703. 4. "Prefazione alle Poesie Toscane di Ansaldo Ansaldi," ibid. 1704. 5. "Vita Benedicti Averanii," prefixed to his works, 3 vols. 1717, fol. 6. "Dissertatio de Rapressaliis habita Pisis, 1713, published in Migliorucci's Institut. Juris Canon. 1732. 7. "Interpretationum Juris libri duo," Leyden, 1716, 8vo, "Libri Tres posteriores," of the same, ibid. 1746, 8vo. 8. "Oratio de juris prudentia, medicina, theologia per sua principia addiscendis, Pisis habita," Verona, 1723, 8vo, published by one of his pupils Bernard Tanucci, under the fictitious name of Draunerus Cibanctus. 9. "Lezioni sopra la Passione di nostro Signor," Urbino, 1738. 10. "Dissertatio de Calculorum seu Latrunculorum ludo," Venice, 1742, in vol. VII. of "Miscellanea di vari opuscoli." 11. "Lezioni Toscane," 3 vols. Florence, 1744, 1746, 1761, 4to. 12. "Monumenta Latina Posthuma Josephi Averanii Florentini," Florence, 1768. He left also in MS. a treatise on the sphere, his defence of Galileo, some Latin poems, and other works.[1]

AVERANI (Benedict), elder brother to Joseph, was born at Florence in 1645. His preceptor in rhetoric was Vincent Glarea, who soon confessed that his pupil went beyond him. He read almost incessantly the best Italian and Latin writers. And having at first employed a considerable time in the perusal of the poets, epecially the epic, he afterwards applied himself wholly to the reading of Cicero, and of the historians. From the works of the rhetoricians he proceeded to those of the philosophers, and particularly admired and followed Plato. He bestowed an indefatigable attention upon those parts in the writings of the philosophers, which in any manner related to eloquence, the attainment of which he sought with incredible ardour. Amidst these occupations he sometimes renewed his poetical exercises. At his father's request he composed a Latin poem in praise of St. Thomas Aquinas. This, with many others of our author's poems, is lost. Those of his poems which are extant, most of which he composed in his youth, shew that if he had chosen to addict himself exclusively to this study, he might have attained a very

[1] Fabroni Vitæ Italorum, vol. VII.—Saxii Onomasticon.—Dict. Hist.

high rank. His father afterwards sent him to Pisa to study jurisprudence, and he exercised himself daily in writing to perfect his style. Nor did he write in Latin only; for he translated Sallust, and Celsus, and other Latin authors, into Greek: and some Greek elegies of his are extant. He was created chief of the academy of Apathists. On the death of the cardinal Leopold of Medicis, he was ordered to compose verses in his praise, which were so much approved, that similar tasks were imposed upon him on the deaths of other princes. In the year 1676, the place long vacant of teacher of Greek in the Lyceum of Pisa was bestowed upon him by the archduke Cosmo III. After filling this office six years, he was advanced to the dignity of teacher of humanity. In this he succeeded Gronovius, who, by the rudeness and asperity of his manners, had given so much offence to the college, that he was obliged to quit the academy in less than a year after his entering on his office in it. Benedict wrote well in Italian, as appears by the Lezioni which he recited in the Tuscan academy, and in the academy of the Apathists. In his youth he cultivated Italian poetry, and several of his Italian poems are preserved at Rome. He was invited to be professor of humanity in the academy of Pavia on the death of the former professor in 1682, and the same offer was soon after made to him by pope Innocent XI. who was desirous of bringing into the Roman Archigymnasium so eminent a man. In 1688 he was induced by the solicitations of his friends to publish the first book of his Orations. He died in 1707. The dissertations he made in the academy at Pisa, a posthumous work, his orations and poems republished, and his letters then first printed, were all published together at Florence in 3 vols. 1717, folio.[1]

AVERDY (Clement Charles de l'), a French statesman, was born at Paris in 1720. He was counsellor in the parliament of Paris, and so distinguished for talent and probity, that he was appointed minister of state, and comptroller of the finances, by Lewis XV. in 1763; but was unfortunate in his administration, having formed some injudicious plans respecting grain, which ended in increasing the wants they were intended to alleviate. He afterwards retired to Gambais, where he employed himself in rural improvements, until the fatal period of the revolu-

[1] Saxii Onomast.—Dict. Hist.—Moreri.—Fabroni, vol. VIII.

tion, when he was arrested, brought to Paris, and guillotined Oct. 1794, on an accusation of having monopolised corn. He had been a member of the academy, and published, 1. "Code penal," 1752, 12mo. 2. "De la pleine souveraineté du roi sur la province de Bretagne," 1765, 8vo. 3. "Memoire sur le proces criminel de Robert d'Artois, pair de France," inserted in the account of the MSS. of the national library. 4. "Experiences de Gambais sur les bles noirs ou caries," 1788, 8vo.[1]

AVERROES, a very celebrated Arabian philosopher, and whom Christians as well as Arabians esteemed equal, if not superior to Aristotle himself, was born about the middle of the 12th century, of a noble family at Corduba, the capital of the Saracen dominions in Spain. He was early instructed in the Islamitic law, and, after the usual manner of the Arabian schools, united with the study of Mahometan theology that of the Aristotelian philosophy. These studies he pursued under Thophail, and became a follower of the sect of the Asharites. Under Avenzoar he studied the science of medicine, and under Ibnu-Saig he made himself master of the mathematical sciences. Thus qualified, he was chosen, upon his father's demise, to the chief magistracy of Corduba. The fame of his extraordinary erudition and talents soon afterwards reached the caliph Jacob Al-Mansor, king of Mauritania, the third of the Almohadean dynasty, who had built a magnificent school at Morocco; and that prince appointed him supreme magistrate and priest of Morocco and all Mauritania, allowing him still to retain his former honours. Having left a temporary substitute at Corduba, he went to Morocco, and remained there till he had appointed, through the kingdom, judges well skilled in the Mahometan law, and settled the whole plan of administration; after which he returned home, and resumed his offices.

This rapid advancement of Averroes brought upon him the envy of his rivals at Corduba; who conspired to lodge an accusation against him, for an heretical desertion of the true Mahometan faith. For this purpose, they engaged several young persons among their dependants, to apply to him for instruction in philosophy. Averroes, who was easy of access, and always desirous of communicating knowledge, complied with their request, and thus fell into

[1] Dict. Hist.

the snare that had been laid for him. His new pupils were very industrious in taking minutes of every tenet or opinion advanced by their preceptor, which appeared to contradict the established system of Mahometan theology. These minutes they framed into a charge of heresy, and attested upon oath, that they had been fairly taken from his lips. The charge was signed by an hundred witnesses. The caliph listened to the accusation, and punished Averroes, by declaring him heterodox, confiscating his goods, and commanding him for the future to reside among the Jews, who inhabited the precincts of Corduba; where he remained an object of general persecution and obloquy. Even the boys in the streets pelted him with stones, when he went up to the mosque in the city to perform his devotions. His pupil, Maimonides, that he might not be under the necessity of violating the laws of friendship and gratitude, by joining the general cry against Averroes, left Corduba. From this unpleasant situation Averroes at last found means to escape. He fled to Fez, but had been there only a few days, when he was discovered by the magistrate, and committed to prison. The report of his flight from Corduba was soon carried to the king, who immediately called a council of divines and lawyers, to determine in what manner this heretic should be treated. The members of the council were not agreed in opinion. Some strenuously maintained, that a man who held opinions so contrary to the law of the prophet deserved death. Others thought that much mischief, arising from the dissatisfaction of those among the infidels who were inclined to favour him, might be avoided, by only requiring from the culprit a public penance, and recantation of his errors. The milder opinion prevailed; and Averroes was brought out of prison to the gate of the mosque, and placed upon the upper step, with his head bare, at the time of public prayers; and every one, as he passed into the mosque, was allowed to spit upon his face. At the close of the service, the judge, with his attendants, came to the philosopher, and asked him whether he repented of his heresies. He acknowledged his penitence, and was dismissed without further punishment, with the permission of the king. Averroes returned to Corduba, where he experienced all the miseries of poverty and contempt. In process of time the people became dissatisfied with the regent who had succeeded Averroes, and petitioned the king that their for-

mer governor might be restored. Jacob Al-Mansor, not daring to show such indulgence to one who had been infamous for heresy, without the consent of the priesthood, called a general assembly, in which it was debated, whether it would be consistent with the safety of religion, and the honour of the law, that Averroes should be restored to the government of Corduba. The deliberation terminated in favour of the penitent heretic, and he was restored, by the royal mandate, to all his former honours. Upon this fortunate change in his affairs, Averroes removed to Morocco, where he remained till his death, which happened, as some say, in 1195, or according to others in 1206.

Averroes is highly celebrated for his personal virtues. He practised the most rigid temperance, eating only once in the day the plainest food. So indefatigable was his industry in the pursuit of science, that he often passed whole nights in study. In his judicial capacity, he discharged his duty with great wisdom and integrity. His humanity would not permit him to pass the sentence of death upon any criminal; he left this painful office to his deputies. He possessed so great a degree of self-command and patient lenity, that, when one of his enemies, in the midst of a public discourse, sent a servant to him to whisper some abusive language in his ear, he took no other notice of what passed, than if it had been a secret message of business. The next day, the servant returned, and publicly begged pardon of Averroes for the affront he had offered him; upon which Averroes only appeared displeased, that his patient endurance of injuries should be brought into public notice, and dismissed the servant with a gentle caution, never to offer that insult to another, which had in the present instance passed unpunished. Averroes spent a great part of his wealth in liberal donations to learned men, without making any distinction between his friends and his enemies; for which his apology was, that, in giving to his friends and relations, he only followed the dictates of nature; but, in giving to his enemies, he obeyed the commands of virtue. With uncommon abilities and learning, Averroes united great affability and urbanity of manners, and may, in fine, be justly reckoned one of the greatest men of his age.

In philosophy, he partook of the enthusiasm of the times with respect to Aristotle, and paid a superstitious deference to his authority; but extravagant as he was in

this respect, it is unquestionably true, that he was unacquainted with the Greek language, and read the writings of his oracle in wretched Arabic translations, taken immediately from Latin or Syriac versions. The necessary consequence was, that his "Commentaries on Aristotle" were nothing better than a confused mass of error and misrepresentation. Yet such is the power of prejudice, that many learned men, since the revival of letters, have passed high encomiums upon Averroes as an excellent commentator. His writings of this kind were exceedingly numerous, and were so much admired by the Jews, that many of them were translated into Hebrew. Besides these, he wrote "a paraphrase of Plato's Republic;" and a treatise in defence of philosophy against Al-Gazal, entitled "Happalath hahappalah," commonly cited under the name of "Destructorium Destructorii," and many other treatises in theology, jurisprudence, and medicine. He took great pains to improve the theory of medicine by the help of philosophy, and particularly to reconcile Aristotle and Galen, but it does not appear that he practised physic. Few of his writings are to be met with, except in Hebrew or Latin translations. His "Commentary on Aristotle" was published in Latin at Venice, in folio, 1495. An edition of his works was published in 4to, at Lyons, in 1537; another, in folio, with the former Latin translations, by Bagolin, at Venice, in 1552; and a third by Mossa, at Venice, in 1608.

Much has been asserted concerning the impiety of Averroes, but as Brucker thinks, without sufficient proof. It is probable, however, that he adhered with more devotion to Aristotle than to Mahomet, or any other legislator; for it appears that, after Aristotle, he held the eternity of the world, and the existence of one universal intellect, inferior to Deity, the external source of all human intelligence, and consequently denied the distinct existence and immortality of the human soul.[1]

AVESBURY (Robert of), a very ancient English historian, of whose personal history, however, we know little. In the title of his history he calls himself register of the archbishop of Canterbury's court. His design seems to

[1] Brucker, whose account of Averroes we have substituted for the confused article (from Bayle) in the former edition of this Dictionary. Bayle, however, may be usefully consulted for authorities; and Dr. Freind, in the second part of his History of Physic, with Leo Africanus de Vir. Illust. Arab. &c.—Saxii Onomasticon.

have been to compose a history of the reign of Edward III. from such authentic materials as came to his hands; but when he had laboured about thirty years, he was surprised by death, in the latter end of 1356, or in the beginning of the year following. In this work we have a plain narrative of facts, with an apparent candour and impartiality; but his chief excellence lies in his accuracy in point of dates, and his stating all public actions from records, rather than from his own notions. This work, however, remained long in manuscript, and undiscovered by some of our most industrious antiquaries. It was unknown to Leland and to Bale, and the first who mentioned it and had seen it was Fox the martyrologist. Archbishop Parker had also perused it, and so had Stowe, who mentions Avesbury in his Chronicle, and from him Pits ventures to tell us, that he flourished about 1340, but does not add that he had any acquaintance with his works. Du Fresne, in his Index of Writers, places Avesbury in the same year. Mr. Jocelyn, however, who was chaplain to archbishop Parker, never saw this MS. though in his patron's possession, nor did it fall under the inspection of Anthony Wood.

At length, after being so long buried in obscurity, the indefatigable Mr. Hearne printed it at Oxford, from a MS. belonging to sir Thomas Seabright, along with some other curious tracts, under the title of "Roberti de Avesbury Historia de mirabilibus gestis Edvardi III. hactenus inedita," è Th. Sheld 1720, 8vo. This MS. was the same that had formerly been in the hands of archbishop Parker, from whom it passed to Mr. William Lambard, the celebrated antiquary; from him to Thomas Lambard; and at length it came to sir Roger Twysden, and with the rest of his valuable library, was purchased by sir Thomas Seabright. Besides these there are two other MSS. in being, one in the Harleian collection in the British Museum, and the other in the university library at Cambridge, with both which the accurate printed edition was compared. All these MSS. are thought to be as old as the time in which our author flourished. There is joined to this history, and in the same hand-writing, a French chronicle, from the first planting of Britain to the reign of king Edward III.; but this Mr. Hearne conceived to be the work of some other author, and therefore did not print it. There were likewise added to the MS copies, certain notes of a miscellaneous nature, under the title of "Minutiæ," which Mr.

Hearne has preserved, although of opinion they were not written by Avesbury.[1]

AUGE (DANIEL D'), in Latin AUGENTIUS, a native of Villeneuve, in the diocese of Sens in Champagne, lived in the sixteenth century, and was esteemed on account of his learning and writings. The office of the king's professor in the Greek tongue in the university of Paris was designed for him in 1574, and he took possession of it in 1578. He was also preceptor to the son of that Francis Olivier who was chancellor of France, as appears from the preliminary epistle of a book, which he dedicated to Anthony Olivier bishop of Lombes, and uncle to his pupil, dated from Paris the 1st of March 1555. The time of his death is not certainly known; but Francis Parent, his successor in the professorship of the Greek tongue, entered upon it in 1595, and Moreri gives that as the date of Auge's death. He wrote, 1. "A consolatory oration upon the death of Messire Francis Olivier, chancellor of France," Paris, 1560. 2. "Two dialogues concerning Poetical Invention, the true knowledge of the Art of Oratory, and of the Fiction of Fable," Paris, 1560. 3. "A discourse upon the Decree made by the parliament of Dôle in Burgundy with relation to a man accused and convicted of being a Werewolf." 4. "The institution of a Christian Prince, translated from the Greek of Synesius, bishop of Syrene, with an oration concerning the True Nobility, translated from the Greek of Philo Judæus," Paris, 1555. 5. "Four homilies of St. Macarius the Egyptian," Paris, and Lyons 1559. 6. "A letter to the noble and virtuous youth Anthony Thelin, son of the noble Thelin, author of the book entitled 'Divine Tracts,' in which is represented the true Patrimony and Inheritance which fathers ought to leave to their children." This letter is printed in the beginning of the above-mentioned "Divine Tracts," Paris, 1565. He revised and corrected them, Paris, 1556. 6. "A French translation of the most beautiful Sentences and Forms of Speaking in the familiar Epistles of Cicero." The "Discourse upon the Decree," &c. relates to a man convicted of having murdered and eat one or two persons, for which he was burnt alive.[2]

AUGER (ATHANASIUS), a distinguished French critic, was born at Paris, Dec. 12, 1724, embraced the clerical profession, and obtained the chair of the professor of belles

[1] Biog. Brit. [2] Gen. Dict.—Moreri.

lettres in the college of Rouen. The bishop of Lescar Noé made him his grand vicar, and usually called him his grand vicar *in partibus Atheniensium*, in allusion to his intimate acquaintance with the Greek language, from which he had made translations of the greater part of the orators, with much purity. He was received into the academy of Inscriptions, where he was much esteemed for his learning and personal virtues. He lived, it is said, among the great, and told them truth, and to his opponents was remarkable for candour and urbanity. In his private character he appears to have been distinguished for a love of letters, and an independent and philosophic spirit which kept him from soliciting patronage or preferment. He died Feb. 7, 1791. His principal works were, "The Orations of Demosthenes and Eschines on the crown," Rouen, 1768, 12mo; "The whole works of Demosthenes and Eschines," 6 vols. 8vo, 1777 and 1788. This is accompanied with remarks upon the genius and productions of these two great orators, with critical notes on the Greek text, a preliminary discourse concerning eloquence; a treatise on the jurisdiction and laws of Athens; and other pieces, relative to Grecian laws and literature, which have great merit. His countrymen, however, do not speak highly of his translations, as conveying the fire and spirit of the original. They say he is exact and faithful, but cold. In 1781 he published, in 3 vols. 8vo, "The Works of Isocrates." This is thought preferable to the former, yet still the French critics considered the translator as better acquainted with Greek than French; the truth perhaps is, that the French language is less capable of receiving the fire and sublimity of the great orators than those critics are willing to suspect. In 1783 he published the "Works of Lysias," 8vo; in 1785 "The homilies, discourses, and letters of S. John Chrysostom," 4 vols. 8vo; in 1787, "Select orations of Cicero," in 3 vols. 8vo; in 1788, "Orations from Herodotus, Thucydides, and the works of Xenophon," 2 vols. 8vo. In 1789, he published "Projet d'Education Publique;" at least such is the title of the work, but we suspect it to be a re-publication of some "Discourses on Education, delivered in the Royal college at Rouen, to which are subjoined, Reflections upon Friendship," which appeared first in 1775, and were commended for their spirit, taste, and judgment. Some political works were published in his name after his death, and a piece entitled "De la Tragedie Grecque," 1792, 8vo. To his works also may be added an edition of "Isocrates, in Gr.

and Lat." 3 vols. 8vo, and 4to, a very beautiful book. As an editor and critic, he discovers, in all his editions, much taste and judgment; but perhaps his countrymen do him no injury in supposing that the latter in general predominated.[1]

AUGER (EDMUND), a French Jesuit, was born in 1530, at Alleman, a village in the diocese of Troyes, and became noted for his extraordinary skill in the conversion of heretics, that is, Hugonots, or Protestants, of whom he is said to have recovered many thousands to the church. He was often in danger from his unsought services, and was once narrowly saved from the gallows by a minister of the reformed church, who hoped to gain him over to his party. This, however, only served to excite his ardour in the cause of proselytism, and he distinguished himself very remarkably at Lyons during the ravages of the plague. Henry III. appointed him to be his preacher and confessor, the first time in which this latter honour had been conferred. He was, however, either so conscientious or so unfortunate as neither to gain the affections of his prince, nor to preserve the good opinion and confidence of the Jesuits. After the death of Henry III. his superiors recalled him to Italy, and sent him from house to house, where he was considered as an excommunicated person, travelling on foot in the depth of winter; and of such fatigues he died in the sixty-first year of his age, in 1591. He wrote some controversial works in a very intemperate style. One of his pieces was published in 1568, under the title of "Pedagogue d'armes à un Prince Chretien, pour entreprendre et achever heureusement une bonne guerre, victorieuse de tous les ennemis de son etat et de l'eglise." Father Dorigny published the life of Auger in 1716, 12mo.[2]

AUGURELLO (JOHN AURELIO), an Italian, highly praised by Paul Jovius, and as much condemned by Scaliger, was born in 1441, at Rimini, of a noble family. He studied at Padua, and was professor of belles lettres in several universities, particularly Venice and Trevisa: in the latter place he obtained the rank of citizen, and died there in 1524. His principal poem, "Chrysopœia," or the art of making gold, occasioned his being supposed attached to alchymy; but there is no foundation for this, unless his employing the technicals of the art in the manner of a

[1] Dict. Hist.—Saxii Onomasticon, vol. VIII.

[2] Moreri.—Dict. Hist.

didactic poet, who studies imagination more than utility. Leo X. to whom he dedicated the work, is said to have rewarded him by an empty purse, the only article he thought necessary to a man who could make gold. This poem was first printed at Venice, with another on old age, entitled "Geronticon," 1515; and as some proof that it was seriously consulted by alchymists, it has obtained a place in Grattorolo's collection of alchymical authors, Bale, 1561, fol. in vol. III. of the "Theatrum Chemicum," Strasburgh, 1613, and in Manget's "Bibl. Chemica." His other Latin poems, consisting of odes, satires, and epigrams, were published under the title "Carmina," Verona, 1491, 4to, and at Venice, 1505, 8vo. They are superior to most of the poetry of his age in elegance and taste, and in Ginguene's opinion, approach nearly to the style and manner of the ancients. Augurello was also an accomplished Greek scholar, and well versed in antiquities, history, and philosophy, and in his poetry, without any appearance of pedantry, he frequently draws upon his stock of learning.[1]

AUGUSTIN (St.), an eminent father of the church, was born at Tagasta, Nov. 13, in the year 354, of his father Patricius, a citizen of that place, and his mother Monica, a lady of distinguished piety. He first applied to his studies in his native place, and afterwards at Madora and Carthage. In this latter city his morals became corrupted, and he had a son born to him, named Adeodat, the fruit of a criminal connexion. He then became a proselyte to the sect of the Manichæans, and an able defender of their opinions. The perusal of some part of Cicero's philosophy is said first to have detached him from his immoral conduct; but one thing, Baillet says, gave him uneasiness in this work, and that was his not finding the name of Jesus, which had been familiar to him from his infancy in the writings of the celebrated Roman. He resolved, therefore, to read the holy scriptures, but the pride of his heart, and his incapacity to taste the simple beauties of these, made him still give the preference to Cicero. In the mean time he acquired considerable fame in the schools of eloquence, and was a professor of it successively at Tagasta, at Carthage, at Rome, and at Milan, whither he had been sent by the prefect Symmachus. St. Ambrose was at

[1] Ginguene Hist. d'Italie, vol. III. p. 457.—Roscoe's Leo, who speaks highly of Augurello.—Moreri.—Mazzuchelli.—Tiraboschi, vol. VI.

this time bishop of Milan, and Augustin, affected by his sermons, and by the tears of his mother Monica, began to think seriously of forsaking his irregularities and his Manichæism. He was accordingly baptised at Milan in the year 387, in the thirty-second year of his age, and renouncing his rhetorical pursuits, studied only the gospel. On his return to Tagasta, he betook himself to fasting and prayer, gave his property to the poor, and formed a society among some of his friends. Some time after, being at Hippo, Valerius, then bishop of that diocese, ordained him a priest about the commencement of the year 391. Next year we find him disputing with great success against the Manichees, and in the year 392 he gave so learned an exposition of the symbol of faith, in the council of Hippo, that the bishops were unanimously of opinion he ought to be chosen one of their number. In the year 395, another council appointed him coadjutor to Valerius, in the see of Hippo, and it was in this situation that the spirit and virtues of Augustin began to display themselves. He established in the espiscopal mansion a society of clerks, with whom he lived, and became more active in his opposition to heresies, particularly the Manichæan, converting one Felix, a very celebrated character among them. Nor did he less prove his judgment and eloquence in a conference between the Catholic bishops and the Donatists at Carthage in the year 411, where he bent his endeavours to procure unity in the church. His great work "On the city of God," now made its appearance.

In the year 418, a general council was held at Carthage against the Pelagians. Augustin, who had formerly refuted their errors, now prepared nine articles against them, and evinced a zeal on the subject, which procured him the title of the "Doctor of grace." After having thus triumphed over the enemies of the church, he had to contend with those of the empire. The Vandals, who had passed from Africa into Spain, under the conduct of their king Genseric, in the year 428, made themselves masters of a considerable part of that country, but Carthage and Hippo resisted them a long time. Augustin, when consulted by his associates, whether they ought to escape by flight, or wait for the barbarians, gave his opinion for the latter, as more becoming their duty; and when the episcopal city was besieged by a great army, he encouraged his flock by his example and exhortations. He dreaded, nevertheless, lest

Hippo should fall into the hands of the enemy, and prayed to God that he might be taken away before that calamity happened. His prayer, it would appear, was answered, as he was cut off, during the siege, by a violent fever, on the 28th of August, in the year 430, at the age of seventy-six. The Vandals, who took Hippo the year following, showed respect to his library, his works, and his body. The catholic bishops of Africa carried his body to Sardinia, the place to which they were driven by Thrasamond, king of the Vandals; and Luitprand, king of Lombardy, caused it to be conveyed, nearly two hundred years after, to Pavia. His works have been printed at Paris in 1679 and 1700, in eleven volumes, folio. But the author of the Bibliographical Dictionary says, there are two editions under the same date, and that the first is preferred, and is distinguished by the preface at the beginning of the first volume. In the first edition there are only five lines of the preface on the first page; in the second edition there are more. In the tenth volume of the first edition there is a little tract, of half a leaf, preceding page 747, before the book "De Correptione et Gratia," which is not found in the second edition. There was another edition in 12 vols. fol. published also by the Benedictines at Antwerp, 1700—1703.

The character of Augustin has been depreciated by some modern writers, and ought undoubtedly to be considered with a reference to the time he lived, and the state of learning and religion. There is neither wisdom nor candour, however, in collecting and publishing the frailties of his early years, nor in denying that he may justly be ranked among those illustrious characters, in a dark age, who preserved and elucidated many of those doctrines which are held sacred in days of more light and knowledge. Mosheim's character seems candid and just. The fame of Augustin, says that ecclesiastical historian, filled the whole Christian world; and not without reason, as a variety of great and shining qualities were united in his character. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, a subtile and lively wit, conspired to establish his fame upon the most lasting foundations. It is, however, certain, that the accuracy and solidity of his judgment were, by no means, proportionable to the eminent talents now mentioned, and that, upon many occasions, he was more guided by the violent impulse of a warm

imagination, than by the cool dictates of wisdom and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence. It ought to be added, that almost all Augustin's works have been printed separately and often, particularly his "City of God," and his "Confessions."[1]

AUGUSTIN (ANTHONY), archbishop of Tarragona, one of the most learned men of his age, was born at Saragossa, in 1516. His parents were, Anthony Augustin, vice-chancellor of Arragon, and Elizabeth, duchess of Cardonna. He was well skilled in civil and canon law, the belles lettres, ecclesiastical history, languages, and antiquities. His first promotion was to be auditor of Rota; then he was made bishop of Alisa, afterwards of Lerida, and distinguished himself greatly in the council of Trent. The archbishopric of Tarragona was conferred upon him in 1574, and here he died in 1586, aged seventy. His character appears to have been excellent, and such was his charity that he left not enough to defray the expences of his funeral. His works are much valued. The principal are, 1. "De emendatione Gratiani Dialogorum," Tarrac. 1587, 4to, a curious and much esteemed work. Baluze has given an excellent edition of this, with notes, 1672, 8vo. 2. "Constitutionum Provincialium Ecclesiæ Tarraconensis, lib. V." Tarracon, 1580, 4to; and again in 1593. 3. "Canones Penitentiales," Tar. 1582, 4to. 4. "De Nominibus Propriis Pandectæ Florentini, cum notis A. Augustini," 1579, folio. 5. "Antiquæ Collectiones Decretalium," Paris, 1621, fol. 6. "Epitome Juris Pontificis," 3 tom. Tar. and Rome, 1587, 1611, folio. 7. "Dialog. XI. de las Medallas," Tarrag. 1587, 4to and folio, and in Latin, 1617, fol. The 4to edition of these dialogues on medals, in Italian, is preferable, as the medals of the dialogues, from the third to the eight, are not in the edition of 1587, a remark which the editor of the Bibliographical Dictionary has by mistake made upon the "Emendatio Gratiani."[2]

[1] Bayle.—Moreri.—Dict. Hist.—Dupin.—Lardner, vol. V.

[2] Dict. Hist. de l'Avocat.—Dict. Bibliograph.—Moreri.—Saxii Onomast.

AUGUSTINE, or by contraction AUSTIN (St.), usually styled the Apostle of the English, and the first archbishop of Canterbury, was originally a monk in the convent of St. Andrew at Rome, and was educated under St. Gregory, afterwards pope Gregory I. who undertook the conversion of the island of Britain. His inducement to this, in the life of St. Gregory, written by John Diaconus, introduces us to a string of puns, which we must refer to the manners and taste of the times, without surely impeaching the seriousness of Gregory, who in his present situation, as well as when pope, had no other visible motive for his zeal, than the propagation of Christianity. Walking in the forum at Rome, he happened to see some very handsome youths exposed to sale, and being informed that they were of the island of Britain, and that the inhabitants of that island were Pagans, he regretted that such handsome youths should be destitute of true knowledge, and again asked the name of the nation. "*Angli*" was the answer; on which he observed, "In truth they have *angelic* countenances, and it is a pity they should not be coheirs with *angels* in heaven." When informed that they came from the province of *Deira* (Northumberland), he observed, "It is well, *de ira*, snatched from the wrath of God, and called to the mercy of Christ; and when, in answer to another interrogatory, he was told that the name of their king was *Ella*, he said, "*Alle*luia should be sung to God in those regions." More seriously impressed with a sense of his duty on this occasion, he requested pope Benedict to send some persons to our island on a mission, and offered to be one of the number. He was himself, however, too much a favourite with the Roman citizens to be suffered to depart, and it was not until he became pope, that he was enabled effectually to pursue his purpose. After his consecration in the year 595, he directed a presbyter, whom he had sent into France, to instruct some young Saxons, of seventeen or eighteen years of age, in Christianity, to act as missionaries; and in the year 597,* he sent about forty monks, including perhaps some of these new converts, with Augustine at their head. Having proceeded a little way on their journey, they began to dread the attempt of committing themselves to a savage and infidel nation, whose language they did not understand. In this dilemma, doubtful whether to return or proceed, they agreed to send back Augustine to Gregory, to represent their fears, and intreat that

he would release them from their engagement. Gregory, however, in answer, advised them to proceed, in confidence of divine aid, undaunted by the fatigue of the journey, or any other temporary obstructions, adding, that it would have been better not to have begun so good a work, than to recede from it afterwards. He also took every means for their accommodation, recommending them to the attention of Etherius, bishop of Arles, and providing for them such assistance in France, that at length they arrived safely in Britain.

Before proceeding to their success here, it is necessary to advert to some circumstances highly in their favour. Christianity, although not extended over the kingdom, was not at this period unknown in Britain, notwithstanding it had been much persecuted by the Saxons. They were at this time, however, disposed to look upon their Christian brethren with a more favourable eye, and the marriage of Ethelbert, king of Kent, in the year 570, with Birtha, or Bertha, daughter of Cherebert, king of France, a Christian princess of great virtue and merit, contributed not a little to abate the prejudices of that prince and his subjects against her religion, for the free exercise of which she had stipulated in her marriage contract. She was also allowed the use of a small church without the walls of Canterbury, where Luidhart, a French bishop, who came over in her retinue, with other clergymen, publicly performed all the rites of Christian worship, and by these means Christianity had some, although probably a very confined influence.

It is easy to suppose that a queen, thus sincere in her principles, would be very earnest in persuading her husband to give Augustine and his followers a hospitable reception, and Ethelbert accordingly assigned Augustine an habitation in the isle of Thanet. By means of French interpreters, whom the missionaries brought with them, they informed the king that they were come from Rome, and brought with them the best tidings in the world—eternal life to those who received them, and the endless enjoyment of life hereafter. After some days, Ethelbert paid them a visit; but being afraid of enchantments, things which, true or false, were then objects of terror, chose to receive them in the open air. The missionaries met him, singing litanies for their own salvation, and that of those for whose sake they came thither; and then, by the king's direction, unfolded the nature of their mission, and of the religion they

wished to preach. The substance of the king's answer was, that he could not, without further consideration, abandon the religion of his forefathers, but as they had come so far on a friendly errand, he assigned them a place of residence in Canterbury, and allowed them to use their best endeavours to convert his subjects. The place assigned them was in the parish of St. Alphage, on the north side of the High or King's street, where, in Thorn's time, the archbishop's palace stood, now called Stable-gate. Accordingly they entered the city, singing in concert a short litany, recorded by Bede, in these words: "We pray thee, O Lord, in all thy mercy, that thine anger and thy fury may be removed from this city, and from thy holy house, for we have sinned. Alleluia."

In this city they employed example and precept in the introduction of their doctrines. They prayed, fasted, watched, preached, wherever they had opportunity, and received only bare necessaries in return. They practised also what they taught, and showed a firmness and zeal, even to death, if it should be necessary, which produced considerable effect on the people; and at length the king himself was converted, and gave the missionaries his license to preach every where, and to build or repair churches. The king, however, declared that no compulsion should be used in making converts, although he could not avoid expressing greater partiality to those who embraced Christianity.

During this success, Augustine went to France, and was there, by the archbishop of Arles, consecrated archbishop of the English nation, thinking that this new dignity would give additional influence to his exhortations. When he returned into Britain, he sent Laurentius the presbyter, and Peter the monk, to acquaint Gregory with what had been done, and to consult him upon several points of doctrine and discipline. Some of these points savour, undoubtedly, of the superstitious scruples of the monastic austerity, but others lead to some information respecting the early constitution of the church. To his inquiries concerning the maintenance of the clergy, Gregory answered, that the donations made to the church were, by the custom of the Roman see, divided into four portions; one for the bishop and his family to support hospitality, a second to the clergy, a third to the poor, and a fourth to the reparation of churches. As the pastors were all monks, they were to live in common, but such as chose to marry were

to be maintained by the monastery. With respect to diversities of customs and liturgies, Gregory's answer was truly liberal, implying that Augustine was not bound to follow the precedent of Rome, but might select whatever parts or rules appeared the most eligible and best adapted to promote the piety of the infant church of England, and compose them into a system for its use. Gregory also, at Augustine's request, sent over more missionaries, and directed him to constitute a bishop at York, who might have other subordinate bishops; yet in such a manner, that Augustine of Canterbury should be metropolitan of all England. He sent over also a valuable present of books, vestments, sacred utensils, and holy relics. He advised Augustine not to destroy the heathen temples, but only to remove the images of their gods, to wash the walls with holy water, to erect altars, deposit relics in them, and so gradually convert them into Christian churches; not only to save the expence of building new ones, but that the people might be more easily prevailed upon to frequent those places of worship to which they had been accustomed. He directs him further, to accommodate the ceremonies of the Christian worship, as much as possible, to those of the heathen, that the people might not be too much startled at the change; and in particular, he advises him to allow the Christian converts, on certain festivals, to kill and eat a great number of oxen, to the glory of God, as they had formerly done to the honour of the devil. It is quite unnecessary, in our times, to offer any remark on this mixture of pious zeal with worldly policy.

The next great event of Augustine's life was his attempt to establish uniformity of discipline and customs in the island, and as a necessary step to gain over the British (Welch) bishops to his opinion. These Britons, from the first time of planting Christianity in the island, had constantly followed the rules and customs left them by their first masters. But the church of Rome had made certain alterations in the manner of celebrating divine service, to which it pretended all other churches ought to conform. The churches of the West, as being the nearest to Rome, were the most easily gained; and almost all of them, excepting those of France and Milan, conformed at last to the Roman ritual. But Britain still continued, as it were, a world apart. Since the embassy of Lucius to pope Eleutherius, the Britons had very little communication with the

bishops of Rome. They acknowledged them only as bishops of a particular diocese, or, at most, as heads of a patriarchate, on which they did not think the British church ought to be any way dependent.* They were so far from receiving orders from the pope, that they were even strangers to his pretensions. But Augustine, full of zeal for the interests of the see of Rome, made an attempt to bring them to acknowledge the superiority of the pope over all other churches. "For this purpose he invited the Welch bishops to a conference, and began to admonish them to enter into Christian peace and concord, that they might join with him in converting the Pagans; but this proved fruitless, as they would hearken to no prayers or exhortations, and Augustine, therefore, had recourse to a miracle. A blind man was introduced to be healed, and was healed by Augustine's prayers, when those of the ancient Britons failed. They were obliged, therefore, to confess that Augustine was sent of God, but pleaded the obstinacy of their people as a reason for their non-compliance. A second synod was appointed, attended by seven British bishops, and many of their learned men, belonging to the ancient monastery of Bangor, of which Dinoth was at that time abbot. Before these came to the synod, they asked the advice of a person of reputed sanctity, whether they should give up their own traditions on the authority of Augustine or not. "Let humility," said he, "be the test; and if you find, when you come to the synod, that he rises up to you at your approach, obey him; if not, let him be despised by you." On such precarious evidence was a matter to rest which they thought so important. It happened that Augustine continued sitting on their arrival, which might easily have been the case without any intentional insult; but it answered the purpose of the Britons, already averse to join him, and they would now hearken to no terms of reconciliation. Augustine proposed that they should agree with him only in three things, leaving other points of difference undetermined; namely, to observe Easter at the same time with the rest of the Christian world; to administer baptism after the Roman manner; and to join with him in preaching the gospel to the English: but all this they rejected, and refused to acknowledge his authority. This provoked Augustine to tell them, that if they would not have peace with brethren, they should have war with enemies; and it happened afterwards, that in an invasion of the Pagan Saxons

of the North, the Bangorian monks were cruelly murdered; but this was long after the death of Augustine, who, nevertheless, has been accused by some writers of exciting the animosity which ended in that massacre. For this there seems no solid foundation. Augustine betrayed an improper warmth, and was not free from ambition; but in all his history we can find no instance of a sanguinary spirit, or any inclination to propagate Christianity by any other weapons than those he had at first employed. The Britons undoubtedly had a right to their independence, and Augustine is not to be praised for endeavouring to destroy what had so long existed, and over which he had no legal controul.

Augustine died in the year 604, at Canterbury, and was buried in the church-yard of the monastery that was called after his name, the cathedral not being then finished; but after the consecration of that church, his body was taken up, and deposited in the north porch, where it lay, till, in 1091, it was removed and placed in the church by Wido, abbot of Canterbury. The miracles ascribed by popish writers to Augustine may now be read as other legendary tales, as monuments of weakness and superstition, nor do such writers gain any credit to their cause, by asserting that to be true, which they know to be contrary to the economy of providence and nature, and the appearance of which, for the purposes of conversion, could not be produced without implicating the parties in a charge of wilful delusion.[1]

AUGUSTUS, duke of Brunswick and Lunenburg, was a man of learning, and a patron of men of learning. He published several works, among which his "Evangelical Harmony," written in German, is much esteemed by Protestants. He published also, in 1636, a "Treatise on the Cultivation of Orchards," which is still consulted in Germany. The "Steganographia," under the name of Gustavus Selenus, which was published in Latin, at Lunenburg, in 1624, folio, was also the work of this prince, who died in 1666, in the eighty-seventh year of his age.[2]

AVIANO (JEROME), an Italian poet, was born at Vincenza, and employed his fortune, which was very considerable, in patronising and associating with men of genius and

[1] Biog. Brit.—Cave.—Dupin.—Bede Hist. Eccles.—Wharton's Anglia Sacra.—Godwin, de Presulibus.—Thorn's Chronicon apud Decem Scriptores.—Henry's Hist. of Great Britain.—Milner's Eccl. History.

[2] Dict. Historique.

talents. He is supposed to have died about 1607. His poems, consisting of "Three Epistles," highly praised by Mazzuchelli, Crescembini, and Quadrio, were first printed in 1605, and were reprinted in 1615 and 1627. They were inserted likewise in some of the collections.[1]

AVICENNA, Abou-Ali-Alhussein-ben-Abdoullah, Ebn-Sina, called Avicènes, the prince of Arabian philosophers and physicians, was born at Assena, a village in the neighbourhood of Bokhara in the year 980. His father was from Balkh in Persia, and had married at Bokhara. The first years of Avicenna were devoted to the study of the Koran, and the belles lettres, and so rapid was his progress that, when he was but ten years old, he was perfectly intelligent in the most hidden senses of the Koran. Abou-Abdoullah, a native of Napoulous in Syria, at that time professed philosophy at Bokhara with the greatest reputation. Avicenna studied under him the principles of logic; but soon disgusted with the slow manner of the schools, he set about studying alone, and read all the authors that had written on philosophy, without any other help than that of their commentators. Mathematics likewise had great charms for him, and after reading the first six propositions of Euclid, he reached to the last, without a teacher, having made himself perfect master of them, and treasured up all of them equally in his memory.

Possessed with an extreme avidity to be acquainted with every science, he likewise devoted himself to the study of medicine. Persuaded that this divine art consists as much in practice as in theory, he sought all opportunities of seeing the sick; and afterwards confessed, what can seldom be denied, that he had learned more from experience than from all the books he had read. He was now only in his sixteenth year, and already was celebrated as the luminary of his age. He resolved, however, to resume his studies of philosophy, which medicine had interrupted; and he spent a year and a half in this painful labour, without ever sleeping all this time a whole night together. If he felt himself oppressed by sleep, or exhausted by reading, a glass of wine refreshed his wasted spirits, and gave him new vigour for study: if in spite of him his eyes for a few minutes shut out the light, we are told that he then recollected and meditated upon all the things that had oc-

[1] Dict. Historique.

cupied his thoughts before sleep. At the age of twenty-one, he conceived the bold design of incorporating, in one work, all the objects of human knowledge, and carried it into execution in an Encyclopedia of twenty volumes, to which he gave the title of the "Utility of Utilities."

Several great princes had been taken dangerously ill, and Avicenna was the only one who could know their ailments, and administer a remedy. His reputation consequently increased daily, and all the kings of Asia desired to retain him in their families. Mahmoud, the first sultan of the dynasty of Samanides, was then the most powerful prince of the east. Imagining that an implicit obedience was due by all to his will, he wrote a haughty letter to Mamoun, sultan of Kharism, ordering him to send Avicenna to him, who was at his court, with several other learned men: but as Avicenna had himself been used to the most flattering distinctions, he resented this imperious command, and refused to go. The sultan of Kharism, however, obliged him to depart with the others who had been demanded.

Avicenna pretended to obey, but, instead of repairing to Gazna, he took the road to Giorgian. Mahmoud, who had gloried in the thought of keeping him at his palace, was greatly irritated at his flight, and dispatched portraits of this philosopher to all the princes of Asia, with orders to have him conducted to Gazna, if he appeared in their courts. But Avicenna eluded the most diligent search, and arrived in the capital of Giorgian, where, under a disguised name, he performed many admirable cures. Cabous then reigned in that country, and a favourite nephew having fallen sick, he consulted the most able physicians, none of whom were able to discover his disorder, or to give him any relief. Avicenna was at last consulted, who discovered, as soon as he felt the young prince's pulse, that his disorder was concealed love, and he commanded the person, who had the care of the different apartments in the palace, to name them all in their respective order. A more lively motion in the prince's pulse, at hearing mentioned one of those apartments, betrayed a part of his secret. The keeper then had orders to name all the slaves that inhabited that apartment. At the name of one of those beauties, the young prince, by the extraordinary beating of his pulse, completed the discovery of what he in vain desired to keep concealed. Avicenna, now fully assured that this slave was the cause of his illness, declared that

she alone had the power to cure him. The Sultan's consent being necessary, he expressed a desire to see his nephew's physician, and had scarcely looked at him when he knew in his features those of the portrait sent to him by Mahmoud; but Cabous, far from forcing Avicenna to repair to Gazna, retained him for some time with him, and heaped honours and presents on him.

Avicenna passed afterwards into the court of Nedjmeddevlè, sultan of the race of the Bouides. Being appointed first physician to that prince, he found means to gain his confidence to so great a degree, that he raised him to the post of Grand Vizir, but he did not long enjoy that dignity. Too great an attachment to pleasures made him lose at the same time his post, and his master's favour. From that time Avicenna felt all the rigours of adversity, wandered about as a fugitive, and was often obliged to shift the place of his habitation to secure his life from danger. Certain propositions he had advanced, and which seemed to contradict the sense of the Koran, were alleged against him as very criminal. He is said, however, to have abjured his errors before the end of his life. He died at Hamadan, aged 58 years, in the 428th year of the Hegira, and of the Christian æra 1036.

Such are the reputed events of the life of this extraordinary man, of whose genius and studies the most wonderful tales have been told. He enjoyed so great a reputation after his death, that till the twelfth century, he was preferred in philosophy and medicine to all his predecessors. His works were highly popular even in the European schools. His style is said to be clear, elegant, and solid. Physic is indebted to him for the discovery of cassia, rhubarb, and tamarinds; and from him also came the art of making sugar. Dr. Freind, however, is inclined to undervalue the medical knowledge in his works. He wrote, On the utility and advantage of the sciences, — on innocence and criminality, — health and remedies,—canons of physic in fourteen books, his chief work: On astronomical observations, mathematics, theological demonstrations, on the Arabic language, and many other subjects of morals and metaphysics. Hebrew and Latin versions of his works are still extant, but in Brucker's opinion, the translators do not appear to have been sufficiently masters of the Arabic tongue to do justice to their author. The last edition of

the "Canon Medicinæ" was printed at Venice in 2 vols. in 1608, fol.[1]

AVIENUS (RUFUS FESTUS), a Latin poet, flourished under Theodosius the elder, in the fifth century. We have by him a translation in verse of the Phænomena of Aratus, Venice, 1488, 4to, and Madrid, 1634, 4to; of the description of the Earth by Dionysius of Alexandria; and of some fables of Æsop, far inferior to those of Phædrus for purity and elegance of diction. His translation of Æsop in elegiac verses is to be found in the Phædrus of Paris, 1747, 12mo, and the Variorum edition of Amsterdam, 1731, in 8vo. He also turned all the books of Livy into iambic verse: a very strange undertaking, of which it is not easy to conceive the use at that time, although at present it may supply in part what is wanting of that historian.[2]

AVILA. See D'AVILA.

AVILER (AUGUSTINE CHARLES D'), descended from a family originally of Nanci in Lorraine, but long established at Paris, was born in the latter city in 1653. From his earliest years, he discovered a taste for architecture, and studying the art with eagerness, soon made very considerable progress. At the age of twenty he was sent to an academy at Rome, founded by the king of France for the education of young men of promising talents in painting, architecture, &c. He was accompanied in the voyage by the celebrated Antony Desgodets, whose measurements of the ancient Roman edifices are so well known. They embarked at Marseilles about the end of 1674, with all the impatience of youthful curiosity, but had the misfortune to be taken by an Algerine corsair, and carried into slavery. Louis XIV. no sooner heard of their disaster, than he made interest for the liberation of Desgodets and Aviler, and likewise for John Foi Vaillant, the celebrated antiquary, who had been a passenger with them. Sixteen months, however, elapsed before the Algerines admitted them to be exchanged for some Turkish prisoners in the power of France. Aviler and his friends obtained their liberty, Feb. 22, 1676. During their slavery, Aviler could not conceal his art, although the admiration with which it

[1] Catalogue Raisonné of Arabian MSS. in the library of the Escurial.—Freind's Hist. of Physic.—Brucker.—Bayle.

[2] Dict. Hist.—Fabric. Bibl. Lat.—Saxii Onomasticon.

struck the Algerines, might have afforded them a pretext for detaining one who could be so useful to them. On the contrary, he solicited employment, and had it: at least there was extant some time ago, an original plan and elevation of a mosque which he made, and which was built accordingly at Tunis. On being released, however, he went to Rome, where he studied for five years with uninterrupted assiduity, and on his return to France was appointed by M. Mansart, first royal architect, to a considerable place in the board of architecture. While in this situation, he began to collect materials for a complete course of architectural studies. His first design was to reprint an edition of Vignola, with corrections; but perceiving that the explanations of the plates in that work were too short, he began to add to them remarks and illustrations in the form of commentary; and, what has long rendered his work valuable, he added a complete series, in alphabetical order, of architectural definitions, which embrace every branch, direct or collateral, of the art, and which have been copied into all the subsequent French dictionaries. He prefixed also a translation of Scamozzi's sixth book, which treats of the orders.

While Aviler remained as subordinate to Mansart, he conceived that he could not acquire any high distinction in his profession, and therefore accepted an invitation to go to Montpellier, where he built a magnificent triumphal arch, in honour of Louis XIV. from a design by M. D'Orbay, who was one of his friends, and had assisted him in completing his literary work. This arch was finished in 1692, and highly approved, and Aviler afterwards constructed various edifices at Beziers, Nismes, Montpellier, and at Toulouse, where he built the archiepiscopal palace. In 1693 the states of Languedoc, as a testimony of their esteem, created the title of architect to the province, a mark of distinction which induced him to reside there during life; but this was not long, as he died in 1700, when only forty-seven years of age.

He published, 1. "Œuvres d'architecture de Vincent de Scamozzi," translated from the Italian, Paris, 1685, Leyden, 1713, fol. This being only an extract from Scamozzi, whose method was no longer followed, the work had not much success. 2. "Cours d'architecture, qui comprend les ordres de Vignole, avec des commentaires, et plusieurs nouveaux dessins," Paris, 1691, 2 vols. 4to,

and a third edit. 1699, and again in 1710, 1720, and 1738; the latter the best edition, with the lives of Aviler and Vignola, by Mariette the printer. Aviler also wrote a sonnet on the death of the chevalier Bernin in the Mercure of Jan. 1681.[1]

AVIRON. See BATHELIER.

AVISON (CHARLES), an ingenious English musician, was born probably at Newcastle, where he exercised his profession during the whole of his life. In 1736, July 12, he was appointed organist of St. John's church in that town, which he resigned for the church of St. Nicholas in October following. In 1748, when the organ of St. John's required repair, which would amount to 160*l.* Mr. Avison offered to give 100*l.* if the parish would raise the other 60*l.* upon condition that they appointed him organist, with a salary of 20*l.* and allow him to supply the place by a sufficient deputy. This appears to have been agreed upon, and the place was supplied by his son Charles. In 1752 he published "An essay on Musical Expression," London, 12mo. In this essay, written with neatness and even elegance of style, he treats of the power and force of music, and the analogies between it and painting: of musical composition, as consisting of harmony, air, and expression; and of musical expression so far as it relates to the performer. To the second edition, which appeared in 1753, was added, an ingenious and learned letter to the author, concerning the music of the ancients, now known to be written by Dr. Jortin. Mr. Avison's treatise was very favourably received, but some were dissatisfied with his sentiments on the excellencies and defects of certain eminent musicians, and particularly his preference of Marcello and Geminiani, or at least, the latter, to Handel. In the same year, therefore, was published, "Remarks on Mr. Avison's essay, &c. wherein the characters of several great masters, both ancient and modern, are rescued from the misrepresentations of the above author; and their real merit ascertained and vindicated. In a letter from a gentleman to his friend in the country." In this tract, which was written by Dr. Hayes, professor of music at Oxford, Mr. Avison is treated with very little ceremony, and accused of being ignorant, or neglectful of our ancient English musicians, and of having spoke too coldly of the merits of

[1] Moreri.

Handel. It is also insinuated that he was obliged to abler pens for the style and matter of his essay. This last was probably true, as both Dr. Brown and Mr. Mason are supposed to have assisted him, but in what proportions cannot now be ascertained. Mr. Avison wrote a reply to Dr. Hayes, nearly in the same uncourtly style, which was republished in the third edition of his essay in 1775. Avison had been a disciple of Geminiani, who, as well as Giardini, had a great esteem for him, and visited him at Newcastle, where the latter played for his benefit. Whenever Geminiani affected to hold Handel's compositions cheap, it was usual with him to say, "Charley Avison shall make a better piece of music in a month's time." Avison died at Newcastle, May 10, 1770, and was succeeded in the church of St. Nicholas, by his son Edward, who himself died in 1776, and in the church of St. John, by his son Charles, who resigned in 1777. Avison assisted in the publication of Marcello's music to the psalms adapted to English words. Of his own composition there are extant five collections of concertos for violins, forty-four in number; and two sets of sonatas for the harpsichord, and two violins, a species of composition little known in England till his time. The music of Avison is light and elegant, but wants originality, a consequence of his too close attachment to the style of Geminiani. [1]

AVITUS (SEXTUS ALCIMUS ECDITIUS), son to the senator Isychius, and brother to Apollinaris, bishop of Valentia, was promoted in the beginning of the sixth century to the archbishopric of Vienna, which his father had also held for some years. His principal object was the refutation and conversion of the Arians, and during his conferences for this purpose with the Arian bishops before Goudebund king of Burgundy, who was an Arian, he converted his son Sigismond. Cave thinks he converted the king himself, and when he found him concealing his principles, urged him to a public profession of them. He wrote also in defence of pope Symmachus, and died in the year 523. His principal works were Letters, Sermons, and Poems: his Letters, 87 in number, contain many curious particulars of the civil and ecclesiastical history of the times. Of his Homilies, one only is extant on Rogation day, in

[1] Biog. Brit. vol. II. p. 655, art. BROWN.—Brand's Hist. of Newcastle, vol. I. p. 109, 268, 269.—Sir John Hawkins's Hist. of Music, vol. V.

which he gives the origin of the days so called. In all his works, his style is harsh, obscure, and intricate. His poems were printed at Francfort in 1507, and at Paris and Lyons in 1508, 1509, and 1536; but his whole works were published at Paris by father Sirmond, in 1643, fol. and since that Luc d'Achery published in his Spicilegium, the conference with the Arian bishops.[1]

AULISIO (DOMINICO), the son of Antonio Aulisio, was born at Naples, Jan. 14, 1649 (or 1639, according to Dict. Hist.), studied Latin under Floriati and Martena, and made such rapid and successful progress in his other studies, that at the age of nineteen, he taught rhetoric and poetry with reputation. We are also told, that he understood, and could write and speak all the languages of the East and West, and that he acquired a knowledge of them without the aid of a master. He was equally well acquainted with the sciences, and yet with all this knowledge he was for a long time extremely poor, owing to the loss of his father and mother, and the charge of a younger brother and five sisters. At the age of twenty-six he taught as professor-extraordinary, without any salary, but about eight years after he obtained the chair of the institutes, which was worth about one hundred ducats, and at forty he held that of the code, worth one hundred and forty. From his forty-sixth year to the end of his life, he was principal professor of civil law, with a salary of 1100 ducats. He died Jan. 29, 1717, in the sixty-eighth year of his age. As he had been a public teacher at Naples about fifty years, he acquired, according to custom, the title of Count Palatine, and was interred with the honours due to that rank. For twenty-three years, also, he had been superintendant of the school of military architecture, by order of Charles II. with a salary of twenty-five ducats *per* month. During all this time he lived a retired life, and had no ambition to exchange it for the bustle of ambition. In the course of his studies, he became a great admirer of Plato, and when his maternal uncle Leonardi di Capoa, wrote a work agreeable to the principles of Des Cartes, Aulisio became his antagoist; but instead of argument, substituted satirical verses, which contributed little to his own fame, and excited the displeasure of his uncle's learned friends. This dispute induced him to break off all correspondence with

[1] Cave, vol. I.—Dupin.—Saxii Onomasticon.—Moreri.

them, and employ his time on several works, particularly, 1. "De Gymnasii constructione; De Mausolei architectura; de Harmonia Timaica, et numeris medicis." These three were printed in a quarto volume, Naples, 1694. 2. "Commentarii juris civilis ad tit. Pandect." 3 vols. 4to. 3. "Delle Scuole sacre," 1723, 4to. 4. "Historia de ortu et progressu Medicinæ," Venice, 1700. His life is prefixed to the "Scuole sacre."[1]

AULUS GELLIUS. See GELLIUS.

AUNGERVYLE (RICHARD), commonly known by the name of RICHARD DE BURY, was born at St. Edmundsbury, in Suffolk, in 1281. His father, sir Richard Aungervyle, knt. dying when he was young, his uncle John de Willowby, a priest, took particular care of his education; and when he was fit sent him to Oxford, where he studied philosophy and divinity, and distinguished himself by his learning, and regular and exemplary life. When he had finished his studies there, he became a Benedictine monk at Durham. Soon after he was made tutor to prince Edward, afterwards king Edward III. Being treasurer of Guienne in 1325, he supplied queen Isobel, when she was plotting against her husband king Edward II. with a large sum of money out of that exchequer, for which being questioned by the king's party, he narrowly escaped to Paris, where he was forced to hide himself seven days in the tower of a church. When king Edward III. came to the crown, he loaded his tutor Aungervyle with honours and preferments, making him, first, his cofferer, then treasurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Lichfield, and afterwards keeper of the privy seal. This last place he enjoyed five years, and was in that time sent twice ambassador to the pope. In 1333 he was promoted to the deanery of Wells, and before the end of the same year, being chosen bishop of Durham, he was consecrated about the end of December, in the abbey of the black canons of Chertsey in Surrey. He was soon afterwards enthroned at Durham, on which occasion he made a grand festival, and entertained in the hall of his palace at Durham, the king and queen of England, the queen-dowager of England, the king of Scotland, the two archbishops, and five bishops, seven earls with their ladies, all the nobility north of Trent, with a

[1] Moreri.

vast concourse of knights, esquires, and other persons of distinction. The next year he was appointed high-chancellor, and in 1336, treasurer of England. In 1338 he was twice sent with other commissioners to treat of a peace with the king of France, though to no purpose.

This prelate was not only one of the most learned men of his time, but also a very great patron and encourager of learning. Petrarch he frequently corresponded with, and had for his chaplains and friends the most eminent men of the age. His custom was, to have some of his attendants read to him while he was at meals, and when they were over, to discourse with his chaplains upon the same subject. He was likewise of a very bountiful temper. Every week he made eight quarters of wheat into bread, and gave it to the poor. Whenever he travelled between Durham and Newcastle, he distributed eight pounds sterling in alms; between Durham and Stockton, five pounds; between Durham and Auckland, five marks; and between Durham and Middleham, five pounds. But the noblest instance of his generosity and munificence was the public library he founded at Oxford, for the use of the students. This library he furnished with the best collection of books that was then in England, fixed it in the place where Durham, now Trinity-college, was built afterwards, and wrote a treatise containing rules for the management of the library, how the books were to be preserved, and upon what conditions lent out to scholars. The title of this book is, "Philobiblon, seu de Amore Librorum et Institutione Bibliothecæ," cum Appendice de MSS. Oxoniensibus, per Thom. James, printed at Oxford in 1599, 4to. It was, however, first printed at Spires in 1483, and there are several MS copies in the libraries of Oxford and Cambridge. This prelate died at Auckland, April 24, 1345, and was buried in the south part of the cross aile of the cathedral of Durham.[1]

AUNOY (Marie Catherine Jumelle de Berneville, Comtesse d'), widow of the count d'Aunoy, and niece of the celebrated madame Desloges, died in 1705. She wrote with ease, though negligently, in the department of romance. Readers of a frivolous taste still peruse with pleasure her "Tales of the Fairies," 4 vols. 12mo, and especially her "Adventures of Hippolytus earl of Douglas," in

[1] Hutchinson's Hist. of Durham.—Biog. Brit.

12mo. a piece containing much warmth and nature in the style, and abundance of the marvellous in the adventures. Her "Memoires historiques de ce qui s'est passé de plus remarquable en Europe depuis 1672, jusqu'en 1679," are a medley of truth and falsehood. Her "Memoirs of the court of Spain," where she had lived with her mother, in 2 vols. present us with no favourable idea of the Spanish nation, which she undoubtedly treats with two much severity. Her "History of John de Bourbon, prince de Carency," 1692, 3 vols. 12mo, is one of those historical romances that are the offspring of slender parts, in conjunction with alluring effusions of gallantry. Her husband, the count d'Aunoy, being accused of high treason by three Normans, very narrowly escaped with his head. One of his accusers, struck with remorse of conscience, declared the whole charge to be groundless.[1]

AVOGADRI (Lucia Albani) was born at Bergamo, of an ancient and noble family, but derived greater renown from her talents than her birth. She excelled in Italian poetry, and merited such a commentator and admirer as Tasso. Her poems were collected in 1561. She was married to a nobleman of Brescia in the Venetian state, where she died. Calvi has made very honourable mention of her in his account of the writers of Bergamo.[2]

AVOGADRO (Albert), of Vercil in Italy, lived under the government of Cosmo de Medicis, grand duke of Florence, whose piety and magnificence he celebrated in a poem in elegiac verse, consisting of two books. It was printed in the 12th volume of Lami's "Deliciæ Eruditorum." The late edition of the Dictionnaire Historique gives the following brief notices of others of this name: Jerome Avogadro, a patron of learning and learned men, who first edited the works of Vitruvius.—Nestor-Denis Avogadro, a native of Novaro, who published a Lexicon, of which an edition was printed at Venice in 1488, fol. To the subsequent editions were added some treatises by the same author, on the eight parts of speech, on prosody, &c. —Peter Avogadro, who lived at Verona about 1490. He wrote Literary Memoirs of the illustrious men of his country; an Essay on the origin of Mont-de-Piete in Italy, and another "De Origine gentis Rizzonæ." The marquis

[1] Moreri.—Gen. Dict.—Dict. Hist.   [2] Dict. Hist.

Maffei speaks in high praise of this author in his "Verona Illustrata."[1]

AURELIANUS CÆLIUS. See CÆLIUS.

AURELIO (LOUIS), a native of La Perousa, and canon of St. John of Lateran, died at Rome in 1637. His knowlege of history made him be considered by pope Urban VIII. as one of the most learned historians of his age. He published an "Abridgement of Tursellin's Universal History," in 1623; another of "Baronius's Annals," and another of Bzovius's great work on ecclesiastical history, in 9 vols. folio. He wrote also "A History of the Revolt of Bohemia against the Emperors Matthias and Ferdinand," Rome, 1625. This last is written in Italian, the others in Latin.[2]

AURELIUS VICTOR. See VICTOR.

AUREOLUS. See ORIOL.

AURIA (VINCENT), born at Palermo, in 1625, and died in the same city in 1710, quitted the bar, to devote himself to literature. He was but poorly provided with the goods of fortune: but he comforted himself in his poetical studies. There are a great number of works by him, several in Latin, but most in Italian. The latter are more esteemed than the former. Among these are reckoned, a "History" (in good repute) "of the great men of Sicily," Palermo, 1704, 4to, and a "History of the Viceroys of Sicily," ibid. 1697, folio.[3]

AURIGNI, or AVRIGNI (GILLES DE), called also PAMPHILLE, a French poet of the sixteenth century, was born at Beauvais, but we have no particulars of his life, except that he was an advocate of parliament. The editors of the "Annales Poetiques" have inserted his best productions in their collection, and among others his "Tuteur d'Amour," in four cantos, praised for elegance, tenderness, and fancy. His other works are, 1. "Le cinquante-deuxieme Arret d'Amour, avec les ordonnances sur le fait des masques," 8vo, 1528. 2. "La genealogie des dieux poetiques," 12mo, 1545. 3. "Aureus de utraque potestate libellus, in hunc usque diem non visus, Somnium Viridarii vulgariter nuncupatus," 1516, 4to.[4]

AVRIGNY (HYACINTH RICHARD, or ROBILLARD D'), a French historian, was born at Caen in 1675, and admitted at Paris into the society of the Jesuits, Sept. 15, 1691. The

[1] Dict. Hist. [2] Ibid. [3] Ibid.—Moreri.—Niceron, Vol. IX.
[4] Dict. Hist.

fatigues he underwent in this society injured his health, and after his theological studies he was sent to Alençon, where he was employed as procurator of the college. He died either there or at Quimper, April 24, 1719. He is the author of two works which have been often reprinted. 1. "Memoires chronologiques et dogmatiques, pour servir à l'histoire ecclesiastique, depuis 1600 jusqu'en 1716, avec des reflexions et des remarques critiques," 4 vols. 12mo, 1720. 2. "Memoires pour servir à l'histoire universelle de l'Europe, depuis 1600 jusqu'en 1716, &c." 4 vols. 12mo, Paris, 1725, reprinted the same year at Amsterdam, and again in 1757.[1]

AVRILLON (JOHN BAPTIST ELIAS), a French Franciscan of the order called Minimes, was born at Paris Jan. 1, 1652, and was educated in the Jesuits' college. In the course of his studies, and after taking orders, he acquired very high reputation for learning, and particularly for his eloquence and zeal as a preacher and devotional writer. He died at Paris, May 16, 1729. Moreri has given a long list of his religious treatises, all of which were frequently reprinted, and admired in France, when religion was more prevalent than now. He also wrote a work on Algebra, but committed it to the flames sometime before his death, and it was with much difficulty he was persuaded to publish his "Genealogie de la maison de Fontaine-Soliers, issue de la Case Solare, souveraine d'Aste en Piemont," 1680, 4to, which has procured him a place in Le Long's Bibliotheque of the French historians.[2]

AURISPA (JOHN) was born at Noto, a town of Sicily, in 1369. He applied himself to the study of the Greek language, and went to Constantinople to collect Greek manuscripts. Here he became acquainted with, and was highly respected by, the emperor John Palæologus, who found him afterwards at Ferrara when he went to assist at a council assembled by Eugene IV. Aurispa became secretary to this pope and also to Nicholas V. his successor, who bestowed upon him two rich abbeys. He died at Rome in 1459, in the 90th year of his age. He translated part of the works of Archimedes, Hierocles's Commentary on the Golden verses of Pythagoras, and published some poems and letters. His translation of Hierocles was printed

[1] Dict. Hist.—Moreri.—Nouveaux Memoires d'Artigni, vol. I. p. 463.
[2] Moreri.

at Basle in 1543, 8vo. By a part of the preface, quoted by Gesner, it appears that he made this translation when in his eightieth year.[1]

AUROGALLUS (MATTHEW), a native of Bohemia, of the sixteenth century, was teacher of languages in the university of Wittemberg. He compiled "Compendium Hebrææ Chaldeæque grammatices," Wittemberg, 8vo, 1525, Basle, 1539; and "De Hebræis urbium, regionum, &c. nominibus, liber è veteri instrumento congestus," ibid. 1526, 1529, 8vo. This second edition was much enlarged by the author. He also assisted Luther in the translation of the Bible. He died in 1543.[2]

AUSONIUS (DECIMUS MAGNUS), an eminent poet of the fourth century, was the son of a physician, and born at Bourdeaux. Great care was taken of his education, the whole family interesting themselves in it, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather on the mother's side, led them to imagine that he would rise to great honour. Whatever their motive, it is allowed that he made an uncommon progress in classical learning, and at the age of thirty was chosen to teach grammar at Bourdeaux. He was promoted some time after to be professor of rhetoric, in which office he acquired so great a reputation, that he was sent for to court to be preceptor to Gratian the emperor Valentinian's son. The rewards and honours conferred on him for the faithful discharge of his office remind us of Juvenal's maxim, that when fortune pleases she can raise a man from a rhetorician to a consul. He was actually appointed consul by the emperor Gratian, in the year 379, after having filled other considerable posts; for, besides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the prætorium in Italy and Gaul after that prince's death. His speech returning thanks to Gratian on his promotion to the consulship is highly commended. The time of his death is uncertain; he was living in 392, and lived to a great age. He had several children by his wife, who died young. The emperor Theodosius had a great esteem for Ausonius, and pressed him to publish his poems. There is a great inequality in his productions; and in his style there is a harshness, which was perhaps rather the defect of the times

[1] Moreri.—Gen. Dict.—Saxii Onomasticon. [2] Ibid.

he lived in, than of his genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a Christian: some ingenious authors indeed have thought otherwise, and the indecency of many of his poems make us not very anxious to claim him. The editio princeps of his works was published at Venice, 1472, fol. of which there are four copies in this country, in the libraries of his majesty, the museum, earl Spencer, and Mr. Wodhull. De Bure was not able to find one in France. The two best editions, the first very uncommon, are those of Amsterdam, 1671, 8vo, and Bipont, 1785, 8vo.[1]

AUTELS (William des), a French and Latin poet, voluminous enough to require some notice, although his works are now perhaps but little known or valued even in his own country, was born at Charolles about the year 1529, the son of Syacre or Fiacre des Autels, a gentleman of the same country. He inherited little from this father, except, as he informs us, a chateau, rather noble than rich. For some time he studied law at Valencia, but it does not appear with what view: poetry was his favourite pursuit, although he succeeded very seldom; but what was wanting in genuine poetry was made up by an obtrusive display of Greek and Latin, in the manner of Ronsard, whom he called his friend. Like other poets, he affected to have a mistress for whom he cherished a Platonic affection, but it appears that he was married at the age of twenty-four. His death is said to have happened about 1580. Moreri enumerates many volumes of his poems, sonnets, elegies, pieces in imitation of Rabelais, Ronsard, &c. The following are of a different description, and respect a controversy on the orthography of the French language.* 1. "Traité touchant l'ancienne écriture de la Langue Françoise, et de sa Poesie," Lyons, 16mo, published under the anagrammatical name of Glaumalis de Vezelet. Louis Meigret, his opponent in the controversy, immediately published his "Defenses touchant son Ortographe Françoise contre les censures et calomnies de Glaumalis," Paris, 1550, 4to. Autels followed this by "Repliques aux furieuses defenses de Louis Meigret," 16mo, Lyons, 1551, which Meigret answered the same year. Gruter thought some

[1] Gen. Dict.—Moreri.—Cave, vol. I.—Saxii Onomasticon.—Dibdin's Classics.

of his Latin poetry of sufficient merit to obtain a place in the "Deliciæ poetarum Gallorum," 1609.[1]

AUTEROCHE. See CHAPPE.

AUTHON, or AUTON (JOHN D'), historiographer of France under Louis XII. abbot of Angle in Poitou, was originally of Saintonge, and of the same family from which, according to some authors, the famous Barbarossa descended. He wrote the history of France from 1490 to 1508, with great fidelity, but M. Garnier says, that "Louis XII. who usually employed the most celebrated pens, chose, with less than his ordinary discernment, Jean d'Authon, to write the particular history of his reign: for, though he had bestowed several benefices upon him; though he made him commonly travel in the suite of the army, and gave orders to his ministers and generals to conceal nothing from him of all that was worthy of being handed down to posterity, he was less happy in this respect than a great number of his predecessors. Authon is but a cold proser, nice in giving the particulars of little matters, but deficient in unfolding motives, &c." Theodore Godefroi published the four first years of his history in 1620, 4to, and the two last which had appeared in 1615, in 4to, with "l'Histoire de Louis XII." by Seyssel; the three others, which have not yet been sent to the press, are now in the Imperial library. This historian died in January 1523, according to Moreri, or 1527 in Dict. Hist. which gives the following productions from his pen: 1. "Les Epistres envoyées au roy par les états de France, avec certaines ballades et rondeaux," Lyons, 1509, 4to. 2. "L'exil de Gennes le Superbe," 1508, 4to. 3. "Diverses pièces sur la mort de Thomassine Espinolle (Spinola) MS."[2]

AUTOLYCUS, a philosopher who flourished about 340 years before the Christian æra. He was the preceptor of Arcesilas, the son of Seuthes. He wrote several treatises on astronomy, of which Joseph Auria, of Naples, translated into Latin the only ones extant, on the sphere, and the stars.[3]

AUTOMNE (BERNARD), advocate of the parliament of Bourdeaux, was born in 1587, at Agenois. He undertook an edition of the "Corps du Droit," the expence of which

[1] Moreri.
[2] Ibid.—Dict. Hist.
[3] Moreri.—Vossius de Math. c. 33. § 14. p. 154.—Fabric. Bibl. Græc.—Saxii Onomast.

the chancellor had promised to defray, but in this our author was disappointed, and was exposed to the demands of his creditors, when he was relieved by the generosity of le Bret, a counsellor of state. Automne was a man of study, and wrote several works on professional subjects, which were much approved. The most celebrated of these is his "Commentaire sur la Coutume de Bourdeaux," the best edition of which was published by Dupin, in 1728, fol. with notes. He wrote also a "Conference du Droit Romain avec le Droit François," 1644, 2 vols. fol. and "Censura Gallica in Jus Civile Romanum," Paris, 1625, 8vo, or according to Saxius, 1613. Some of these works are thought to be deficient in judgment and in perspicuity of arrangement. He is said to have been the editor of Juvenal and Persius, with copious notes in Latin, 2 vols. 8vo, Paris, 1607, which we do not find mentioned in any of the lists of editions of those poets, yet it is noticed by Saxius. Moreri thinks he died about 1629, but in the Dict. Historique it is said he died in 1666 at the age of ninety-nine years, which does not correspond with the date of his birth, which we have given from Moreri.[1]

AUTREAU (JACQUES D'), a painter from necessity and a poet by taste, died in indigence, in constant attachment his two professions, at Paris, his birth-place, in the hospital of Incurables, in 1745. D'Autreau, although of a gloomy and melancholy character, wrote comedies that excited laughter, and continue to amuse upon the stage. He was almost sixty when he first turned his thoughts to the drama, an employment that demands all the vivacity and imagination of youth; but his plots are too simple, the catastrophe is immediately perceived, and the pleasure of surprise is lost. His dialogue, however, is natural, his style easy, and some of his scenes are in the true comic taste. The Italian theatre has preserved his "Port à l'Anglois," in prose; "Democrite prétendu fou," in three acts, and in verse. The theatres of France have represented "Clorinda," a tragedy in five acts; the "Chevalier Bayard," in five acts; and the "Magie de l'Amour," a pastoral in one act, in verse. He gave at the opera, "Platée, ou la Naissance de la Comédie," the music by the celebrated Rameau. "Le Port à l'Anglois" is the first piece in which the Italian players spoke French. The works of d'Au-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

treau were collected in 1749, in 4 vols. 12mo, with a good preface by Pesselier. The most known of the pictures of this painter, is that of Diogenes, with the lanthern in his hand, in search of an honest man, and finding him in the cardinal de Fleury. D'Autreau lived very retired, despising all that the generality of mankind esteem, and agreeing with the public in no one thing except in the little concern he took about himself.[1]

AUVERGNE (ANTOINE D'), an eminent French musician and composer, was born at Clermont in Auvergne, Oct. 4, 1713. Instead of giving any extraordinary proofs of voluntary application, or early pregnancy of genius, he merely complied with the desire of his father, who was a musician, in turning his thoughts, or rather employing his time, in that pursuit. About his eighteenth year, however, an entire change appeared to have taken place in his mind, which became suddenly seized with the most violent enthusiasm, and such was his application night and day, that he soon became a capital performer on the violin, and was in 1739 thought worthy of the honour of being admitted into his majesty's chamber band. With no other help in composition than the works of Rameau, he composed a trio for two violins and a bass, which he presented to that celebrated author, who, flattered by such a mark of respect, offered the young composer his advice and friendship. Auvergne began to compose a number of works for the court and the opera, which were much admired. In 1766, having the direction of the spiritual concert entrusted to him, and being unable to treat with Mondonville, who asked an exorbitant price for his Motets, Auvergne, undismayed by the vast reputation which the Orpheus of Languedoc (as Mondonville was called) had acquired in that species of composition, turned his own talents to it, and with such success, that his "Te Deum," "De Profundis," and his "Miserere," were considered as first-rate works. In 1753, he composed the music of the first comic opera that was exhibited in France, and thus prepared the way for that style in which Monsigny, Gretry, and Daleyrac have since so ably distinguished themselves. Auvergne was director of the opera from 1767 to 1775, and from 1785 to 1790. Although in this time he had not studied to accumulate a fortune, he lived in very easy

[1] Moreri.—Dict. Hist.

circumstances until the revolution, when he lost all his places, and was thrown into a state approaching to indigence. In 1796, he went to Lyons, and was consoled in his age and poverty by his sisters and his second wife, and here he died Feb. 12, 1797, justly regretted by all who knew him. Besides the music already mentioned, he composed the following operas, "Canente," "Enée et Lavinie," and "Hercule mourant," all in his younger days, but the dates not specified; "Les Amours de Tempe," 1752; "Les Fêtes d'Euterpe," 1758; "Polyxène," 1763; "La Venitienne." He also retouched some former operas, and composed the music of several ballets performed at Versailles and Fontainbleau. It seems remarkable that so popular a composer, and one who had contributed so much to "gladden life" in the gay metropolis of France, should have been left to end his days in obscurity and poverty.[1]

AUVIGNY (N. CASTRES D'), born in the Hainaut, lived some time with the abbé des Fontaines, who formed his taste. He entered afterwards into the light-horse-guards, and was killed in the battle of Dettingen, in 1743, at the age of 31. He was a man of genius and imagination. His writings are: 1. "Memoirs of madame de Barneveldt," a romance, 2 vols. 12mo. 2. "An abridgment of the history of France and of the Roman history," by question and answer, 2 vols. 12mo. which was recommended as useful to young persons. It used to be, and sometimes yet is, attributed to the abbé des Fontaines, who only revised it, but overlooked several inaccuracies in the dates and negligences in the style. 3. The three first volumes, and half of the fourth, of the "History of Paris," in 5 vols. 12mo. 4. The eight first volumes of the "Lives of the illustrious men of France," in 12mo. The ninth and the tenth were published in 1744, by his brother, canon of Prémontré. The work was continued by the abbé Pereau and M. Turpin. D'Auvigny's part is written with spirit, and contains curious anecdotes and facts but little known. But the author prefers the ornaments of style to historical precision, and sometimes adopts the romantic tone. His diction is in general either laboriously inflated, or too negligent.[2]

AUZOUT (ADRIAN) was a French astronomer, and a member of the old academy of France, into which he was

[1] Dict. Hist. [2] Ibid.—Moreri.

received in 1666. He is principally known for having brought to perfection the micrometer, an instrument usually fitted to a telescope, in the focus of the object-glass, for measuring small angles or distances. This he published in 1666, but Mr. Townley, in the Philosophical Transactions, claims it for one of our countrymen, Mr. Gascoigne. He relates that from some scattered letters and papers of this gentlemen, who was killed in the grand rebellion, he had learned that before its breaking out, he had invented a micrometer, of as much effect as that made by M. Auzout, and had made use of it for some years; not only in taking the diameters of the planets, and distances upon land, but in determining other matters of nice importance in the heavens, as the moon's distance, &c. Mr. Gascoigne's instrument also fell into the hands of Mr. Townley, who says farther, that by the help of it he could make above 40,000 divisions in a foot. The French writers endeavour to deny all this, and conclude with an assertion, as illiberal as it is false, that every nation has a zeal for its literary glory, but that in England alone this zeal is pushed to ardour and to injustice. Auzout, however, was an astronomer of acknowledged abilities. He died in 1691.[1]

AYALA (Gabriel), a physician, of a Spanish family, studied at Antwerp, about the beginning of the sixteenth century, and took his doctor's degree in medicine at Louvain in 1556. He practised chiefly at Brussels, and was appointed physician-pensionary to that city. He was also esteemed among his learned contemporaries, on account of his poetical talents, and taste in polite literature. His works are: 1. "Popularia epigrammata medica." 2. "Carmen pro vera Medicina." 3. "De Lue pestilenti." 4. "Elegiarum liber unus," printed together, Antwerp, 1562, 4to.[2]

AYLESBURY (Thomas), a patron of learning, was the second son of William Aylesbury by his wife Anne, daughter of John Poole, esq. and was born in London in 1576. He was educated at Westminster school, and, in 1598, became a student of Christ church, Oxford; where he distinguished himself by his assiduous application to his stu-

1 Hutton's Mathematical Dict. in art. Micrometer.—Eloges des Academiciens, vol. I. p. 178, edit. 1799.—Dict. Hist.

2 Antonio Bibl. Hist.—Foppen Bibl. Belg.—Vander Linden de Script. Med.—Dict. Hist.

dies, especially the mathematics. In June 1605, he took his degree of M. A. After he quitted the university, he was employed as secretary to Charles earl of Nottingham, then lord high admiral of England, in which post he had an opportunity of improving his mathematical knowledge, as well as of giving many proofs of it. On this account when George Villiers, duke of Buckingham, succeeded the earl of Nottingham as high admiral, Mr. Aylesbury not only kept his employment, but was also, by the favour of that powerful duke, created a baronet, April 19, 1627, having been before made master of requests, and master of the mint. These lucrative employments furnished him with the means of expressing his regard for learned men. He not only made all men of science welcome at his table, and afforded them all the countenance he could; but likewise gave to such of them as were in narrow circumstances, regular pensions out of his own fortune, and entertained them at his house in Windsor-park, where he usually spent the summer. Walter Warner, who, at his request, wrote a treatise on coins and coinage, and the famous Mr. Thomas Harriot, were among the persons to whom he extended his patronage, and Harriot left him (in conjunction with Robert Sidney and viscount Lisle) all his writings and all the MSS. he had collected. Mr. Thomas Allen of Oxford, likewise, whom he had recommended to the duke of Buckingham, confided his manuscripts to sir Thomas, who is said to have been one of the most acute and candid critics of his time. By this means he accumulated a valuable library of scarce books and MSS. which were either lost at home during the civil wars, or sold abroad to relieve his distresses; for in 1642 his adherence to the king, occasioned his being turned out of his places, and plundered of his estates. This he bore with some fortitude, but the murder of his sovereign gave him a distaste of his country, and retiring with his family to Flanders, he lived for some time at Brussels, and afterwards at Breda, where in 1657 he died. He left a son William, who, at the request of Charles I. undertook to translate D'Avila's History of the Civil Wars of France, which appeared in 1647; but in the second edition, published in 1678, the merit of the whole translation is given to sir Charles Cotterel, except a few passages in the first four books. The calamities of his country affected this gentleman too, and in 1657, when Cromwell fitted out a fleet to go on an expedition to the

West Indies, and to carry a supply to the island of Jamaica, Mr. Aylesbury, from pure necessity, engaged himself as secretary to the governor, and died on the island soon after. His surviving sister, the countess of Clarendon, became heiress of what could be recovered of the family estate.[1]

AYLETT (ROBERT), master in chancery, was educated in Trinity hall, Cambridge, where in 1614 he commenced LL.D. It was his usual practice to relax himself after his severer studies with poetry. Besides his "Divine and Moral Speculations" in verse, London, 1654, 8vo, he wrote "Susanna, or the Arraignment of the two Elders," in verse, Lond. 1622, 8vo. Mr. Wood starts a question whether he was author of "Britannia Antiqua illustrata," published under the name of Aylett Sammes, but said to be written by his uncle. Certain it is that the nominal author was unequal to it, though much learning and labour have been spent on it to very little purpose. The Censura Literaria attributes to Dr. Aylett four pastoral eclogues, entitled "A Wife not ready made, but bespoken:" the dedication of which is signed R. A. and the second edition was published in 1653, 8vo.[2]

AYLMER, or ÆLMER (JOHN), an eminent English prelate, descended from a very ancient and honourable family, seated at Aylmer-hall, in Norfolk, was born in 1521, and being a younger brother, was either recommended by his relations, or recommended himself by his pregnant parts, to the marquis of Dorset (Henry Grey), afterwards duke of Suffolk, who honoured him with the title of his Scholar, and gave him an exhibition at the university of Cambridge. When he had there attained competent learning, the marquis took him home, where he became tutor to his children, amongst whom was the lady Jane, who for some days was styled queen, and who, under Aylmer's tuition, acquired the Latin and Greek tongues, reading and writing in the latter with ease and elegance. By his care also, she received right principles of religion, as he imbibed the opinions of the primitive reformers; and having for his patrons the duke of Suffolk and the earl of Huntingdon, in the reign of Edward VI., was for some time the only preacher in Leicestershire; where he had great success in inculcating the Protestant religion. When the cele-

[1] Biog. Brit.—Ath. Ox. vol. I.—Lloyd's Memoirs. fol. p. 699.
[2] Granger's Biog. Hist.—Wood's Athenæ, vol. II.—Censura Literaria, vol V.

brated Ascham, in a visit to lady Jane in 1550, asked her how so young a lady (not then above fourteen) could have arrived at such perfection both in philosophy and the Greek language, she bore the following testimony to the merit of her tutor; "I will tell you," said she, "and tell you truth, which, perchance, you will marvel at. One of the greatest benefits which ever God gave me, is that he sent so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go; eat, drink, be merry or sad; be sewing, playing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure, and number, and even so perfectly, as God made the world, or else, I am so sharply taunted, so cruelly threatened, yea, presently sometimes with pinches, nips, and bobs (or other ways, which I will not name, for the honour I bear them), so without measure misordered, that I think myself in hell, till time come that I must go to Mr. *Elmer*, who teacheth me so gently, so pleasantly, with fair allurements to learning, that I think all the time nothing while I am with him; and when I am called from him, I fall a weeping, because whatsoever I do else but learning, is full of grief, trouble, fear, and wholly misliking unto me; and this my book hath been so much my pleasure, and bringeth daily to me more pleasure, and more yet, in respect to it, all other pleasures, in very deed, be but trifles and troubles unto me." Mr. Ascham was so affected with this interview, that in a letter to lady Jane, dated the eighteenth of January, 1551, he speaks of it in rapture, and by a beautiful apostrophe, addressing himself to Mr. Aylmer, felicitates him on his having so ingenious a scholar, in a strain of compliment, which he says the great Sturmius made use of to him, speaking of his happiness, in having the lady Elizabeth for his pupil. In this letter it is, that he desires Mr. Aylmer, to whom he foresaw it would be shewn, to engage the lady Jane, to write a letter in Greek to himself, and another to Sturmius, and also desires they might continue to live in the same learned friendship and intercourse, which they had hitherto done.

The first preferment bestowed upon Aylmer, was the archdeaconry of Stow, in the diocese of Lincoln, which giving him a seat in the convocation, held in the first year of queen Mary, he boldly opposed that return to Popery,

which he saw approaching. He was one of six, who, in the midst of all the violence of that assembly, offered to dispute all the controverted points in religion, against the most learned champions of the Papists. But when the supreme power began to employ force, archdeacon Aylmer withdrew, and escaped abroad in almost a miraculous manner *. He resided first at Strasbourg, afterwards at Zurick in Switzerland, and there in peace followed his studies, employing all his time in acquiring knowledge, or in assisting other men of study. His thoughts, though in a distant country, were continually employed in the service of England, and of Englishmen. He published (as Strype supposes) lady Jane Grey's letter to Harding, who had been her father's chaplain, and who apostatized. He assisted Fox in translating the History of English Martyrs into Latin, and also in the version of archbishop Cranmer's Vindication of the book on the Sacrament, against Gardiner, bishop of Winchester, which, however, was never printed. During these employments he found leisure to visit most of the universities of Italy and Germany, and had an offer from the duke of Saxony, of the Hebrew professorship of Jena, which he refused, on the prospect of speedily returning home. It was during his exile likewise that he wrote the only work of consequence which he ever published, in answer to the famous Scotch reformer, John Knox. In 1556, John Knox printed, at Geneva, a treatise under this title: "The first Blast against the monstrous regiment and empire of Women," to shew that, by the laws of God, women could not exercise sovereign authority. The objects of this attack were the two queens, Mary of Lorrain, then regent of Scotland, and Mary queen of England. It was violent, but not unargumentative, and he could appeal with effect to the laws of France, and to the recent proposal of Edward VI. to adopt the same law. He intended a second, and a third part; but finding it gave offence to many of his brethren, and being desirous to strengthen rather than invalidate the authority of Elizabeth, he relinquished his design. Still as this first tended to injure the Protestant religion in the minds of Princes, and those in authority, Mr. Aylmer resolved to employ his

* Fuller says that the ship in which he embarked was searched, and that he was concealed in a very large wine-vessel, with a partition in the middle; and that Aylmer, who was a man of low stature, sat on one side of it, while the searchers drank wine out of the other.

pen in the performance of a duty incumbent upon him, as a Christian divine, and a good subject. His piece was entitled, "An Harborowe for faithfull and trewe subjects, against the late blowne Blaste, concerning the government of Women. Wherein bee confuted al such reasons as a straunger of late made in that behalfe. With a briefe Exhortation to obedience." Strasbourg, April 26, 1559, dedicated to the earl of Bedford, and lord Robert Dudley (afterwards earl of Leicester, then) master of the queen's horse. This book is written with great vivacity, and at the same time discovers its author's deep and general learning. It contains, however, some sentiments rather more in favour of the Puritans than he afterwards held, a circumstance which was objected to him by some of that party, when in discharge of his episcopal duty he found it necessary to repress their endeavours to assimilate the church of England with that of Geneva.

After the accession of queen Elizabeth, Aylmer returned home, and was one of the eight divines appointed to dispute with as many popish bishops at Westminster, in the presence of a great assembly. In 1562, he obtained the archdeaconry of Lincoln, by the favour of Mr. secretary Cecil; and in right of this dignity, sat in the famous synod held the same year, wherein the doctrine and discipline of the church, and its reformation from the abuses of popery, were carefully examined and settled. In this situation he continued for many years, and discharged the duty of a good subject to the government under which he lived, in church and state; being one of the queen's justices of the peace, as also an ecclesiastical commissioner. In October, 1573, he accumulated the degrees of bachelor and doctor in divinity, in the university of Oxford. The next year the archbishop of Canterbury made choice of him, to answer a book written in Latin against the government of the church of England; but after thoroughly considering it, Dr. Aylmer declined the task, which some in those days (perhaps unjustly) attributed to discontent, because he was not made a bishop. To this dignity he had been often named by Parker, then archbishop of Canterbury, but always prevented either by the interest of the archbishop's enemies, or his own, the latter never failing to suggest, that in the same book where Aylmer had made his court to the queen, he had also shewn his spleen against episcopacy. At last, in the year 1576, on Dr. Ed-

win Sandys being promoted to the archbishopric of York, Dr. Aylmer was made bishop of London, not without the furtherance of his predecessor, who was his intimate friend, and had been his fellow-exile. Yet, immediately after his promotion, bishop Aylmer found, or thought he found, cause to complain of the archbishop; and although his grace assisted at his consecration, on the 24th of March, 1576, bishop Aylmer sued him for dilapidations, which after some years prosecution he recovered. In 1577, our bishop began his first visitation, wherein he urged subscriptions, which some ministers refused, and reviled such as complied, calling them dissemblers, and comparing them to Arians and Anabaptists. He was also extremely assiduous in public preaching, took much pains in examining such as came to him for ordination, and kept a strict eye over the Papists and Puritans; in which he acted not only to the extent of episcopal authority, but wrote freely to the treasurer Burleigh, as to what he thought farther necessary. When the plague raged in London, in the year 1578, our bishop shewed a paternal care of his clergy and people, and without exposing the former to needless perils, took care that these last should not be without spiritual comforts. In 1581 came out Campion's book, shewing the reasons why he had deserted the reformed, and returned to the popish communion. It was written in very elegant Latin, and dedicated to the scholars of both universities; and the treasurer Burleigh thought that it should be answered, and referred the care thereof to our bishop, who though he gave his opinion freely upon the subject, as to the mode in which it should be done, yet declined the task himself on account of the great business he had upon his hands, and it was undertaken and ably executed by Dr. Whitaker. Aylmer was indeed no great friend to controversy, which he thought turned the minds of the people too much from the essence of religion, made them quarrelsome and captious, indifferent subjects, and not very good Christians. On this account, he was more severe with the Puritans than the Papists, imprisoning one Woodcock, a stationer or bookseller, for vending a treatise, entitled "An Admonition to Parliament," which tended to subvert the church as it was then constituted. He had likewise some disputes with one Mr. Welden, a person of a good estate and interest, in Berkshire, whom he procured to be committed by the ecclesiastical com-

missioners. These proceedings roused the Puritans, who treated him as a persecutor, and an enemy to true religion; but this did not discourage the bishop, who thought the peace of the church was to be secured by the authority of its fathers, and therefore he executed his episcopal power, as far and as often as he thought necessary. Thus he suddenly summoned the clergy of London to his palace on Sunday, September 27, 1579, at one o'clock. On this summons forty appeared; and the dean being likewise present, the bishop cautioned them of two things, one was, not to meddle with the Ubiquitarian controversy; the other, to avoid meddling with the points treated in Stubb's book, entitled "The Discovery of a gaping Gulph," &c. written against the queen's marriage with Monsieur, the French king's brother, and in which it was suggested, that the queen wavered in her religion. This method being found very effectual, he summoned his clergy often, and made strict inquiries into their conduct, a practice as much approved by some, as censured by others; and his unpopularity, perhaps, might occasion, in some measure, that violence with which he was prosecuted before the council, in May 1579, for cutting down his woods, when he was severely checked by the lord treasurer; but notwithstanding his angry letters to that great nobleman, and his long and laboured defence of himself, he was, at length, by the queen's command, forbidden to fell any more.

On the 6th of April, in the same year, there was a dreadful earthquake; and in the dead of the night of the 1st of May, it was felt again, which, as it exceedingly terrified the people, so the bishop, that he might turn their concern to a proper object, and at the same time exhibit to them reasonable grounds of comfort, composed certain prayers to be made use of in the public service. In 1581, the bishop had an angry contest with the lord Rich, who kept one Wright a puritan minister in his house, and would have compelled the bishop to license him to preach in his diocese; but on a hearing before the ecclesiastical commissioners, Wright was committed to the Fleet, and others who had interfered in this affair, to other prisons. This increased the number of his enemies, of whom he had not a few before, who daily suggested that he was a violent man, and sought to vest too great a power in churchmen; and these representations had such effect, that sometimes

messages were sent to him, to abate somewhat of the rigour of his proceedings. His lordship, however, still supported the ecclesiastical commission, by his presence and authority; and though a milder course might have made him more popular, yet he thought it better to suffer himself, than that the church should. He began, however, to have many doubts concerning the treasurer, from whose hands his reproofs usually came: but upon the winding up of his cause before the council about felling of woods, he saw clearly, that he had no friend equal to the treasurer, who, though he endeavoured by his admonitions to prevent his falling into difficulties, yet generously exerted his utmost power to help him out of them, so far as was consistent with equity, and the good of the common weal. From this time forward, therefore, the bishop applied chiefly to the treasurer, for any favours he expected from court, particularly with regard to the business of his translation. He became exceedingly solicitous to be removed from London, either to Winchester or Ely; but, though he had many fair promises, his interest was insufficient, and in the mean time new informations, some with little, many with no cause at all, were exhibited against him, and gave him not a little uneasiness, although, on a thorough examination, his conduct escaped the censure of his superiors. In 1583 he performed his triennial visitation, and having discovered many scandalous corruptions in the ecclesiastical courts, especially in the business of commuting penances, he honestly represented what came to his knowledge to the privy council. About this time also he suspended certain ministers, accused of nonconformity; and it appears, that upon a thorough examination of the matter, his lordship did impartial justice, in restoring one Mr. Giffard, whom he had twice suspended, when those who had charged him were able to make nothing out. In this year also he committed Mr. Thomas Cartwright, the celebrated Puritan minister, who had written against the hierarchy. Yet for this his lordship incurred the queen's displeasure; and a little after was informed that he stood accused to her majesty, for impairing the revenues of his bishopric, of which he purged himself, by exhibiting a state of the bishopric as it then stood, compared with the condition it was in when he became bishop. Other difficulties he met with, on account of the share he had in executing her majesty's ecclesiastical commission, from which there were

continual appeals to the privy council, where the lords who favoured the Puritans, did not fail to object to the bishop's conduct, which contributed not a little to irritate his warm temper. In 1585 he composed a prayer to be used on account of the rainy unseasonable weather, which he recommended to private families, as well as directed to be read with the public prayers. He also used his interest to quiet the murmurs of the common people in London, against the crowds of strangers who fled hither, to avoid the persecutions raised against them, for embracing the Protestant religion. In the summer of the year 1586, the bishop went his next triennial visitation, and at Malden in Essex, narrowly escaped an outrageous insult, intended against him by some disaffected persons. In 1587, the bishop entered into a new scene of trouble, on account of one Mr. Robert Cawdry, schoolmaster, whom the lord Burleigh had presented to the living of South Luffenham in Rutlandshire, where, after preaching sixteen years, he was convened before the ecclesiastical commission, and at length, the bishop sitting as judge, deprived. Cawdry would not submit to the sentence; upon which the matter was re-examined by the ecclesiastical commission, at Lambeth, where to deprivation, degradation was added. Cawdry, however, still refusing to submit, made new and warm representations to the lord Burleigh, who favoured him as much as with justice he could: but after near five years contest, the bishop's and archbishop's sentences were supported, both by the civil and common lawyers. In 1588, his lordship restored one Mr. Henry Smith, a very eloquent and much admired preacher, whom he had suspended for contemptuous expressions against the book of Common Prayer, which Smith denied. In 1589, he expressed his dislike of certain libels against the king of Spain, giving it as his reason, that on so glorious a victory, it was better to thank God, than insult men, especially princes. That year also he visited his diocese, though he was grown old and very infirm, and suspended one Dyke at St. Alban's, though he had been recommended by the lord treasurer. In 1591 he caused the above-mentioned Mr. Cartwright to be brought before him out of the Fleet, and expostulated with him roundly, on the disturbance he had given the church. In 1592, he strongly solicited in favour of Dr. Bullingham, and Dr. Cole, that they might be preferred to bishoprics, but without success, which his

lordship foresaw. For he observed when he applied for them, that he was not so happy as to do much good for his friends; yet he added, he would never be wanting in shewing his good will, both to them and to the church. About this time, casting his eye on Dr. Bancroft, a rising and very active man, he endeavoured to obtain leave to resign his bishopric to him, as a man every way fit for such a charge; but in this also he was disappointed, which it seems lay heavy at his heart; for even on his death-bed, he expressed his earnest desire that Bancroft might succeed him. In 1592, the bishop assisted at his son's visitation, as archdeacon of London, and exerted himself with as much zeal and spirit as he had ever shewn in his life. His great age, and great labours, however, weighed him down by degrees, and he died June 3, 1594, and his body being brought from his palace at Fulham, was interred in St. Paul's cathedral before St. George's chapel, under a fair stone of grey marble, with an inscription which was demolished by the republicans in Cromwell's time. Bishop Aylmer married Judith Bures, or Buers, of a very good family in Suffolk, by whom he had a very numerous offspring, viz. seven sons, and two or three daughters. As to the personal qualities of the bishop, they were, as those of most men are, good and bad, the former, perhaps, too much magnified by his friends, as the latter were by his enemies. He was solidly and extensively learned in all things that became either a great churchman, or a polite man, to know. He was very well versed in the three learned languages, had read much history, was a good logician, and very well skilled in the civil law. As a divine, he had studied, and understood the scripture thoroughly; could preach, not only rhetorically but pathetically; and in the course of his life-time, never buried his talent *. He was in his heart,

* The bishop was not only well versed in Hebrew literature himself, but also a great friend of all such as applied themselves to the study of that tongue. Among others, he was remarkably kind to the celebrated Mr. Broughton, and warmly espoused his interpretation of that article in the Creed, which respects Christ's descent into hell, a point in those days very warmly disputed. Broughton's interpretation, to which the bishop adhered, was this: That the descent spoken of, was not a local descent into the prison of the damned; but Christ's passing into Paradise, agreeable to the Greek word *Hades*, and the Hebrew *Schoel*; which are often rendered into English by the *grave*, and do not strictly, or properly, signify *hell*. When he observed the thoughts of the congregation to wander while he was preaching, he would take a Hebrew Bible out of his breast, and read a chapter out of it, at which when the people naturally gaped and looked astonished, he putting it up again, shewed them the folly of listening greedily to new and

from the conviction of his head, a Protestant, and opposed Popery warmly, from a just sense of its errors, which he had the courage to combat openly in the days of queen Mary, and the honesty to suppress in the reign of queen Elizabeth. With all this, and indeed with a temper occasionally soured and irritable, he was a good-natured, facetious man, one extremely diligent and painful in the several employments he went through; of too generous a temper to be corrupted, and of much too stout a one to be brow-beaten. He was a magnificent man in his house, as appears by his household, which consisted of fourscore persons, to whom he was a liberal and kind master. After his fatigues he was wont to refresh himself, either with conversation or at bowls. As to his failings, his temper was without doubt warm, his expressions sometimes too blunt, and his zeal not guided by wisdom. His enemies charged him with an exorbitant love of power, which displayed itself in various extraordinary acts of severity, with covetousness, which prompted him to spoil his see, and injure a private man; with intemperate heat against Puritans, with a slight regard of the Lord's day, and with indecencies in ordinary speech; some of which charges must be allowed a foundation, while on the other hand they appear to have been greatly exaggerated. But upon the whole there must have been many errors in a conduct which his superiors so often reproved. At the time of his decease he left seven sons, and either two or three daughters. His sons were, first, Samuel, who was bred to the law. He was stiled, of Claydon-hall in the county of Suffolk, and was high-sheriff of that county in the reign of king Charles I. and by two wives left a numerous posterity. His second, Theophilus, a most worthy divine, archdeacon of London, rector of Much-Hadham in Hertfordshire, and doctor of divinity. He was chaplain to king James, an able and zealous preacher, and, like his father, zealous against the Puritans, but so charitable, that he left his own family in indifferent circumstances. He lived a true pattern of Christian piety, and died heroically, closing his own eyelids, and with these words in his mouth, "Let my people know that their pastor died undaunted, and not afraid of death: I bless my God, I have no fear, no doubt, no re-

strange things, and giving small attention to matters regarding themselves, and of the utmost importance.

luctancy, but a sure confidence in the sin-overcoming merits of Jesus Christ." This happened January 1625. He was buried in his own parish church, and the excellent primate Usher preached his funeral sermon, no inconsiderable proof of his merit. His third, John, who for some eminent service was knighted, and styled sir John Aylmer, of Rigby in the county of Lincoln, knt. Fourth, fifth, and sixth, Zachary, Nathaniel, and Edmund, of whom we know nothing particularly, except that Zachary and Edmund were the warmest friends that age produced. When Edmund lay sick, Zachary continued with him night and day till his death, and when a person came to measure the body, in order to make a coffin, Zachary would be measured also, and in a very short space took possession of the coffin made for him at the same time with that of his deceased brother. These gentlemen seem to have been divines. His seventh, Tobel, *i. e.* God is good. Archbishop Whitgift was his godfather, and the reason he was thus named, was his mother's being overturned in a coach, without receiving any hurt, when she was big with child. He wrote himself Tobel Aylmer, of Writtle, in the county of Essex, gentleman. He married a gentleman's daughter in that county, and had by her several children. As to the bishop's daughters, Judith, the eldest, married William Lynch, of the county of Kent, esq.; the second, Elizabeth, married sir John Foliot of Perton, in the county of Worcester, knt. Either a third daughter, or else lady Foliot, took for her second husband Mr. Squire, a clergyman, a man of wit, but very debauched, and a great spendthrift, though he had large preferments. He made a very unkind husband to his wife, which her father, the bishop, so much resented, that, as Martin Mar-Prelate phrases it, "He went to buffets with his son-in-law, for a bloody-nose *." This Squire died poor, leaving a son named John, who was well educated, and provided

* It is reported, that when he conceived himself very ill-treated by his son-in-law, Squire, who by a base contrivance would have tarnished the reputation of his wife, the bishop's daughter; the old man took him into a private room, and having reproached him for his wickedness and ingratitude, afterwards disciplined him stoutly with a cudgel. Another instance of his courage Mr. Strype gives us a long account of, which, in few words, amounts to this. Queen Elizabeth was once grievously tormented with the tooth-ache, and though it was absolutely necessary, was yet afraid to have her tooth drawn: bishop Aylmer being by, to encourage her majesty, sat down in a chair, and calling the tooth-drawer, "Come," said he, "though I am an old man, and have but few teeth to spare, draw me this;" which was accordingly done, and the queen, seeing him make so slight a matter of it, sat down and had her's drawn also.

for as a clergyman, at the expence, and by the procurement of his uncle, Dr. Theophilus Aylmer, which he repaid with the utmost gratitude. To all his children our bishop, by his will, bearing date the 22d of April, 1594, bequeathed large legacies, as also some to his grand-children, appointing his two sons, Samuel and Theophilus, his executors, with Dr. Richard Vaughan, who was also his relation.[1]

AYLMER (JOHN), was of a good family in Hampshire, and educated at Winchester school. He then went to Oxford, and was admitted perpetual fellow of New college, after he had served two years of a probation; this was in 1652. He took his degrees in civil law, and that of doctor in 1663. He was esteemed an excellent Greek scholar, and a good Greek and Latin poet, as appears by a book which he composed when a young man, entitled "Musæ Sacræ: seu Jonas, Jeremiæ threni, et Daniel, Græco redditi carmine," Oxon. 1652. He also wrote many Greek and Latin verses, which are dispersed in various books. He died at Petersfield, April 6, 1672, and was buried in the church of Havant in Hampshire.[2]

AYLOFFE (SIR JOSEPH), bart. V.P.A.S. and F.R.S. of Framfield in Sussex, was descended from a Saxon family, anciently seated at Bocton Alof near Wye, in the county of Kent, in the reign of Henry III. who removed to Hornchurch, in the county of Essex, in that of Henry IV. and to Sudbury in that of Edward IV. Sir William Ayloffe of Great Braxtead, in the county of Essex, was knighted by James I. May 1, 1603, and created a baronet, Nov. 25, 1612; and from his eldest son by his third wife, the late baronet was the fourth in descent, and fifth in title. His father Joseph, a barrister, who married a daughter of Bryan Ayliffe, an eminent merchant of London, and died in 1717, and his grandfather, were both of Gray's Inn. He was born about 1708, received the early part of his education at Westminster school, admitted of Lincoln's Inn 1724, and in the same year was entered a gentleman-commoner at St. John's college, Oxford, which college he quitted about 1728; elected F.A.S. Feb. 10, 1731-2, one of the first council under their charter, 1751; vice-presi-

[1] Strype's Life of Aylmer, 8vo, 1701.—Strype's Cranmer, pp. 314, 322.—Strype's Annals, see index.—Strype's Parker, pp. 257, 346.—Biog. Britannica.—Fuller's Worthies.—Neale's Puritans.—Harrington's Brief View in Nugæ Antiquæ.—Ath. Ox. vol. I. and Fasti, vol. II.—M'Rie's Life of Knox.

[2] Ath. Ox. vol. II.

dent, 17 . .; and F.R.S. June 3, 1731. He prevailed on Mr. Kirby, painter in Ipswich, to make drawings of a great number of monuments and buildings in Suffolk, of which twelve were engraved, with a description, 1748, and others remain unpublished. He had at that time an intention to write a history of the county, and had drawn up proposals for that purpose; but, being disappointed of the materials which he had reason to expect for so laborious a work, they were never published. On the building of Westminster-bridge he was appointed secretary to the commissioners, 1737; and on the establishment of the Paper-office on the respectable footing it at present is, by the removal of the state-papers from the old gate at Whitehall to new apartments at the Treasury, he was nominated the first in the commission for the care and preservation of them. In 1747 he circulated "Proposals for printing by subscription, Encyclopædia; or, a rational Dictionary of Arts, Sciences, and Trade. By several eminent hands. Methodized, digested, and now publishing at Paris, by M. Diderot, fellow of the Imperial and Royal Academies of Paris and St. Petersburgh; and, as to the mathematical part, by M. d'Alembert, member of the Royal Academy of Sciences at Paris and Berlin, and F. R. S. Translated from the French, with additions and improvements;" in which was to be included a great variety of new articles, tending to explain and illustrate the antiquities, history ecclesiastical, civil, and military, laws, customs, manufactures, commerce, curiosities, &c. of Great Britain and Ireland; by sir Joseph Ayloffe, bart. F. R. S. and of the Society of Antiquaries of London, and author of "The Universal Librarian." Of this work a prospectus was published, in one large sheet, dated Dec. 14, 1751; and the first number of the work itself, June 11, 1752. This number being badly received by the public, the further prosecution of the business seems to have been dropped. See some account of it in the Gentleman's Mag. 1752, p. 46. It was proposed to have been finished by Christmas 1756, in ten quarto volumes, price nine guineas, the last two to contain upwards of six hundred plates. In 1772 he published, in 4to, "Calendars of the Ancient Charters, &c. and of the Welsh and Scottish Rolls now remaining in the Tower of London, &c." (which was begun to be printed by the late Rev. Mr. Morant), and in the introduction gives a most judicious and exact account of our public records. He drew up the account of the chapel of

London-bridge, of which an engraving was published by Vertue, 1748, and again by the Society of Antiquaries, 1777. His historical description of the interview between Henry VIII. and Francis I. on the Champ de Drap d'Or, from an original painting at Windsor, and his account of the paintings of the same age at Cowdray, were inserted in the third volume of the Archæologia, and printed separately, to accompany engravings of two of these pictures by the Society of Antiquaries, 1775. His account of the body of Edward I. as it appeared on opening his tomb, 1774, was printed in the same volume, p. 376. Having been educated, as has been observed, at Westminster, he acquired an early affection for that venerable cathedral; and his intimate acquaintance with every part of it displayed itself in his accurate description of five monuments in the choir, engraved in 1779 by the same society; who must reckon, among the many obligations which they owe to his zeal and attention to their interests, the last exertions of his life to put their affairs on the most respectable and advantageous footing, on their removal to their new apartments in Somerset Place. He superintended the new edition of Leland's Collectanea, in 9 vols. 8vo, 1770, and also of the Liber Niger Scaccarii, in 2 vols. 8vo, 1771, to each of which he added a valuable appendix; to the latter the charters of Kingston-on-Thames, of which his father was recorder. He also revised through the press a new edition of Hearne's "Curious Discourses," 1771, 2 vols. 8vo; and likewise the "Registrum Roffense," published by Mr. Thorpe in 1769, folio. At the beginning of the seventh volume of Somers's Tracts is advertised, "A Collection of Debates in Parliament before the Restoration, from MSS. by sir Joseph Ayloffe, bart." which is supposed never to have appeared. In January 1734, he married Mrs. Margaret Railton (daughter and heiress of Thomas Railton, esq. of Carlisle, in the county of Cumberland, and relict of Thomas Railton, esq. who died in the commission of the peace for the city of Westminster, Sept. 4, 1732); and by this lady he had one son of his own name, who died of the small-pox, at Trinity hall, Cambridge, at the age of twenty-one, Dec. 19, 1756. Sir Joseph died at his house at Kennington-lane, Lambeth, April 19, 1781, aged seventy-two; and was buried in a vault in Hendon church, with his father and his only son. His extensive knowledge of our national antiquities and municipal rights, and the agreeable manner

in which he communicated it to his friends and the public, made him sincerely regretted by all who had the pleasure of his acquaintance. Such of his MSS. as had not been claimed by his friends, were sold by auction, February 27, 1782.[1]

AYMON (JOHN), a Piedmontese author, accompanied the bishop of Maurienne into France in quality of chaplain. He afterwards retired to Holland, where he embraced the Calvinistic persuasion, but some years after he feigned a desire to re-enter the Romish communion. Clement, keeper of the king's library, procured him a passport for returning to France. The cardinal de Noailles obtained a pension for him, and placed him in the seminary of foreign missions. In the mean time Clement gave him full liberty in the king's library; but, so ungrateful was he for all the advantages he derived from it, that he purloined several of the books, and among others, the original of the synod of Jerusalem, held in 1672. He got this manuscript printed in Holland, with the letters of Cyril Lucas, and some other pieces, under the title of "Monumens authentiques de la religion des Grecs, et de la fausseté de plusieurs confessions de foi," 1718, in 4to. This work was answered in a spirited manner by the abbé Renaudot. We have likewise, by Aymon, 1. "Les Synodes nationaux des Eglises reformées de France," printed in 1710, 2 vols. 4to. 2. "Tableau de la Cour de Rome," 1707, 12mo, a satirical work. 3. A bad translation of the "Letters and memoirs of the nuncio Visconti," 1719, 2 vols. 12mo.[2]

AYRAULT (PETER), in Latin Ærodius, lieutenant-criminal in the presidial of Angers, was born there in 1536. He studied Latin and philosophy at Paris, and law at Toulouse; from thence he went to Bourges for the advantage of the public lectures of Duarenus, Cujas, and Doneau, three of the most excellent civilians of that age. Having taken the degree of bachelor at Bourges, he returned to his own country, where he read public lectures upon the civil law, and pleaded several causes. He returned to Paris some time after, and became one of the most famous advocates in the parliament. He published there, in 1563, "The Declamations of Quintilian," which he corrected in a variety of places, and illustrated with notes. The year following he published, in the same city, a treatise "con-

[1] Nichols's Life of Bowyer.—Morant's Hist. of Essex.
[2] Moreri, in art. Aimon.—Dict. Hist.

cerning the power of Redemption," written by Francis Grimaudet, the king's advocate at Angers, and wrote a preface to it concerning "the nature, variety, and change of Laws." In 1567 he published "Decretorum Rerumve apud diversos populos et omni antiquitate judicatarum libri duo—accedit tractatus de origine et auctoritate rerum judicatarum," which he much enlarged in the subsequent editions. He left Paris the year following, in order to take upon him the office of lieutenant-criminal in his own country, and performed it in such a manner as to acquire the name of "the rock of the accused." Some other writings came from his pen, political or controversial, but that which acquired most fame among foreigners was his treatise "De Patrio Jure," on the power of fathers, written in French and Latin, and occasioned by his son having been seduced by the Jesuits. His father, for the purposes of education, had put him under their tuition, but perceiving that he had a lively genius, a strong memory, and other excellent qualifications, he very earnestly desired both the provincial of that order, and the rector of the college, not to solicit him to enter into their society, which they readily promised, but soon broke their word; and, though he made the greatest interest, and even prevailed on the king of France and the pope to take his part, he could never recover him from their snares. The young man answered his father's book, but his superiors were ashamed to publish it, and employed Richeome, the provincial of the Jesuits at Paris, to answer it, but even this they did not venture to publish. Peter Ayrault died July 21, 1601. His son not until 1644.[1]

AYRES (JOHN), an eminent English penman of the seventeenth century. It is difficult to fix the time and place of his birth; we find him, early in life, in a menial capacity with sir William Ashurst, who was lord mayor in 1694, to whom, and in which year, he dedicated his "Arithmetic made easy," a book which was well received by the public, and has passed through several editions; the twelfth was printed in 1714, with an addition in book-keeping by Charles Snell. In 1695, he published his "Tutor to Penmanship," engraved by John Sturt, in oblong folio. It is dedicated to king William III. and though a very pompous book, is valuable on many accounts; the writing being

[1] Gen. Dict.—Moreri, in Airault.

plain and practical, and much more useful than his "A-la-mode Secretary," another writing-book he published from the hand of the same engraver. In 1700 he published his "Paul's school round hand." It is no more than a set of copies, ornamented; but is clear and bold, and was engraved by Sturt. He lived then at the Hand and Pen in St. Paul's Church-yard, and is said to have gained 800*l.* per annum by teaching and the sale of his works. We have another of his performances under the title of the "Penman's Daily Practice," which he calls a cyphering book; it contains examples of all the hands now in use, in thirty-four plates done by the same engraver, but has no date. He died about 1705, of an apoplexy.[1]

AYSCOUGH (GEORGE EDWARD), esq. a lieutenant in the first regiment of foot-guards, only son of the rev. Dr. Francis Ayscough (who was tutor to lord Lyttelton at Oxford, and at length dean of Bristol) by Anne, fifth sister to his lordship, who addressed a poem to the doctor from Paris, in 1728, printed in Dodsley's second volume. And there are some verses to captain Ayscough in the second lord Lyttelton's poems, 1780. Captain Ayscough was also author of Semiramis, a tragedy, 1777, and the editor of the great lord Lyttelton's works. In September, 1777, he went to the continent for the recovery of his health, and wrote an account of his journey, which, on his return, he published under the title of "Letters from an Officer in the Guards to his Friend in England, containing some accounts of France and Italy, 1778," 8vo. He received, however, but a temporary relief from the air of the continent. After lingering for a short time, he died Oct. 14, 1779, a few weeks only before his cousin, the second lord Lyttelton, whose family owes little to his character, or that of the subject of this short article. Two young men of more profligate morals have seldom insulted public decency, by calling the public attention to their many licentious amours and adventures.[2]

AYSCOUGH (SAMUEL), a very useful contributor to the literary history of his country, was the son of George Ayscough of Nottingham, a respectable tradesman, who unfortunately launched into speculations which impaired

[1] Massey's Origin and Progress of Letters, part II. p. 12.

[2] Nichols's Bowyer, vol. III. p. 180. For an excellent character of his father, Dr. Ayscough, see London Magazine for 1766, p. 532; and for a very interesting letter from him, see Doddridge's Letters, p. 321, 8vo, 1790.

his fortune. His son Samuel, after receiving a school education, assisted his father in the business of a farm for some time, and afterwards was reduced to work as a labouring miller for the maintenance of his father and sister. While at this humble occupation, which did not procure the very moderate advantage he expected, an old schoolfellow and friend, hearing of his distress, about 1770, sent for him to London, and obtained for him at first the office of an overlooker of some paviours in the street. Soon after, however, he assisted in the shop of Mr. Rivington, bookseller, of St. Paul's Church-yard, and then obtained an employment in the British Museum, at a small weekly stipend. Here he discovered a degree of knowledge, which, if not profound, was highly useful, in arranging and cataloguing books and MSS. and his services soon recommended him to an increase of salary, and to some extra employment in regulating the libraries of private gentlemen, the profits of which he shared with his father, whom he sent for to town, and maintained comfortably until his death, Nov. 18, 1783.

About 1785 he was appointed assistant-librarian to the British Museum, on the establishment, and soon after went into orders, and was ordained to the curacy of Normanton upon Soar in Nottinghamshire. He was also appointed assistant-curate of St. Giles's in the Fields; and in all these situations conducted himself in such a manner as to gain the friendship of many distinguished characters. In 1790 he was appointed to preach the Fairchild lecture* on Whit-Tuesday, at Shoreditch church, before the Royal Society, which he continued to do till 1804, when he completed the series of the discourses in fifteen sermons.

His labours in literature were of the most useful cast, and manifested a patience and assiduity seldom to be met with, and his laborious exertions in the vast and invaluable library of the British Museum form a striking instance of his zeal and indefatigable attention. He soon acquired that slight degree of knowledge in several languages, and that technical knowledge of old books and of their authors, and particularly that skill in decyphering difficult writing, which amply answered the most useful purposes of the li-

* In 1729 Thomas Fairchild, of Shoreditch parish, gardener, bequeathed a sum of money for a sermon on Whit-Tuesday, on "The wonderful works of God in the Creation," &c. It has been preached by some very eminent men, a list of whom may be seen in Ellis's History of Shoreditch, p. 283.

brarian, as well as the visiting scholar. He assisted also in the adjustment of the records in the Tower, and in the formation of many useful indexes and catalogues, some of which will be noticed hereafter. By these means his situation became very comfortable, and about a year before his death, it was rendered yet more so, by his being presented with the living of Cudham in Kent, by lord chancellor Eldon. He wrote a very accurate account of this parish in the Gentleman's Magazine a few weeks before he died, and by an affecting coincidence, it appeared in that excellent repository the same month in which his death was announced. This event happened on the 30th of October, 1804, at his apartments in the British Museum, in the fifty-ninth year of his age.

Mr. Ayscough was a man of a benevolent and charitable disposition, and frequently consulted how he might exercise these virtues, without reflecting that his means were circumscribed. Having experienced much distress himself with regard to pecuniary matters, he was ever ready to alleviate it in others, and became a patron almost before he ceased to be a dependant. In his office in the Museum he will long be remembered for the pleasure he seemed to take in assisting the researches of the curious, and imparting the knowledge he had acquired of the vast resources in that national repository. With somewhat of roughness, or bluntness, in his manner, he delighted in volunteering his services in all cases where the visitors wished for information; and there was a preciseness and regularity in all the arrangements he had made, which enabled him to do this with a facility which often cannot be acquired by veteran bibliographers.

In 1783 Mr. Ayscough published a small political pamphlet, entitled "Remarks on the Letters of an American Farmer; or, a detection of the errors of Mr. J. Hector St. John; pointing out the pernicious tendency of those letters to Great Britain." But among his more useful labours must be particularly distinguished his "Catalogue of the Manuscripts preserved in the British Museum, hitherto undescribed, consisting of five thousand volumes, including the collections of sir Hans Sloane, bart. and the Rev. Thomas Birch, D. D. and about five hundred volumes bequeathed, presented, or purchased at various times," 2 vols 1782, 4to. This elaborate catalogue is upon a new plan, for the excellence of which an appeal may safely be made

to every visitor of the Museum since the date of its publication. Mr. Ayscough assisted afterwards in the catalogue of printed books, 2 vols. folio, 1787, of which about two-thirds were compiled by Dr. Maty and Mr. Harper, and the remainder by Mr. Ayscough. He was also, at the time of his death, employed in preparing a new catalogue of the printed books, and had completed a catalogue of the ancient charters in the Museum, amounting to about sixteen thousand. As an index-maker his talents are well known by the indexes he made for the Monthly Review, the Gentleman's Magazine, the British Critic, &c. and especially by a verbal index to Shakspeare, a work of prodigious labour. It remains to be added, that his knowledge of topographical antiquities was very considerable, and that perhaps no man, in so short a space of time, emerging too from personal difficulties, and contending with many disadvantages, ever acquired so much general knowledge, or knew how to apply it to more useful purposes. The leading facts in this sketch are taken from the Gentleman's Magazine for December 1804. To that miscellany, we believe, he was a very frequent contributor, and what he wrote was in a style which would not have discredited talents of which the world has a higher opinion.

AYSCUE, AYSCOUGH, or ASKEW (Sir GEORGE), an eminent English admiral in the last century, descended from a very good family in Lincolnshire, and entered early into the sea-service, where he obtained the character of an able and experienced officer, and the honour of knighthood from king Charles I. This, however, did not hinder him from adhering to the parliament, when by a very singular intrigue he got possession of the fleet, and so zealous he was in the service of his masters, that when in 1648, the greatest part of the navy went over to the prince of Wales, he, who then commanded the Lion, secured that ship for the parliament, which was by them esteemed an action of great importance. As this was a sufficient proof of his fidelity, he had the command given him in a squadron, that was employed to watch the motions of the prince of Wales; and accordingly sailed to the coast of Ireland, where he prevented his highness from landing, and drew many of the seamen to that service from which they had deserted. The parliament next year sent him with a considerable number of ships, and the title of admiral, to the coast of Ireland, which commission he dis-

charged with such vigour, that the parliament continued him in his command for another year, and ordered an immediate provision to be made for the payment of his arrears, and presented him with one hundred pounds. After the war was finished in Ireland, sir George Ayscue had orders to sail with a small squadron, to reduce the island of Barbadoes; but his orders were countermanded, as the parliament received information, that the Dutch were treating with sir John Grenville, in order to have the isles of Scilly put into their hands, and therefore it was thought necessary to reduce these islands first. Blake and Ayscue were employed in this expedition, in the spring of 1651, and performed it with honour and success, sir John Grenville entering into a treaty with them, who used him very honourably, and gave him fair conditions, after which Blake returned to England, and Ayscue proceeded on his voyage to Barbadoes. The parliament were at first pleased, but when the conditions were known, Blake and Ayscue were accused of being too liberal. Blake resented this, and threatened to lay down his commission, which he said he was sure Ayscue would also do. Upon this, the articles were honourably complied with, and sir George received orders to sail immediately to the West Indies. Sir George continued his voyage, and arrived at Barbadoes October 26, 1651. He then found his enterprize would be attended with great difficulties, and such as had not been foreseen at home. The lord Willoughby, of Parham, commanded there for the king, and had assembled a body of 5,000 men for the defence of the island. He was a nobleman of great parts and greater probity, one who had been extremely reverenced by the parliament, before he quitted their party, and was now extremely popular on the island. Sir George, however, shewed no signs of concern, but boldly forced his passage into the harbour, and made himself master of twelve sail of Dutch merchantmen that lay there, and next morning he sent a summons to the lord Willoughby, requiring him to submit to the authority of the parliament of England, to which his lordship answered, that he knew no such authority, that he had a commission from king Charles II. to be governor of that island, and that he would keep it for his majesty's service at the hazard of his life. On this, sir George thought it not prudent to land the few troops he had, and thereby discover his weakness to so cautious an enemy. In the mean time, he re-

ceived a letter by an advice-boat from England, with the news of the king's being defeated at Worcester, and one intercepted from lady Willoughby, containing a very particular account of that unhappy affair. He now summoned lord Willoughby a second time, and accompanied his summons with lady Willoughby's letter, but his lordship continued firm in his resolution. All this time, sir George anchored in Speights bay, and stayed there till December, when the Virginia merchant fleet arriving, he made as if they were a reinforcement that had been sent him, but in fact, he had not above 2000 men, and the sight of the little army on shore made him cautious of venturing his men, till he thought the inhabitants had conceived a great idea of his strength. The Virginia ships were welcomed at their coming in, as a supply of men of war, and he presently ordered his men on shore: 150 Scotch servants aboard that fleet, were added to a regiment of 700 men, and some seamen, to make their number look more formidable. One colonel Allen landed with them on the 17th of December, and found lord Willoughby's forces well entrenched, near a fort they had upon the sea-coast. They attacked him, however, and, in a sharp dispute, wherein about sixty men were killed on both sides, had so much the advantage, that they drove them to the fort, notwithstanding that colonel Allen, their commander, was killed by a musket shot, as he attempted to land. After other attempts, sir George procured colonel Moddiford, who was one of the most leading men on the place, to enter into a treaty with him, and this negociation succeeded so well, that Moddiford declared publicly for a peace, and joined with sir George to bring lord Willoughby, the governor, to reason, as they phrased it; but lord Willoughby never would have consented if an accident had not happened, which put most of the gentlemen about him into such confusion, that he could no longer depend upon their advice or assistance. He had called together his officers, and while they were sitting in council, a cannon-ball beat open the door of the room, and took off the head of the centinel posted before it, which so frighted all the gentlemen of the island, that they not only compelled their governor to lay aside his former design, but to retire to a place two miles farther from the harbour. Sir George Ayscue, taking advantage of this unexpected good fortune, immediately ordered all his forces on shore, as if he in-

tended to have attacked them in their entrenchments, which struck such a terror into some of the principal persons about the governor, that, after mature deliberation on his own circumstances, and their disposition, he began to alter his mind, and thereupon, to avoid the effusion of blood, both parties appointed commissaries to treat. Sir George named captain Peck, Mr. Searl, colonel Thomas Modiford, and James Colliton, esq.; the lord Willoughby, sir Richard Peers, Charles Pim, esq. colonel Ellice, and major Byham, who on the 17th of January agreed on articles of rendition, which were alike comprehensive and honourable. The lord Willoughby had what he most desired, indemnity, and freedom of estate and person, upon which, soon after, he returned to England. The islands of Nevis, Antigua, and St. Christopher, were, by the same capitulation, surrendered to the parliament. After this, sir George, considering that he had fully executed his commission, returned with the squadron under his command to England, and arriving at Plymouth on the 25th of May, 1652, was received with all imaginable testimonies of joy and satisfaction by the people there, to whom he was well known before, as his late success also served not a little to raise and heighten his reputation. It was not long after his arrival, before he found himself again obliged to enter upon action; for the Dutch war which broke out in his absence, was then become extremely warm, and he was forced to take a share in it, though his ships were so extremely foul, that they were much fitter to be laid up, than to be employed in any farther service. On the 21st of June, 1652, he came to Dover, with his squadron of eleven sail, and there joined his old friend admiral Blake, but Blake having received orders to sail northward, and destroy the Dutch herring fishery, sir George Ayscue was left to command the fleet in the Downs. Within a few days after Blake's departure he took five sail of Dutch merchantmen, and had scarcely brought them in before he received advice that a fleet of forty sail had been seen not far from the coast, upon which he gave chace, fell in amongst them, took seven, sunk four, and ran twenty-four upon the French shore, all the rest being separated from their convoy. The Dutch admiral, Van Tromp, who was at sea with a great fleet, having information of sir George Ayscue's situation, resolved to take advantage of him, and with no less than one hundred sail, clapped in between him and the river,

and resolved to surprize such ships as should attempt to go out; or, if that design failed, to go in and sink sir George and his squadron. The English admiral soon discovered their intention, and causing a signal to be made from Dover castle, for all ships to keep to sea, he thereby defeated the first part of their project. However, Van Tromp attempted the second part of his scheme, in hopes of better success, and on the 8th of July, when it was ebb, be began to sail towards the English fleet; but, the wind dying away, he was obliged to come to an anchor about a league off, in order to expect the next ebb. Sir George, in the mean time, caused a strong platform to be raised between Deal and Sandown castles, well furnished with artillery, so pointed, as to bear directly upon the Dutch as they came in; the militia of the county of Kent were also ordered down to the sea-shore: notwithstanding which preparation, the Dutch admiral did not recede from his point, but at the next ebb weighed anchor, and would have stood into the port; but the wind coming about south-west, and blowing directly in his teeth, constrained him to keep out, and being straightened for time, he was obliged to sail away, and leave sir George safe in the harbour, with the small squadron he commanded. He was soon after ordered to Plymouth, to bring in under his convoy five East-India ships, which he did in the latter end of July; and in the first week of August, brought in four French and Dutch prizes, for which activity and vigilance in his command he was universally commended. In a few days after this, intelligence was received, that Van Tromp's fleet was seen off the back of the isle of Wight, and it was thereupon resolved, that sir George with his fleet of forty men of war, most of them hired merchantmen, except flag ships, should stretch over to the coast of France to meet them. Accordingly, on the 16th of August, between one and two o'clock at noon, they got sight of the enemy, who quitted their merchantmen, being fifty in number. About four the fight began, the English Admiral with nine others charging through their fleet; his ships received most damage in the shrouds, masts, sails, and rigging, which was repaid the Dutch in their hulls. Sir George having thus passed through them, got the weather-gage, and charged them again, but all his fleet not coming up, and the night already entered, they parted with a drawn battle. Captain Peck, the rear-admiral, lost his leg, of which, soon after,

he died. Several captains were wounded, but no ship lost. Of the Dutch, not one was said to be lost, though many were shot through and through, but so that they were able to proceed on their voyage, and anchored the next day after, being followed by the English to the isle of Bassa; but no farther attempt was made by our fleet, on account, as it was pretended, of the danger of the French coasts, from whence they returned to Plymouth-Sound to repair. The truth of the matter was, some of sir George's captains were a little bashful in this affair, and the fleet was in so indifferent a condition, that it was absolutely necessary to refit before they proceeded again to action. He proceeded next to join Blake in the northern seas, where he continued during the best part of the month of September, and took several prizes; and towards the latter end of that month he returned with general Blake into the Downs, with one hundred and twenty sail of men of war. On the 27th of that month a great Dutch fleet appeared, after which, Blake with his fleet sailed, and sir George Ayscue, pursuant to the orders he had received, returned to Chatham with his own ship, and sent the rest of his squadron into several ports to be careened. Towards the end of November, 1652, general Blake lying at the mouth of our river, began to think that the season of the year left no room to expect farther action, for which reason he detached twenty of his ships to bring up a fleet of colliers from Newcastle, twelve more he had sent to Plymouth, and our admiral, as before observed, with fifteen sail, had proceeded up the river in order to their being careened. Such was the situation of things, when Van Tromp appeared with a fleet of eighty-five sail. Upon this Blake sent for the most experienced officers on board his own ship, where, after a long consultation, it was agreed, that he should wait for, and fight the enemy, though he had but thirty-seven sail of men of war, and a few small ships. Accordingly, on the 29th of November, a general engagement ensued, which lasted with great fury from one in the afternoon till it was dark. Blake in the Triumph, with his seconds the Victory and the Vanguard, engaged for a considerable time near twenty sail of Dutch men of war, and they were in the utmost danger of being oppressed and destroyed by so unequal a force. This, however, did not hinder Blake from forcing his way into a throng of enemies, to relieve the Garland and Bonadventure, in doing which

he was attacked by many of their stoutest ships, which likewise boarded him, but after several times beating them off, he at last found an opportunity to rejoin his fleet. The loss sustained by the English consisted in five ships, either taken or sunk, and several others disabled. The Dutch confess, that one of their men of war was burnt towards the end of the fight, and the captain and most of his men drowned, and also that the ships of Tromp and Evertson were much disabled. At last, night having parted the two fleets, Blake supposing he had sufficiently secured the nation's honour and his own, by waiting the attack of an enemy, so much superior, and seeing no prospect of advantage by renewing the fight, retired up the river: but sir George Ayscue, who inclined to the bolder but less prudent counsel, was so disgusted at this retreat, that he laid down his commission. The services this great man had rendered his country, were none of them more acceptable to the parliament, than this act of laying down his command. They had long wished and waited for an opportunity of dismissing him from their service, and were therefore extremely pleased that he had saved them this trouble: however, to shew their gratitude for past services, and to prevent his falling into absolute discontent, they voted him a present of three hundred pounds in money, and likewise bestowed upon him three hundred pounds *per annum* in Ireland. There is good reason to believe, that Cromwell and his faction were as well pleased with this gentleman's quitting the sea-service: for as they were then meditating, what they soon afterwards put in execution, the turning the parliament out of doors, it could not but be agreeable to them, to see an officer who had so great credit in the navy, and who was so generally esteemed by the nation, laid aside in such a manner, both as it gave them an opportunity of insinuating the ingratitude of that assembly to so worthy a person, and as it freed them from the apprehension of his disturbing their measures, in case he had continued in the fleet; which it is highly probable might have come to pass, considering that Blake was far enough from being of their party, and only submitted to serve the protector, because he saw no other way left to serve his country, and did not think he had interest enough to preserve the fleet, after the defection of the army, which perhaps might not have been the case, if sir George Ayscue had continued in his command. This is so much the more

probable, as it is very certain that he never entered into the protector's service, or shewed himself at all willing to concur in his measures; though there is no doubt that Cromwell would have been extremely glad of so experienced an officer in his Spanish war. He retired after this to his country-seat in the county of Surrey, and lived there in great honour and splendor, visiting, and being visited by persons of the greatest distinction, both natives and foreigners, and passing in the general opinion of both, for one of the ablest sea-captains of that age. Yet there is some reason to believe that he had a particular correspondence with the protector's second son, Henry; since there is still a letter in being from him to secretary Thurloe, which shews that he had very just notions of the worth of this gentleman, and of the expediency of consulting him in all such matters as had a relation to maritime power. The protector, towards the latter end of his life, began to grow dissatisfied with the Dutch, and resolved to destroy their system without entering immediately into a war with them. It was with this view, that he encouraged the Swedes to cultivate, with the utmost diligence, a maritime force, promising in due time to assist them with a sufficient number of able and experienced officers, and with an admiral to command them, who, in point of reputation, was not inferior to any then living. For this reason, he prevailed on sir George, by the intervention of the Swedish ambassador and of Whitelock, and sir George from that time began to entertain favourable thoughts of the design, and brought himself by degrees to think of accepting the offer made him, and of going over for that purpose to Sweden; and although he had not absolutely complied during the life of the protector, he closed at last with the proposals made him from Sweden, and putting every thing in order for his journey, towards the latter end of the year 1658, and as soon as he had seen the officers embarked, and had dispatched some private business of his own, he prosecuted his voyage, though in the very depth of winter. This exposed him to great hardships, but on his arrival in Sweden, he was received with all imaginable demonstrations of civility and respect by the king, who might very probably have made good his promise, of promoting him to the rank of high-admiral of Sweden, if he had not been taken off by an unexpected death. This put an end to his hopes

in that country, and disposed sir George Ayscue to return home, where a great change had been working in his absence, which was that of restoring king Charles II. It does not at all appear, that sir George had any concern in this great affair; but the contrary may be rather presumed, from his former attachment to the parliament, and his making it his choice to have remained in Sweden, if the death of the monarch, who invited him thither, had not prevented him. On his return, however, he not only submitted to the government then established, but gave the strongest assurances to the administration, that he should be at all times ready to serve the public, if ever there should be occasion, which was very kindly taken, and he had the honour to be introduced to his majesty, and to kiss his hand. It was not long before he was called to the performance of his promise; for the Dutch war breaking out in 1664, he was immediately put into commission by the direction of the duke of York, who then commanded the English fleet. In the spring of the year 1665, he hoisted his flag as rear-admiral of the blue, under the earl of Sandwich, and in the great battle that was fought the third of June in the same year, that squadron had the honour to break through the centre of the Dutch fleet, and thereby made way for one of the most glorious victories ever obtained by this nation at sea. For in this battle, the Dutch had ten of their largest ships sunk or burned, besides their admiral Opdam's, that blew up in the midst of the engagement, by which the admiral himself, and upwards of five hundred men perished. Eighteen men of war were taken, four fire-ships destroyed, thirteen captains, and two thousand and fifty private men made prisoners; and this with so inconsiderable loss, as that of one ship only, and three hundred private men. The fleet being again in a condition to put to sea, was ordered to rendezvous in Southwold-bay, from whence, to the number of sixty sail, they weighed on the fifth of July, and stood over for the coast of Holland. The standard was borne by the gallant earl of Sandwich, to whom was vice-admiral sir George Ayscue, and sir Thomas Tyddiman rear-admiral, sir William Penn was admiral of the white, sir William Berkley vice-admiral, and sir Joseph Jordan rear-admiral. The blue flag was carried by sir Thomas Allen, whose vice and rear, were sir Christopher Mimms,

and sir John Harman. The design was, to intercept de Ruyter in his return, or, at least, to take and burn the Turkey and East-India fleets, of which they had certain intelligence, but they succeeded in neither of these schemes; de Ruyter arrived safely in Holland, and the Turkey and India fleets took shelter in the port of Bergen in Norway. The earl of Sandwich having detached sir Thomas Tyddiman to attack them there, returned home, and in his passage took eight Dutch men of war, which served as convoys to their East and West India fleets, and several merchantmen richly laden, which finished the triumphs of that year. The plain superiority of the English over the Dutch at sea, engaged the French, in order to keep up the war between the maritime powers, and make them do their business by destroying each other, to declare on the side of the weakest, as did the king of Denmark also, which, nevertheless, had no effect upon the English, who determined to carry on the war against the allies, with the same spirit they had done against the Dutch alone. In the spring, therefore, of the year 1666, the fleet was very early at sea, under the command of the joint admirals; for a resolution having been taken at Court, not to expose the person of the duke of York any more, and the earl of Sandwich being then in Spain, with the character of ambassador-extraordinary, prince Rupert, and old general Monk, now duke of Albemarle, were appointed to command the fleet; having under them as gallant and prudent officers as ever distinguished themselves in the English navy, and, amongst these, sir William Berkley commanded the blue, and sir George Ayscue the white squadron. Prince Rupert, and the duke of Albemarle, went on board the fleet, the twenty-third of April, 1666, and sailed in the beginning of May. Towards the latter end of that month, the court was informed, that the French fleet, under the command of the duke of Beaufort, were coming out to the assistance of the Dutch, and upon receiving this news, the court sent orders to prince Rupert to sail with the white squadron, the admirals excepted, to look out and fight the French, which command that brave prince obeyed, but found it a mere bravado, intended to raise the courage of their new allies, and thereby bring them into the greater danger. At the same time prince Rupert sailed from the Downs, the Dutch put out to sea, the wind at north-east, and a fresh gale. This brought

the Dutch fleet on the coast of Dunkirk, and carried his highness towards the Isle of Wight; but the wind suddenly shifting to the south-west, and blowing hard, brought both the Dutch and the duke to an anchor. Captain Bacon, in the Bristol, first discovered the enemy, and by firing his guns, gave notice of it to the English fleet. Upon this a council of war was called, wherein it was resolved to fight the enemy, notwithstanding their great superiority. After the departure of prince Rupert, the duke had with him only the red and blue squadrons, making about sixty sail, whereas the Dutch fleet consisted of ninety-one men of war, carrying 4716 guns, and 22,460 men. It was the first of June when they were discerned, and the duke was so warm for engaging, that he attacked the enemy before they had time to weigh anchor, and, as de Ruyter himself says in his letter, they were obliged to cut their cables; and in the same letter he owns, that to the last the English were the aggressors, notwithstanding their inferiority and other disadvantages. This day's fight was very fierce and bloody; for the Dutch, confiding in their numbers, pressed furiously upon the English fleet, while the English officers, being men of determined resolution, fought with such courage and constancy, that they not only repulsed the Dutch, but renewed the attack, and forced the enemy to maintain the fight longer than they were inclined to do, so that it was ten in the evening before their cannon were silent. The following night was spent in repairing the damages suffered on both sides, and next morning the fight was renewed by the English with fresh vigour. Admiral Van Tromp, with vice-admiral Vander Hulst, being on board one ship, rashly engaged among the English, and were in the utmost danger, either of being taken or burnt. The Dutch affairs, according to their own account, were now in a desperate condition; but admiral de Ruyter at last disengaged them, though not till his ship was disabled, and vice-admiral Vander Hulst killed. This only changed the scene; for de Ruyter was now as hard pushed as Tromp had been before; but a reinforcement arriving, preserved him also, and so the second day's fight ended earlier than the first. The duke finding that the Dutch had received a reinforcement, and that his small fleet, on the contrary, was much weakened, through the damages sustained by some, and the loss and absence of others of his ships, took, towards the

evening, the resolution to retire, and endeavour to join prince Rupert, who was coming to his assistance. The retreat was performed in good order, twenty-six or twenty-eight men of war that had suffered least, brought up the rear, interposing between the enemy and the disabled ships, three of which, being very much shattered, were burnt by the English themselves, and the men taken on board the other ships. The Dutch fleet followed, but at a distance. As they thus sailed on, it happened on the third day that sir George Ayscue, admiral of the white, who commanded the Royal Prince (being the largest and heaviest ship of the whole fleet) unfortunately struck upon the sand called the Galloper, where being threatened by the enemy's fire-ships, and hopeless of assistance from his friends (whose timely return, the near approach of the enemy, and the contrary tide, had absolutely rendered impossible), he was forced to surrender. The Dutch admiral de Ruyter, in his letter to the States-general, says, in few words, that sir George Ayscue, admiral of the white, having run upon a sand-bank, fell into their hands, and that after taking out the commanders, and the men that were left, they set the ship on fire. But the large relation, collected by order of the States out of all the letters written to them upon that occasion, informs us, that sir George Ayscue, in the Royal Prince, ran upon the Galloper, an unhappy accident, says that relation, for an officer who had behaved very gallantly during the whole engagement, and who only retired in obedience to his admiral's orders. The unfortunate admiral made signals for assistance; but the English fleet continued their route; so that he was left quite alone, and without hope of succour; in which situation he was attacked by two Dutch fire-ships, by which, without doubt, he had been burnt, if lieutenant-admiral Tromp, who was on board the ship of rear-admiral Sweers, had not made a signal to call off the fire-ships, perceiving that his flag was already struck, and a signal made for quarter, upon which rear-admiral Sweers, by order of Tromp, went on board the English ship, and brought off sir George Ayscue, his officers, and some of his men, on board his own vessel, and the next morning sir George was sent to the Dutch coast, in order to go to the Hague in a galliot, by order of general de Ruyter. The English ship was afterwards got off the sands, notwithstanding which, general de Ruyter ordered the rest of the

crew to be taken out, and the vessel set on fire, that his fleet might be the less embarrassed, which was accordingly done. But in the French relation, published by order of that court, we have another circumstance, which the Dutch have thought fit to omit, and it is this, that the crew gave up the ship against the admiral's will, who had given orders for setting her on fire. There were some circumstances which made the loss of this ship, in this manner, very disagreeable to the English court, and perhaps this may be the reason that so little is said of it in our own relations. In all probability general de Ruyter took the opportunity of sending sir George Ayscue to the Dutch coast the next morning, from an apprehension that he might be retaken in the next day's fight. On his arrival at the Hague he was very civilly treated; but to raise the spirits of their people, and to make the most of this dubious kind of victory, the states ordered sir George to be carried as it were in triumph, through the several towns of Holland, and then confined him in the castle of Louvestein, so famous in the Dutch histories for having been the prison of some of their most eminent patriots, and from whence the party which opposed the prince of Orange were styled the Louvestein faction. As soon as sir George Ayscue came to this castle, he wrote a letter to king Charles II. to acquaint him with the condition he was in, which letter is still preserved in the life of the Dutch admiral, de Ruyter. How long he remained there, or whether he continued a prisoner to the end of the war, is uncertain, but it is said that he afterwards returned to England, and spent the remainder of his days in peace. Granger observes very justly, that it is scarcely possible to give a higher character of the courage of this brave admiral, than to say that he was a match for Van Tromp or de Ruyter.[1]

AZARA (Don Joseph Nicolas d'), a Spanish statesman and writer, was born in 1731, at Barbanales, near Balbastro in Aragon. An early enthusiasm for the fine arts procured him the friendship of the celebrated artist Mengs, who was first painter to the king of Spain. After the death of Charles III. Azara constructed, in honour of his memory, a temple, in an antique form, in the church of St. James, which, although not faultless, discovered very considerable

[1] Biog. Brit.

talents and taste in architecture. He was, however, soon employed in political concerns, and was sent to Rome, under the pontificate of Clement XIII. as ecclesiastical agent at the chancery of Rome. He was afterwards attached to the Spanish embassy, and took a very active part in various important negociations between the courts of Spain and Rome. In 1796 he was employed in a more difficult undertaking, to solicit the clemency of the conqueror of Italy in behalf of Rome, where the French nation had been insulted, and he at least acquired the esteem of general Buonaparte. About the same time he became acquainted with Joseph Bonaparte, then French ambassador at Rome. Being afterwards sent to Paris, in a diplomatic character, he was favourably received, and found some relief from the recollection that he had left behind him his valued friends, his fine library, and museum of paintings and antiques. During this mission he experienced alternate favour and disgrace, being recalled by his court, exiled to Barcelona, and sent again to Paris with the rank of ambassador. His health, however, was now much impaired, and when he was indulging the hope of being able to return to Italy, and pass the rest of his time in the enjoyment of his friends and favourite pursuits, his constitution suddenly gave way, and he expired January 26, 1797. He left a very considerable fortune in furniture, pictures, busts, &c. but appears to have lost his other property. He translated, 1. Middleton's life of Cicero, and some fragments of Pliny and Seneca, under the title of "Historia della Vida di M. T. Ciceroni," Madrid, 1790, 4 vols. 4to; and also published, 2. "Introduzione alla storia naturale e alla Geografia fisica di Spagna," Parma, 1784, 2 vols. 8vo. 3. "Opere di Antonio-Raffaele Mengs," Parma, by Bodoni, 1780, 2 vols. 4to, of which a copious account may be seen in the Monthly Review, vol. LXV. 1781. This was afterwards translated into English, and published 1796, 2 vols. 8vo.[1]

AZARIAS, an Italian rabbi of the sixteenth century, published his works in one volume, at Mantua, in 1574. The book is entitled "Meor en ajim," or "Light of the Eyes." It discusses several points of history and criticism, and proves that the author is much better acquainted with Christian learning and literary matters than the Jews in ge-

[1] Dict. Hist.

neral, whose reading is confined to their own authors. He examines also some points of chronology, and has translated into Hebrew, a piece of Aristeus's concerning the Septuagint version.[1]

AZON, or AZO PORTIUS, a celebrated lawyer of the twelfth century, distinguished himself first at Bologna, about 1193. He had studied under John Bosiani of Cremona, and acquired such reputation, that he was called "Master of the Law," and "the Source of Law." The envy, however, which such merit attracted, made him leave Italy, and go to Montpellier, where he succeeded Placentinus. He was afterwards recalled to Bologna, and became yet more celebrated. It is said that he had a thousand auditors. In the warmth of dispute he threw a candlestick at the head of his antagonist, who died in consequence. Azon was then taken up, and tried, although the accident happened without any evil intent. The action, however, might be pardoned according to the intent of the law *ad bestias de pœnis*, which moderates the punishment to any person who excels in any science or art. Azon, whether from the length of his imprisonment, or from his mind being occupied or abstracted, cried out, *ad bestias, ad bestias*, meaning that his acquittal would be found in that law. But this being reported to the judges, who were ignorant of it, they imagined that he insulted them, and treated them like beasts, and not only condemned him to death, but deprived him of the honour of burial. This sentence was executed in 1200, or according to some, in 1225. Others deny that this was the end of Azon, and treat the story as what it very much resembles, a fiction. Contius published his "Law Commentaries" in 1577.[2]

AZORIUS (JOHN), a learned Jesuit of the sixteenth century, was a native of Lucca, in the diocese of Carthagena, in Spain. His merit preferred him to eminence in his society, where he was rector of several colleges. He professed humanity with reputation in many other places, particularly at Alcala, and at Rome, where he died in 1603. He published "Institutionum Moralium, tomi tres," Rome, 1600, fol. often reprinted at Leyden, Venice, Cologne, &c. He wrote also "In Cantica Canticorum commentaria juxta historicum et allegoricum sensum," which does not appear to have been printed.[3]

1 Moreri. 2 Moreri.—Fabr. Bibl. Lat. Med.—Saxii Onomasticon.
3 Antonio Bibl. Hisp.—Moreri.

AZPILCUETA (MARTIN DE), commonly called Navarre (doctor Navarrus), was born of a noble family, Dec. 13, 1491, at Varasayn, near Pampeluna in Navarre. He was first educated, and took the habit, in the monastery of regular canons at Roncevaux, and afterwards studied at Alcala and at Ferrara, where he made such progress in law, as to be employed in teaching that science at Toulouse and Cahors. Some time after, he returned to Spain, and was appointed first professor of canon law at Salamanca, an office he filled with high reputation for fourteen years, at the end of which John III. king of Portugal, chose him law-professor of his new-founded university at Coimbra, and gave him a larger salary than had ever been enjoyed by any French or Spanish professor. After filling this chair also, with increasing reputation, for sixteen years, he was permitted to resign, and went first into Castile, and afterwards to Rome, on purpose, although in his eightieth year, to plead the cause of Bartholomew de Caranza, archbishop of Toledo, who was accused of heresy before the inquisition, and whose cause, first argued in Spain, was by the pope's order removed to Rome. Azpilcueta exerted himself to the utmost, but without success, which we cannot be surprised at when we consider that the inquisitors were his opponents; and although they could prove nothing against Caranza, they contrived that he should die in prison. Azpilcueta, however, was honourably received at Rome; pope Pius V. appointed him assistant to cardinal Francis Alciat, his vice-penitentiary, and Gregory XIII. never passed his door without a visit, or met him in the street, without enjoying some conversation with him. He was much consulted, and universally esteemed for learning, probity, piety, and charity. Antonio informs us that he used to ride on a mule through the city, and relieve every poor person he met; and that the creature of itself would stop at the sight of a poor person until its master relieved him. He died June 21, 1586, then in his ninety-fourth year. His works, which are either on morals or common law, were published, Rome, 1590, 3 vols. Lyons, 1591; Venice, 1602.[1]

[1] Antonio Bibl. Hisp.—Gen. Dict.

B

BAAN (JOHN DE), an eminent Dutch painter, was born at Haerlem, Feb. 20, 1633, and at a very early age placed under the care of his uncle Piemans, who painted in the manner of Velvet Brueghel, and soon inspired his nephew with a taste for the art. Baan afterwards studied under Bakker at Amsterdam, with whom he practised assiduously every particular from which he could receive improvement, spending the whole day at the pencil, and the evenings in designing. At that time the works of Vandyck and Rembrandt were in great vogue, and after much consideration he appears to have leaned towards an imitation of Vandyck, whom, some thought, he equalled. Houbraken says he was invited by Charles II. to come to England, where he made portraits of the king, queen, and principal nobility at court, and was much admired for the elegance of his attitudes, and for his clear, natural, and lively tone of colouring. After continuing some time in England, he went to the Hague, and there painted a noble portrait of the duke of Zell, for which he received a thousand Hungarian ducats, amounting to near 500*l.* He then painted for the duke of Tuscany, who placed his portrait among those of other famous painters in the Florence gallery. When Louis XIV. was at Utrecht, he sent for him, but Baan declined the invitation for political reasons. This did not lessen him, however, in the opinion of that monarch, who frequently consulted him on the purchase of pictures. These marks of distinction, and his fame as a painter, created him many enemies, one of whom, an artist of Friesland, formed the execrable design of assassinating him, and came to Amsterdam for that purpose. After being long disappointed in an opportunity in the streets, he asked permission to see Baan's paintings, and while the latter was showing them, drew a poignard to stab him, but a friend of Baan's, who happened to enter the room at the instant, laid hold of his arm; the villain, however, escaped, and could not after-

wards be found. Baan was of an amiable disposition, social and obliging. He died at Amsterdam in 1702.[1]

BAAN (JACOB DE), son of the above, was born at the Hague in 1673, learned the art of painting from his father, and became very early an artist of distinction. In 1693 he came to England, and painted several excellent portraits for the nobility, particularly one of the duke of Gloucester. He was much solicited to remain in England, but had predetermined to visit Rome, where, and at Florence, his talents procured him great fame, and much money, the latter of which he had not the prudence to keep. His pictures are excellently handled, and he approached near to the merit of his father in portraits, and in other branches of the art he probably would have far surpassed him, if he had appropriated more of his time to his studies, and had not died at so early a period of life. He only reached his twenty-seventh year.[2]

BABIN (FRANCIS), a native of Angers, born in 1651, was canon, grand vicar, and dean, of the faculty of theology in that city, and much noted for his learning and virtues. He arranged and transcribed, into 18 vols. the "Conferences" of the diocese of Angers, a work much esteemed in France. His style is clear, neat, and methodical, without any of the jargon of the schools. La Blandiniere, who continued this work by adding ten volumes, does not deserve so much praise. Babin published also, in 1679, but without his name, "An account of the proceedings of the university of Angers, respecting Jansenism and Cartesianism," 4to. He died Dec. 19, 1734, in his eighty-third year.[3]

BABINGTON (GERVASE), a learned English prelate in the end of the sixteenth and beginning of the seventeenth century, was born in Nottinghamshire, according to Fuller, but in Devonshire, according to Izacke and Prince. After having received the first rudiments of learning, he was sent to Trinity college, Cambridge, of which he became fellow. On the 15th of July, 1578, he was incorporated M.A. at Oxford, as he stood in his own university. After studying other branches of learning, he applied to divinity, and became a favourite preacher in Cambridge, the place of his residence. When he was D.D. he was made domestic chaplain to Henry earl of Pembroke, pre-

[1] Moreri.—Pilkington.—Dict. Hist. [2] Ibid.
[3] Moreri.—Journal de Trevoux, 1743, p. 2575.

sident of the council in the marches of Wales; and is supposed to have assisted lady Mary Sidney, countess of Pembroke, in her version of the psalms into English metre. By his lordship's interest, however, he was constituted treasurer of the church of Landaff, and in 1588 was installed into the prebend of Wellington, in the cathedral of Hereford. Through his patron's further interest, he was advanced to the bishopric of Landaff, and was consecrated Aug. 29, 1591. In Feb. 1594, he was translated to the see of Exeter, to which he did an irreparable injury by alienating from it the rich manor of Crediton in Devonshire. In 1597 he was translated to Worcester, and was likewise made one of the queen's council for the marches of Wales. To the library of Worcester cathedral he was a very great benefactor, for he not only fitted and repaired the edifice, but also bequeathed to it all his books. After having continued bishop of Worcester near thirteen years, he died of the jaundice, May 17, 1610, and was buried in the cathedral of Worcester, without any monument.

As to his character, it is agreed, that in the midst of all his preferments he was neither tainted with idleness, pride, nor covetousness, and was not only diligent in preaching but in writing books, for the understanding of the holy scriptures. He was an excellent and animating preacher. His works were printed first in 4to; then, with additions, in folio, in 1615; and again in 1637, under this title: "The works of Gervase Babington, &c. containing comfortable notes upon the five books of Moses. As also an exposition upon the Creed, the Commandments, the Lord's Prayer. With a conference betwixt Man's frailty and faith; and three Sermons." His style is good, although not without the quaintnesses peculiar to the times. Miles Smith, afterwards bishop of Gloucester, wrote a preface to this volume.[1]

BABRIAS, or BABRIUS, was a Greek poet who turned Esop's fables into choliambics, that is, verses with an iambic foot in the fifth place, and a spondee in the sixth or last. Suidas frequently quotes him, but the age and country in which he lived are unknown. Avienus the fabulist, in Præf. Fab. seems to intimate, that Babrius was prior to Phædrus, who wrote under the reign of Augustus or Tiberius. Mr.

[1] Biog. Brit.—Fuller's Abel Redivivus.—Prince's Worthies.—Wood's Fasti, vol. I.—Harrington's Brief View.—Strype's Life of Whitgift, p. 382, 430, 518, 572, 579.

Tyrwhitt, the learned author of the "Dissertatio de Babrio," published at London in 1776, produces a passage from the Homeric lexicon of Apollonius, which appears to be a quotation from Babrius, and as Apollonius is supposed to have lived about the time of Augustus, or somewhat earlier, Babrius must have written before that period. From the fragments published in the above-mentioned work, Babrius appears to have been a valuable writer; his representations are natural, his expressions lively, and his versification harmonious.[1]

BABYLAS, a Christian bishop and martyr, of the third century, became bishop of Antioch in the year 238, and governed that see thirteen years. It is said he died for maintaining the Christian faith, but authors are not agreed about the time or manner of his martyrdom. Eusebius and St. Jerom say, that upon his professing himself a Christian, in the reign of Decius, he was put in prison and died there. St. Chrysostom, who wrote a panegyric upon Babylas, relates that he was brought out of prison and publicly executed. This is supposed to have taken place in the year 250. His relics were highly respected at Antioch, where two churches were built in honour of his memory, and it is said, that when his relics were brought thither, the oracle of Apollo was struck dumb.[2]

BACCALAR-Y-SANNA (Don Vincent), marquis of St. Philippo, was born in Sardinia, of an ancient family, originally Spanish, and rendered his name known, not only by his learning, but by his important employments under Charles II. and Philip V. After the death of Charles II. he served under the duke of Anjou his successor, and during the revolt in Sardinia conducted himself with wisdom and loyalty. Philip V. rewarded his services by creating him a marquis. He died at Madrid in 1726, much esteemed. His learned "History of the Monarchy of the Hebrews" was translated into French, and published in 2 vols. 4to, and 4 vols. 8vo. He wrote also "Memoirs of the history of Philip V. from 1699 to 1725," which abound rather too much in military relations, but the whole is said to be scrupulously exact in point of fact.[3]

1 Dissertatio de Babrio, Fabularum Æsopearum scriptore, &c. 8vo. 1776.—Saxii Onomasticon, who does not appear to have seen the Dissertatio.—Fabric. Bibl. Græc.

2 Gen. Dict.—Dupin.—Lardner's Works, vol. VIII.—Moreri.

3 Dict. Historique.

BACCHINI (Bernardin, or Benedict), a very learned Italian scholar of the seventeenth century, was born Aug. 31, 1651, at Borgo-san-Donino, in the duchy of Parma. In 1653 his father went to reside at Parma, where he spared no expence in the education of this son, although his fortune was considerably reduced by family imprudence. For five years he studied the classics, under the tuition of the Jesuits, and in his sixteenth year entered the order of St. Benedict, on which occasion he adopted the name of that saint, in lieu of Bernardine, his baptismal name. Soon after, his father died, leaving his widow and three children with very little provision. Bacchini, however, pursued his studies, and took lessons in scholastic philosophy from Maurice Zapata; but by the advice of Chrysogonus Fabius, master of the novices of his convent, he studied mathematics, as the foundation of a more useful species of knowledge than the physics and metaphysics of the ancients. He afterwards applied to divinity with equal judgment, confining his researches to the fathers, councils, and ecclesiastical history. When he had completed his course, his abbé wished him to teach philosophy, but he had no inclination to teach that scholastic philosophy which he did not think worth learning; and having obtained leave, on account of his health, to retire to a monastery in the country, he remained there two years, during which he studied the science of music, and on his recovery began to preach, agreeably to the desire of his superiors. In 1677, Arcioni, abbé of St. Benedict at Ferrara, having appointed him his secretary, he was obliged to follow him to Arezzo, Venice, Placentia, Padua, and Parma. While at Placentia, in 1679, he pronounced a funeral oration on Margaret de Medicis, mother of the duke of Parma, which was printed there. In 1681 he formed an acquaintance with Magliabecchi, the cardinal Noris, and many other eminent men of the age. In 1683, on account of his health, he solicited permission to resign his office as secretary to the abbé, and as public preacher, which was granted; and having his time again in his own hands, he began to arrange the library belonging to his monastery, and to consult the fathers and sacred critics, and studied with assiduity and success the Greek and Hebrew languages. In 1685 he was appointed counsellor of the inquisition at Parma, and next year had a visit of three days from father Mabillon and father Germain, and about the same time began to conduct

the "Giornale de Letterati." In this he was encouraged and assisted by Gaudentio Roberti, who was eminent in polite literature. Bacchini accordingly began the Parma journal, in imitation of that published at Rome, and continued it monthly, but without his name, until 1690. But afterwards, when at Modena, he resumed it for 1692 and 1693, after which, the death of Roberti, who defrayed all the expence, obliged him again to discontinue it. In 1695, however, Capponi engaged to furnish the books and all necessary expences, and he edited it for 1696 and 1697, when it was concluded. The whole make nine small volumes 4to, the first five printed at Parma, and the rest at Modena.

In the mean time, in 1688, the duke of Parma appointed him his theologian, at the request of Roberti; and the same year, at the solicitation of Leo Strozza, he wrote his dissertation on the ancient sistrum, a musical instrument, which was published under the title, "De Sistrorum figuris ac differentia ad illustriss. D. D. Leonem Strozza, ob Sistri Romani effigiem communicatum, dissertatio," Bononia, 1691, 4to. The death of the abbé Arcioni, and some disputes with his brethren at Parma, rendering it necessary for him to leave that city, the duke of Modena invited him thither in 1690, and soon after he was appointed first examiner, and then one of the counsellors of the inquisition. He had also the appointment of professor of sacred literature at Bologna, but on account of the distance he gave but few lectures, although he retained the title of professor. On the death of the duke of Modena, Sept. 1694, his uncle the cardinal d'Est succeeded him, and became a yet more liberal patron to Bacchini.

In 1696 he published his monastic history, under the title of "Dell' Istoria del Monasterio di S. Benedetto di Polirone nella Stato di Mantoua Libri cinque," Modena, 1696, 4to. This was to have been succeeded by a second volume, but some unwelcome truths in the first having given offence, what he had prepared remained in manuscript. The same year he travelled over various parts of Italy, visiting chiefly the libraries and the learned, who received him with the respect due to his talents. At Florence he passed some days with his friend Magliabecchi; at Mount Cassin, and at St. Severin, the libraries were laid open, with permission to copy what he pleased; and the cardinal d'Aguirre wished much to have procured him a place in the Vatican library, but being unsuccessful, Bacchini returned

to Modena, where the duke made him his librarian. While putting the books in order here, he found the lives of the bishops of Ravenna by Agnelli (see AGNELLI), which he committed to the press, with chronological dissertations and remarks, and the whole was ready for publication in 1702, but the censors at Rome hesitated so long in granting their permission, that it was not published before 1708. In the course of preparing this work, he wrote a dissertation on ecclesiastical hierarchy, entitled "De Ecclesiasticæ Hierarchiæ origine dissertatio," Mutina (*i. e.* Modena), 1703, 4to. In 1704 he was elected prior of the monastery of Modena, and in 1705 he published, under the name of the abbé and monks of the monastery of Parma, "Isidori Clarii ex Monacho Episcopi Fulginatis Epistolæ ad amicos, hactenus ineditæ," Modena, 1705. Two years after, he was made chancellor of his order, and in 1708 was elected, in the general chapter, abbé of the monastery of St. Mary at Ragusa. In 1711 and 1719, other promotions of a similar kind were conferred upon him, but he was obliged to remove from place to place on account of his health, injured by a complication of disorders, which at last proved fatal, at Bologna, Sept. 1, 1721. Bacchini, according to the report of all his biographers, was one of the most learned men of his time; few equalled and none surpassed him in Italy. His learning was universal, and his taste exquisite. When young he was much admired for his pulpit eloquence, and it was thought would have proved one of the first preachers of his time, if his delicate temperament could have permitted that exertion. He was critically skilled in Greek and Hebrew, ancient and modern philosophy, and mathematics, but was perhaps most deeply conversant in sacred and profane history and chronology, and he was remarkably expert in decyphering ancient manuscripts. Few men, it may be added, were more admired in their time, or could enumerate among their friends so many men of high rank and learning; of the latter, Bacchini lived in habits of intimacy with Ciampini, Magliabecchi, Muratori, Gimma, Fontanini, Mabillon, Montfaucon, and the marquis Scipio Maffei, and in all his intercourse with the great or the learned, he preserves the character of a modest and humble man. [1]

[1] Life in Latin by himself, in the Venice journal, vol. XXXIV.—Niceron, vol. XII.—Fabroni Vitæ Italorum, vol. VII. who gives the most complete collection of his works, published and in manuscript.—Mazzuchelli, vol. II.—Saxii Onomasticon.—Dupin.—Chaufepie.

BACCHYLIDES, the Greek lyric poet, was born at Julis, a town in the isle of Ceos. He was the nephew of Simonides, and the contemporary and rival of Pindar. Both sung the victories of Hiero at the public games. Besides odes to athletic victors, he was author of love verses, prosodies, dithyrambics, hymns, &c. The emperor Julian was a great admirer of his writings, and Hiero preferred him to Pindar. He flourished 452 B. C. and was the last of the nine lyric poets so famous in Greece. There are some fragments of his still in being, printed along with those of Alcæus, at the end of an edition of Pindar, Antwerp, 1567, 16mo.[1]

BACCI (ANDREW), an eminent Italian physician, was born at St. Elpidio, in the march of Ancona. He became professor of medicine at Rome, and first physician to pope Sixtus V. and was celebrated for great skill: and his works prove that he had great learning. The time of his death is uncertain, but he was alive in 1596. His works are, 1. "De Thermis, libri septem," Venice, 1571, 1588, fol. and at Padua, 1711. The first is a rare book, and the last has the addition of an eighth book. That printed in 1622 is mutilated. 2. "De Naturali Vinorum Historia," Rome, 1596, fol. a very scarce book, of which, however, there is a copy in the British Museum. 3. "De Venenis et Antidotis Prolegomena," Rome, 1586, 4to. 4. "De Gemmis ac lapidibus pretiosis in S. Scriptura relatis," Rome, 1577, 4to, and Franc. 1643, 8vo, by Gabelchoverus. 5. "Tabula simplicium Medicamentorum," Rome, 1577, 4to. 6. "De Conviviis Antiquorum."[2]

BACH (JOHN SEBASTIAN), an eminent German musician, was born at Eisenach in 1685, and made such proficiency in his art that at the age of eighteen, he was appointed organist of the new church of Arnstadt. In 1708, he settled at Weimar, where he was appointed court musician and director of the duke's concert, and in a trial of skill, he obtained a victory over the celebrated French organist, who had previously challenged and conquered all the organists of France and Italy. This happened at Dresden, to which Bach went on purpose to contend with this

[1] Moreri.—Fabr. Bibl. Græc.—Saxii Onomast.
[2] Moreri.—Erythræi Pinacotheca.—Haller Bibl. Med.—Manget.—Saxii Onomasticon.

musical Goliath. He afterwards became master of the chapel to the prince of Anhalt Cothen, and to the duke of Weissenfels. As a performer on the organ, as well as a composer for that instrument, he long stood unrivalled. He died at Leipsic in 1754, and left four sons all eminent musicians, of whom some account is given by Dr. Burney in his History of Music, vol. IV. and in his Musical Tour in Germany.[1]

BACHAUMONT (LOUIS PETIT DE), a French miscellaneous writer, was a native of Paris, and a man of general knowledge. In 1762, he commenced a journal "Historique et Litteraire," and after his death in 1771, one of his friends collected his manuscript notes, and published them in 1777, in 6 vols. 12mo, under the title of "Memoires Secrets," which have been continued since as far as thirty volumes. There is much political history in these memoirs, with many private anecdotes of the principal personages concerned: they contain also criticisms, poetry, temporary history, and such materials as generally fill our magazines and reviews, but with a good deal of truth, they contain a certain proportion of scandal. Bachaumont also published "Lettre Critique sur le Louvre, L'Opera, la Place Louis XV. et les Salles de Spectacle," 1752, 8vo; "Essai sur la peinture, la sculpture, et l'architecture," 1752, 8vo; and an edition of Quintilian, with a translation by Gedoyn, and a life of the translator, 1752, 4 vols. 12mo.[2]

BACHELIER (NICHOLAS), of Tholouse, but originally of Lucca, studied sculpture and architecture at Rome under Michael Angelo. On returning to his native country, he introduced a true taste in those arts, instead of the barbarous manner which had till then prevailed. His works in sculpture that still subsist in several churches of that city, always excite admiration, though some of them have since been gilt, which has deprived them of that grace and delicacy which Bachelier had given them. He was still exercising his art in 1553.[3]

BACHIUS (JOHN AUGUSTUS), an eminent lawyer and critic, was born in 1721 at Hohendorp, and sent in his twelfth year to Leipsic, where he was educated under Gesner and Ernest, who was particularly fond of him, and

[1] Burney's Hist. vol. III. and IV. [2] Dict. Hist. [3] Moreri.

encouraged his studies with a fatherly care. Having gone through a course of classical learning, philosophy, and mathematics, he applied to the study of law, and in 1750, he was created doctor in that faculty and professor of law, to which in 1753, was added the place of ecclesiastical assessor at Leipsic. All these offices he discharged with the highest public reputation and personal esteem, but was cut off by a premature death in 1756. He was a man of extensive learning, critically acquainted with Greek and Latin, and well versed in history and antiquities. His principal publications were, 1. "Dissertatio de Mysteriis Eleusinis," Leipsic, 1745, 4to. 2. "Divus Trajanus, sive de legibus Trajani commentarius," 1747, 8vo. 3. "Historia jurisprudentiæ Romanæ, 1754, 8vo. 4. "Xenophontis Oeconomicum," 1749, 8vo. 5. "Brissonius de formulis," 1754, fol. 6. "Bergeri œconomia Juris," 1755, 4to. 7. "Opuscula ad historiam et jurisprudentiam spectantia," collected and published by Christ. Adolph. Klotz, Halle, 1767, 8vo.[1]

BACHOVIUS (REINER), was born at Cologne in 1554, and brought up to business. He went to Leipsic, where he married, but his tranquillity was soon disturbed, owing to his having exchanged the opinions of Luther for those of Calvin. At first there were nothing but suspicions against him, and his enemies were satisfied with removing him from his public employments; but the times changing, he obtained the office of senator, and afterwards in the year 1585 that of Echevin, and about three years after that of consul. The Elector Christian I. dying in 1591, Bachovius was importuned to profess Lutheranism, and on refusing, they obliged him to quit his posts. He had no regard to the advice which was given him to retire, though they represented to him the danger of a prison: he thought that this flight would give occasion to his enemies to tell the world, that he was not conscious of his innocence; but in the year 1593 he was forced to give way to the popular commotions, and to depart from Leipsic. He went first to Serveste, and the year following to the Palatinate, not without the loss of almost all his effects. He found a kind protector in the elector Palatine, and he executed several offices of profit and honour at Heidelberg till his death,

[1] Harles de Vitis Philologorum, vol. I. and III.—Saxii Onomast.

which happened the 27th of February, 1614. He published a commentary on the catechism of the Palatinate.[1]

BACHOVIUS (Reiner or Reinhard), a very able lawyer of the seventeenth century, was the son of the preceding, and was born at Heidelberg, and probably educated there. He was, however, celebrated for his knowledge of the civil law, when Heidelberg was taken by count Tilly in 1622, and the university dissolved. This obliged him to leave the place, but he appears to have returned soon after, and to have endeavoured to support himself for some time by giving private lessons to the few pupils whom the siege had not driven away. In 1624, he published his "Exercitationes ad partem posteriorem Chiliados Antonii Fabri, de erroribus interpretum, et de interpretibus juris," fol. The same year he entered into a correspondence with the learned Cuneus of Leyden, to whom he communicated his intention of leaving Heidelberg, as the university, then about to be restored, was to be composed of catholics, while he was disposed towards the principles of the reformed religion. He intimated also to Cuneus that he had no higher ambition, should he come to Leyden, than to give private lessons. During this correspondence an offer was made to Cuneus of a professorship in the academy of Franeker, and as he could not accept it, he took this opportunity of recommending Bachovius, but the latter had rendered himself obnoxious there by writing against Mark Lycklama, formerly one of the professors, and still one of the curators of the academy.

In 1627, Bachovius published his treatise "De Pignoribus et Hypothecis;" and about the same time, Otto Tabor, a young Lutheran, and a student at Strasburgh, sent him a treatise on law which he had written, and requested his advice concerning it. Bachovius, on reading the manuscript, conceived a very high opinion of the author, and imparted to him his wish to come to Strasburgh, provided he could gain a subsistence by private teaching, and at the same time assured him that although he was of the reformed religion, he should give no person any reason to complain on that head, as his opinions were rather of the Lutheran than the Calvinistic system. The academy having heard of his intentions, desired Tabor to assure him that

[1] Gen. Dict.—Moreri.—Melchior Adam in Vitis Jurisconsult.

he should meet with a kind reception, but they afterwards so entirely changed their sentiments, that when he arrived, the law professors forbid his private teaching, much to the disappointment of many of the students. He then returned to Spires, and afterwards to Heidelberg, where he professed his return to the Catholic religion; and the university being restored, was again appointed to a professor's chair. What became of him afterwards is not known. Besides the works already mentioned, he published "Disputationum Miscellanearum de variis Juris Civilis materiis, liber unus," Heid. 1604, 8vo; "Notæ in Paratitla Wesembecii super Pandectas," Cologne, 1611, 4to; "Examen rationalium Antonii Fabri," 1612, 8vo; "Notæ et animadversiones ad disputationes Hieronymi Trentleni," Francfort, 1617, 4to; the fourth edition of this work, printed at Cologne in 1688, was enlarged to 3 vols. 4to; "Observationes ad Joannis Paponis arresta;" Francf. 1628, fol. "In Institutionum Justiniani jus Libros IV. Commentarii Theorici et Practici," Francf. 1628, 4to. Four of his letters to Cuneus are in Burman's edition of Cuneus's Letters, published at Leyden in 1725, 8vo.[1]

BACICI (JOHN BAPTIST GAULI), surnamed the Painter, born at Genoa in 1639, went to Rome about his fourteenth year, where he placed himself with a dealer in pictures, at whose house he had frequent opportunities of seeing Bernini, of whom he received good advice in his art and assistance in his fortune. His first essays were the strokes of a masterly pencil, and he was thenceforward employed in capital works; among others the cupola of Jesus at Rome, a grand and complicated performance, which it is impossible sufficiently to admire. But Bacici's chief excellence lay in portrait-painting. He drew that of a man who had been dead twenty years. He began by chalking out a head from his own imagination; then, retouching his work by little and little, according to the suggestions of those who had seen the person while alive, he at length succeeded in finishing a portrait acknowledged to be a complete resemblance. Bacici painted with so much ease, that his hand in a considerable degree kept pace with the impetuosity of his genius. His ideas were great and bold, sometimes fantastical; his figures have an astonishing relief. He was a good colourist, and excellent in foreshortening, but he

[1] Gen. Dict.—Moreri.—Niceron, vol. XLI.

is reproached with incorrectness in his drawing, and a bad taste in his draperies. Nevertheless his works are much esteemed. He died in 1709.[1]

BACKER, or BAKKER (JACOB), an eminent portrait and historical painter, was born at Harlingen, in 1609, but spent the greatest part of his life at Amsterdam: and by all the writers on this subject, he is mentioned as an extraordinary painter, particularly of portraits, which he executed with strength, spirit, and a graceful resemblance. He was remarkable for an uncommon readiness of hand, and freedom of pencil: and his incredible expedition in his manner of painting appeared in the portrait of a lady from Haerlem, that he painted at half-length, which was begun and finished in one day, though he adorned the figure with rich drapery, and several ornamental jewels. He also painted historical subjects with good success: and in that style there is a fine picture of Cimon and Iphigenia, which is accounted by the connoisseurs an excellent performance. In designing academy figures, his expression was so just, and his outline so correct, that he obtained the prize from all his competitors: and his works are still bought up at very high prices in the Low Countries. In the collection of the elector Palatine, there is an excellent head of Brouwer, painted by this master: and in the Carmelites' church at Antwerp is preserved a capital picture of the Last Judgment, which is well designed and coloured. Backer died at the age of 42, in 1651, but according to Descamps, in 1641, at the age of 33.[2]

BACKER, or BAKKER (JAMES), a painter, born at Antwerp in 1530, learned the principles of painting from his father, who was a much inferior artist. After his father's death, he lived in the house of Jacomo Palermo, a dealer in pictures, who avariciously took care to keep him incessantly employed, and sent his paintings to Paris to be disposed of, where they were much admired. He had a clean light manner of pencilling, and a tint of colour that was extremely agreeable. The judicious were very eager to purchase them at high prices, of which, however, the poor artist was not suffered to avail himself; and although his merit was universally allowed, Palermo took care that his name and his circumstances should not be known. He

[1] Pilkington in Gauli.—Dict. Hist.—Abrégé des Vies des Peintres, vol. II.
[2] Ibid.—Moreri.

died in this obscure and depressed condition in 1560, only 30 years old.[1]

BACKHOUSE (WILLIAM), a younger son of Samuel Backhouse of Swallowfield in Berkshire, esq. (who died in 1626), was born in that county in 1593, became a commoner of Christ church, Oxford, in 1610, in his seventeenth year, left it without a degree, and attached himself to the study of chemistry and astrology, then so much in vogue. He adopted the celebrated Ashmole as his son, and imparted to him those absurd secrets which were to produce wonders. Mr. Backhouse died May 30, 1662, and was buried in Swallowfield church. He published a translation from the French of "The pleasant Fountain of Knowledge," 1644, 8vo: this was written by John de la Fountaine in 1413; "The Complaint of Nature," and "The Golden Fleece," a translation from Solomon Trismosin, master to Paracelsus. Mr. Aubrey speaks of this gentleman in his Collection of Hermetic Philosophy, chap. XII.[2]

BACKHUYSEN (LUDOLPH), a very celebrated Dutch painter, was born in 1631, in the city of Embden; his father was secretary of state, and his grandfather had held a post in administration. The first sixteen years of his life were employed in studies suitable to the intentions of his family, which were to breed him up to commerce, and for that purpose he was sent to Amsterdam, where it would appear he first caught an inclination for painting. The earliest instructions he received in this art were from Albert Van Everdingen, but he acquired his principal knowledge by frequenting the painting-rooms of different great masters, and observing their various methods of touching and colouring. One of these masters was Henry Dubbels, whose knowledge of his art was very extensive, and who was very communicative of what he knew. From him Backhuysen obtained more real benefit, than from all the painters of his time, and he had not availed himself long of such an instructor before he became the subject of general admiration, so that even his drawings were sought after, and one of his earliest performances was sold for one hundred florins.—It was observed of him, that while he was painting, he would not suffer even his most intimate friends to have access to him, lest his fancy might be disturbed, and the ideas he had formed in his mind might be inter-

[1] Ibid. [2] Ath. Ox. vol. II.

rupted. He studied nature attentively in all her forms; in gales, calms, storms, clouds, rocks, skies, lights and shadows: and he expressed every subject with so sweet a pencil, and such transparence and lustre, as placed him above all the artists of his time in that style, except the younger Vandervelde. It was a frequent custom with Backhuysen whenever he could procure resolute mariners, to go out to sea in a storm, in order to store his mind with grand images, directly copied from nature, of such scenes as would have filled any other head and heart with terror and dismay: and the moment he landed, he always impatiently ran to his palette, to secure those incidents of which the traces might, by delay, be obliterated. He perfectly understood the management of the chiaro-scuro, and strictly observed the truth of perspective. His works may be easily distinguished by an observant eye, from the freedom and neatness of his touch, from the clearness and natural agitation or quiescence of the water, from a peculiar tint in his clouds and skies, and also from the exact proportions of his ships, and the gracefulness of their positions.

For the burgomasters of Amsterdam he painted a picture, with a multitude of large vessels, and a view of the city at a distance, for which they gave him thirteen hundred guilders, and a considerable present. This picture they afterwards presented to the king of France, who placed it in the Louvre. No painter was ever more honoured by the visits of kings and princes than Backhuysen; the king of Prussia was one of the number; and the czar Peter took delight to see him paint, and often endeavoured to draw, after vessels which he had designed. Backhuysen was remarkably assiduous; and yet it seems astonishing to consider the number of pictures which he finished, and the exquisite manner in which they are painted. He is said to have had some taste for poetry, and such was his industry that at his leisure hours he taught writing in the families of the principal merchants. He was the greater part of his life much afflicted with the stone and gravel, yet reached a very advanced age, as his death did not happen till 1709. Strutt places him among his engravers, as having published some etchings of the Y, a small arm of the sea near Amsterdam.[1]

[1] D'Argenville.—Pilkington.—Strutt.

BACON (LADY ANNE), the second daughter of sir Anthony Cooke, was born about the year 1528. She was liberally educated by her father, and having added much acquired knowledge to her natural endowments, she became highly distinguished among the learned personages of the time, and, it is even said, was constituted governess to king Edward VI. She was, however, eminent for piety, virtue, and learning, and well versed in the Greek, Latin, and Italian tongues. She gave an early specimen of her industry, piety, and learning, by translating out of Italian into English twenty-five sermons, written by Barnardine Ochine, concerning "The Predestination and Election of God;" this was published about the year 1550 in 8vo. When the learned bishop Jewel wrote his "Apology for the Church of England," which had a considerable effect in quieting the clamours of the Roman Catholic writers against the reformed religion, this lady undertook to translate it from the Latin into English, that it might be accessible to the common people, and considering the style of the age, her translation is both faithful and elegant. Mr. Strype informs us that after she had finished the translation she sent the copy to the author, accompanied with an epistle to him in Greek, which he answered in the same language, and was so satisfied with her translation that he did not alter a single word. The archbishop Parker, to whom she had likewise submitted her work, bestowed the highest praise on it, which he confirmed by a compliment of much elegance. He returned it to her printed, "knowing," as he said in his letter to her, "that he had thereby done for the best, and in this point used a reasonable policy: that is, to prevent such excuses as her modesty would have made in stay of publishing it." It was printed in 1564, 4to, and in 1600, 12mo. That her literary reputation extended beyond her own country is evident from Beza's dedication to her of his Meditations. In Birch's "Memoirs of the reign of queen Elizabeth," her name frequently occurs, and he has given some of her letters at full length, and extracts from others, which confirm her character for learning. Her temper in her latter years appears to have been affected by ill health. At what time she was married to sir Nicholas Bacon cannot be ascertained. It is a more important record, however, that she was mother of the illustrious sir Francis Bacon, lord Verulam. The time of her death, too, has escaped the re-

searches of her biographers. She appears to have been living in 1596, and Ballard conjectures that she died about the beginning of the reign of James I. at Gorhambury, near St. Alban's, and, according to Dr. Rawley, was buried at St. Michael's church in that town, but neither monument nor inscription have been discovered.[1]

BACON (FRANCIS), VISCOUNT ST. ALBAN'S, and high-chancellor of England in the reign of James I. justly styled the glory and ornament of his age and nation, was the son of sir Nicholas Bacon, and Anne, the subject of the preceding article, and was born at York House, in the Strand, on the 22d of January 1560-1. He gave early proofs of a surprizing strength and pregnancy of genius, and when a mere boy, was distinguished by persons of worth and dignity for something far beyond his years. Queen Elizabeth, a very acute discerner of merit, was so charmed with the solidity of his sense and the gravity of his behaviour, that she would often call him "her young lord keeper," an office which he eventually reached, although not in her reign. When qualified for academical studies, he was sent to the university of Cambridge, where, June 10, 1573, he was entered of Trinity college, under Dr. John Whitgift, afterwards archbishop of Canterbury. Such was his progress under this able tutor, and such the vigour of his intellect, that before he had completed his sixteenth year, he had not only run through the whole circle of the liberal arts, as they were then taught, but began to perceive the imperfections of the reigning philosophy, and meditated that change of system which has since immortalized his name, and has placed knowledge upon its most firm foundation. Extraordinary as this may appear, he was heard even at that early age, to object to the Aristotelian system, the only one then in repute, and to say, that his "exceptions against that great philosopher were not founded upon the worthlessness of the author, to whom he would ever ascribe all high attributes, but for the unfruitfulness of the way: being a philosophy only for disputations and contentions, but barren in the production of works for the benefit of the life of man."

Such early judgment determined his father to send him to France, that he might improve himself under that able

[1] Ballard's Memoirs.—Biog. Brit. vol. IV. art. Cooke, p. 79, note.—Strype's Life of Parker, p. 178.

and honest statesman, sir Amias Powlet, then the queen's ambassador at Paris, and his behaviour while under the roof of that minister, was so prudent as to induce sir Amias to intrust him with a commission of importance to the queen, which required both secrecy and dispatch: and this he executed so as to gain much credit both to the ambassador and to himself. He afterwards returned to Paris, but made occasional excursions into the provinces, where his attention appears to have been principally directed towards men and manners. He applied also with great assiduity to such studies as he conceived came within his father's intention, and when he was but nineteen, wrote a very ingenious work, entitled, "A succinct view of the state of Europe," which, it is plain, he had surveyed not only with the eye of a politician, but also of a philosopher. This work, it is probable, he improved on his return, when he was settled in Gray's Inn. While thus employed abroad, the death of his father obliged him to return, and apply to some profession for his maintenance, as the money he inherited formed a very narrow provision. Accordingly, on his return, he resolved on the study of the common law, and for that purpose entered himself of the honourable society of Gray's Inn, where his superior talents rendered him the ornament of the house, and the gentleness and affability of his deportment procured him the affection of all its members. The place itself was so agreeable to him, that he erected there a very elegant structure, which many years after was known by the name of "Lord Bacon's Lodgings," which he inhabited occasionally through the greatest part of his life. During the first years of his residence here, he did not confine his studies entirely to law, but indulged his excursive genius in a survey of the whole circle of science. It was here, and at that early age, where he formed, at least, if he did not mature, the plan of that great philosophical work, which has distinguished his name with such superior honour. Whether this first plan, or outlines, have descended to us, is a point upon which his biographers are not agreed. It was probably, however, the "Temporis Partus Masculus," some part of which is preserved by Gruter in the Latin works of Bacon, which he published. The curious reader may receive much satisfaction on this subject from note D. of the Life of Bacon in the "Biographia Britannica."

His progress in his professional studies, however, was

never interrupted, and his practice became considerable. In 1588, he discharged the office of reader at Gray's Inn, and such was his fame, that the queen honoured him by appointing him her counsel learned in the law extraordinary, but whatever reputation he derived from this appointment, and to a young man of only twenty-eight years of age, it must have been of great importance, it is said he derived from her majesty very little accession of fortune. As a candidate for court-preferment, and a lawyer already distinguished by acknowledged talents, it might be expected that the road to advancement would have been easy, especially if we consider his family interest, as the son of a lord-keeper, and nephew to William lord Burleigh, and first cousin to sir Robert Cecil, principal secretary of state. But it appears that his merit rendered his court-patrons somewhat jealous, and that his interest, clashing with that of the two Cecils, and the earls of Leicester and Essex, who formed the two principal parties in queen Elizabeth's reign, was rather an obstruction to him, as he forsook its natural channel in the Cecils, and attached himself and his brother Anthony to the earl of Essex. Sir Robert Cecil is consequently represented as preventing his attaining any very high appointment, although, that he might not seem to slight so near a relation, he procured him the reversion of the place of register of the court of Star-chamber, which, however, he did not enjoy until the next reign, nearly twenty years after. This made him say, with some pleasantry, that "it was like another man's ground buttalling upon his house, which might mend his prospect, but did not fill his barn." It was in gratitude for obtaining for him this reversion that, in 1592, he published "Certain observations upon a libel entitled A Declaration of the true causes of the great Troubles," in which he warmly vindicates the lord treasurer particularly, and his own father; and the rest of queen Elizabeth's ministers occasionally. This is thought to have been his first political production.

His other patron, Robert earl of Essex, proved a warm, steady, and indefatigable friend, and earnestly strove to make him queen's solicitor, in 1594, although unsuccessfully, from the superior influence of the Cecils. He endeavoured, however, to make him amends for his disappointment out of his own fortune. This, it might be supposed, demanded on the part of Mr. Bacon, a high sense of obligation, and such he probably felt at the time; but

it is much to be lamented, that he afterwards sullied his character by taking a most forward and active part in bringing that unfortunate nobleman to the block; for he not only appeared against him as a lawyer for the crown, but after his death, endeavoured to perpetuate the shame of it, by drawing a declaration of the treasons of the earl of Essex, which was calculated to justify the government in a very unpopular measure, and to turn the public censure from those who had ruined the earl of Essex, and had never done Mr. Bacon any good. It is but fair, however, that we should give the outline of the apology which he found it necessary to make for his conduct. It amounts to this, that he had given the earl good advice, which he did not follow: that upon this a coldness ensued, which kept them at a greater distance than formerly: that, however, he continued to give his advice to the earl, and laboured all he could to serve him with the queen: that in respect to his last unfortunate act, which was, in truth, no better than an act of madness, he had no knowledge or notice whatever: that he did no more than he was in duty bound to do for the service of the queen, in the way of his profession: and that the declaration was put upon him altered, after he had drawn it, both by the ministers and the queen herself. Such an apology, however, did not satisfy the public at that time, and the utmost investigation of the affair since has only tended to soften some parts of his conduct, without amounting to a complete justification.

Enemies he certainly had, whether from this cause, or from a jealousy of his high talents; and among other accusations, they represented him as a man, who, by applying too much of his time to other branches of knowledge, could not but neglect that of his profession; but this appears to have been a foolish calumny. Most of his works on law were written, although not published, in this reign. About the year 1596, he finished his "Maxims of the Law." As these are now published, they make only the first part of what are styled "The Elements of the Common Law of England." The second treatise was entitled "The Use of the Law for preservation of our persons, goods, and good name, according to the laws and customs of this land," a work of great value to students. His "Maxims of Law" he dedicated to queen Elizabeth, but, for whatever reason, the work was not published in his life-

time. The next year he published a work of another kind, entitled "Essays, or Counsels Civil and Moral." This work is well known, and has been often reprinted. The author appears to have had a high opinion of its utility; and of the excellent morality and wisdom it inculcates there probably never has been but one opinion. Some of these essays had been handed about in manuscript, which he assigns as the reason why he collected and published them in a correct form. About the close of the succeeding year, 1598, he composed his "History of the Alienation Office," which was not published till many years after his decease, indeed not until the publication of his works in 1740, when it was copied from a MS. in the Inner Temple library. It is needless to mention some smaller instances of his abilities in the law, which, nevertheless, were received by the learned society of which he was a member, with all possible marks of veneration and esteem, and which they have preserved with the reverence due to so eminent an ornament of their house. As a farther proof of their respect, they chose him double reader in the year 1600, which office he discharged with his usual ability. He distinguished himself likewise, during the latter part of the queen's reign, in the house of commons, where he spoke often, and with so much impartiality as to give occasional umbrage to the ministers. To the queen, however, he preserved a steady loyalty, and after her decease, composed a memorial of the happiness of her reign, which did equal honour to her administration, and to the capacity of its author. He transmitted a copy of this to Thuanus, who made use of it in his history, but Mr. Bacon contented himself with enjoining that it should be printed after his decease. It is a work of much elegance and ability.

On the accession of king James I. Mr. Bacon appears to have paid court to him, by the intervention of some of his English and some of his Scotch friends, and by drawing up the form of a proclamation, which, though it was not used, was considered as an instance of his duty and attachment. Accordingly, on July 23, 1603, he was introduced to the king at Whitehall, and received the honour of knighthood. He was also continued in the same office he held under the queen, but a representation respecting the grievous exactions of purveyors, which the house of commons employed him to draw up, attracted the king's more particular attention; and on Aug. 25, 1604, his majesty constituted

him, by patent, one of his counsel learned in the law, with a fee of forty pounds a year, which is said to have been the first act of royal power of that nature. He granted him the same day, by another patent, a pension of sixty pounds a year, for special services received from his brother Anthony Bacon and himself. His farther promotion, however, was still retarded by his old antagonist, sir Robert Cecil, now created earl of Salisbury, and by sir Edward Coke, the attorney-general, who affected to undervalue his talents, and who certainly had reason to fear his reputation. To these, however, he contrived to carry himself with decent respect, although not without occasional expostulations with both.

In the mean time he gave evidence of the steady prosecution of his studies by publishing, in 1605, the first specimen of his great work, in his book "Of the Advancement of Learning," a performance of much value even in its detached state. He continued, however, his diligence in parliament, and among other topics, endeavoured to second the views the king had entertained of an union between England and Scotland; but his efforts for the crown were more successful in Westminster-hall than in that assembly. About this time he married Alice, daughter of Benedict Barnham, esq. alderman of London, a lady who brought him an ample fortune, but by whom he never had any children. In 1607, he succeeded in his application for the solicitorship, on a vacancy, and with that his practice encreased most extensively, there being few causes of importance in which he was not concerned. He assured the king, before he obtained this employment, that it would give him such an increase of capacity, though not of zeal, to serve his majesty, that what he had done in times past should seem as nothing, in comparison with the services he should render for the future; and in this respect he is said to have kept his word, for in the session of parliament held in the year in which he was made solicitor, he ran through a great variety of business, and that of a nature which required a man not only of great abilities but of great policy, and of equal reputation. He was, in the first place, employed by the house of commons to represent to the king the grievances under which the nation laboured; and though the paper relating to them was couched in terms not very agreeable to the king's temper, sir Francis, by his accompanying address, so abated their

harshness as to perform this difficult commission with universal applause. He was likewise employed by the house at a conference with the lords, to persuade them to join in an application to the crown, for the taking away the ancient tenures, and allowing a certain and competent revenue in lieu of them; and in his speech on this occasion, sir Francis Bacon set the affair in so clear a light, as excited that spirit, which at length procured the dissolution of the court of Wards, a point of the highest consequence to the liberties of this kingdom. He likewise satisfied the house at a time when they were much out of temper at the manner in which the king's messages were conveyed to them; and procured their acquiescence in the supplies by a well-timed speech, which must have convinced the king of what importance his services were likely to prove. Amidst all these political and professional engagements, he found leisure to digest the plan of the second part of his great work, which he transmitted to some judicious friends for their opinion. This piece was entitled "Cogitata et Visa," and contained the ground-work or plan of his "Novum Organum," so essential a part of his "Instauration," that it sometimes bears that title. Bishop Andrews and sir Thomas Bodley were two of the persons whose advice he solicited on this occasion, and their answers are printed in his works, where we have likewise a small discourse in English, under the Latin title of "Filum Labyrinthi," which was the original draught of the "Cogitata et Visa." While availing himself of the opinions of his learned contemporaries, he published in 1610, his celebrated treatise "Of the Wisdom of the Ancients," a work which received and has ever retained the justest applause. It is not easy to say which is most conspicuous in this, his diligence in procuring the materials, or his judgment in disposing of them.

At this time his favour with the king, and his general popularity were very high, yet we do not find that he availed himself much of either, in the advancement of his personal fortune, excepting that in 1611 he procured the office of judge of the marshal's court, jointly with sir Thomas Vavasor, then knight-marshal. In this character he presided, though for a very short time, in the court newly erected, under the title of the Palace-court for the verge of the king's house, in which station he has left us a very learned and methodical charge to the jury there upon a

commission of oyer and terminer, printed in his works. If his biographers may be credited, he enjoyed at this time an income of nearly five thousand pounds a-year, arising partly from his personal estates, and partly from his official emoluments; and although he was liberal and even profuse in his mode of living, yet as his public stations required no great display of magnificence, his circumstances must have been such as to remove him from the ambition of availing himself of the many opportunities of aggrandizement which his favour with the king afforded. It was not till 1613, that he succeeded to the office of attorney-general, of which he had had a promise, when sir Henry Hobart was made chief justice of the common-pleas. In this office he was, contrary to the usual practice, and in consideration of his eminent services, allowed to take his seat in the house of commons. He appears indeed to have received favours of distinction on all occasions, that were before unknown. Even in the court of star-chamber, when a solemn decree was made against duelling, his speech, which gave occasion to the decree, was, contrary to custom, printed with it.

Such, indeed, was the weight of his character, that he stood in no need of support from the king's ministers; the earl of Salisbury was now dead, and it does not appear that he had any dependance on the earl of Somerset, the reigning favourite, but kept at a distance from him when he was in his highest power. Matters, however, were so mismanaged by Somerset, that the attorney-general had much difficulty and less success in preserving the king's interest in the house of commons, where an opposition arose to his majesty's measures so violent, that the parliament was dissolved, and not called again for a considerable time. Voluntary subscriptions were set on foot to supply the wants of government; and this being in some instances resisted, the attorney-general had to prosecute a Mr. Oliver St. John, who was among the most refractory. But these are circumstances which properly belong to the history of this reign.

In the mean time, Somerset was falling in the king's estimation, and his place was supplied by Mr. George Villiers, afterwards the duke of Buckingham. The rise of this favourite was rapid and surprizing; and sir Francis Bacon is said to have conceived a good opinion of him, became his friend, and certainly gave him very salutary

advice. His promotion was followed by the trial of the earl and countess of Somerset, for being accessary to the murder of sir Thomas Overbury. In this affair, sir Francis appears to have acted an impartial part in the discharge of his duty as attorney-general. The king who appeared deeply interested in bringing these offenders to justice, was as eager afterwards to grant them a pardon; but sir Francis interfered in neither case farther than the duties of his office required.

He became now of so much importance in the state, that it was necessary he should be sworn of the privy-council, which, like his other distinguishing honours, had not been usual for a man in his station. It was accomplished, however, by the interposition of his friend, sir George Villiers, a circumstance which seems to imply that the king's consent only was wanting; but why so useful a servant as sir Francis should be in any measure dependant on this young favourite for that, is not very clearly explained. Certain it is that his majesty's chief dependance was on his integrity and abilities, and he experienced the advantage of both, in the affair of a contest between the two courts of chancery and king's bench, as to the point of jurisdiction. Sir Francis appears to have given the opinion upon which the king acted when he pronounced a kind of judgment in the court of star-chamber, in favour of the lord-chancellor Egerton, and against his antagonist sir Edward Coke.

Sir Francis held the office of attorney-general for three years, during which he behaved himself with such prudence and moderation, and went through so many difficult and perplexed affairs, with such evenness and integrity, that it does not appear his conduct was ever called in question, nor has malice itself dared to utter any thing to his reproach. On the 7th of March, 1616-17, on the resignation of the lord-chancellor, he was promoted to that high office, which, indeed, he had solicited on a former occasion, when there was a prospect of a vacancy. It is said that when his majesty delivered the seals to him, he gave him three cautions, first, that he should not seal any thing but after mature deliberation; secondly, that he should give righteous judgments between parties; and lastly, that he should not extend the royal prerogative too far. These precepts he made the ground-work of a long and learned speech which he delivered in court, on the

7th of May following, the day on which he took possession of his high office. He now began to experience the truth of the observation that the highest seats are the most exposed; for within a little time after the king's setting out for Scotland, which took place a few days after his appointment to the seals, the Spanish match was, by direction of his majesty, brought upon the carpet, and cost sir Francis very great trouble. The conduct of the favourite Buckingham also occasioned him much perplexity, although the cause was of no more importance than a projected marriage between sir John Villiers, brother to the favourite, and a daughter of sir Edward Coke, which the lord keeper opposed, and of which opposition Buckingham himself afterwards entertained a more favourable opinion.

In the mean time the chancellor continued to supreintend the king's affairs in general, and particularly the concerns of the civil list. There are many of his letters extant, both to the king and to Buckingham, upon this subject, which demonstrate an independence of mind, and an intrepidity in the discharge of his duty, very remote from the servile temper of which his enemies have accused him. In the beginning of January 1618, he had the title given him of lord high chancellor of England; and in July of the same year, he was created baron of Verulam in the county of Hertford. This new honour excited his lordship to new services, and it appears from his own writings, that he was very attentive to every thing that might conduce, either to the immediate benefit of the king, or to the general good of his subjects. Some of his particular transactions are detailed in the history of the times, and in his life in the Biographia; but it would swell this article beyond all useful bounds were we to enter upon these. With regard to his more personal history, it may, however, be necessary to subjoin that while high chancellor, he procured from the king the farm of the alienation-office, which was of considerable benefit, and proved a great part of his subsistence, after he lost his office. He likewise procured York-house for his residence, for which he seems to have had an affection, as being the place of his birth, and where his father had lived all the time he possessed the high office of lord keeper of the great seal.

With his colleagues in administration, or in the law departments, he appears to have endeavoured to live upon

good terms. Buckingham he contrived to keep in apparent humour, although he frequently refused to put the seal to what he thought improper grants; and he even agreed better with sir Edward Coke than was expected, always representing that judge to the king in the most favourable light. About this time, however, an attempt was made to the prejudice of the chancellor, which might have given him some warning of his fall. One Wrenham, against whom he had made a decree, surmising he had wrong done him, the general case with clients who lose their cause, presented a libellous petition to the king against him, the suggestions of which were thoroughly examined, and it clearly appeared that the chancellor had acted as became him, and that he had in truth been very much injured by this Wrenham; the suggestions, however, appear to have produced those effects on some minds which afterwards were displayed more conspicuously.

In the midst of these important occupations, he was so far from neglecting his philosophical studies, that in the month of October 1620, he sent to the king his great work, the "Novum Organum," the design of which was, to execute the second part of the "Instauration," by advancing a more perfect method of using the rational faculty than men were before acquainted with, in order to raise and improve the understanding, as far as its present imperfect state admits, and enable it to conquer and interpret the difficulties and obscurities of nature. This work his majesty received as graciously as he could wish, and wrote him a letter upon it, which certainly does honour to both their memories. He received also the compliments of many learned men on the same subject, and had every reason to be satisfied with the general reception of a work, which cost him so much time and pains. Such is said to have been his anxiety for its perfection, that he revised and altered twelve copies before he brought it to the state in which it was published.

The end of his political life, however, was now approaching, and was precipitated by means in which he had a considerable share, by advising his majesty to call a parliament, and grant redress of public abuses. In the course of investigating these, on the 15th of March 1620-1, the committee appointed to inquire into the abuses in the courts of justice, reported that two charges of corruption had been brought against the lord chancellor; a farther

inquiry was ordered by the house of commons, which produced stronger circumstances, and the complaint was sent up to the house of lords. When it came to be debated there, Buckingham presented a letter from the lord chancellor, who was then sick, in which he desired four things of their lordships: first, that they would maintain him in their good opinion till his cause was heard; secondly, that they would give him a convenient time, as well in regard of his ill state of health, as of the importance of the charge, to make his defence; thirdly, that they would allow him to except against the credit of the witnesses against him, to cross-examine them, and to produce evidence in his own defence; and fourthly, that in case there came any more petitions of the like nature, that their lordships would not take any prejudice at their number, considering they were against a judge that made two thousand orders and decrees in a year. Their lordships returned a respectful answer to this letter; but within a few days, their own committee reported above twenty instances, in which he had taken bribes to the amount of several thousands of pounds. Of all this, the proof was so clear, as to determine the chancellor to relinquish his intended defence, and to throw himself upon the mercy of the house. This not being explicit, he sent a second full and particular confession and submission to the house, in which he acknowledged most, but extenuated some, of the many instances of corruption with which he had been charged, and once more threw himself entirely on the mercy of his peers. The lords having heard this paper read, a committee of lords were sent to him, who told him that the lords do conceive it to be an ingenuous and full confession, and demanded of him, whether it be his own hand that is subscribed to the same? and whether he will stand to it or not? To which the lord chancellor answered, "My lords, it is my act, my hand, my heart. I beseech your lordships to be merciful to a broken reed."

In consequence of these proceedings, his lordship delivered up the great seal to his majesty, and the house of peers adjudged, that lord viscount St. Albans, lord chancellor of England, shall undergo fine and ransom of forty thousand pounds, that he shall be imprisoned in the Tower during the king's pleasure, that he shall for ever be incapable of any office or employment in the state or commonwealth, and that he shall never sit in parliament, or

come within the verge of the court. After a short confinement in the Tower, however, he was discharged, and in some measure regained his favour with the king, who, on the prorogation of parliament, was pleased to consult him, as to the proper methods of reforming the courts of justice, and taking away other grievances which that parliament had inquired into; and his lordship accordingly drew up a memorial, which is extant in his works. Other marks of favour and indulgence were shewn him, which, amidst the anguish of a blasted character, so far appeased his troubled mind, that he resumed his studies with his accustomed vigour. In the spring of the succeeding year, 1622, he published his history of Henry VII. which has not added so much to his reputation as his other works. When the new parliament was called, in which the house of commons shewed great zeal for his majesty's service, he composed "Considerations of a war with Spain," and likewise "Heads of a Speech" for his friend sir Edward Sackville, upon the same subject; and these services were so well received, that upon an application to the king for a full pardon, he easily obtained it. In the warrant directed for this purpose to the attorney-general, his majesty took notice of his lordship's having already satisfied justice by his sufferings, and that himself being always inclined to temper justice with mercy, and likewise calling to remembrance his former good services, and how well and profitably he had spent his time since his troubles, he was graciously pleased to remove from him that blot of ignominy which yet remained upon him, of incapacity and disablement, and to remit to him all penalties whatsoever, inflicted by that sentence.

In consequence of this pardon, his lordship was summoned to the second parliament in the succeeding reign of Charles I. but his infirmities did not allow him to take his seat. He foresaw that his end was drawing near, although he escaped the great plague, in the spring of 1625. Having sufficiently established the fame of his learning and abilities, by his writings published by himself, he committed, by his will, several of his Latin and philosophical compositions, to the care of sir William Boswell, his majesty's agent in Holland, where they were afterwards published by Gruter. His orations and letters he commended to sir Humphrey May, chancellor of the Duchy, and the bishop of Lincoln (Williams), who succeeded him as lord

keeper, and acknowledged the honour of that trust, which letters he enjoined to be preserved, but not to be divulged, as touching too much on persons and matters of state. By this judicious care of his, most of his papers were preserved, and the greatest part of them at different times have been printed and published. The severe winter which followed the infectious summer of 1625, brought him very low; but the spring reviving his spirits, he made a little excursion into the country, in order to try some experiments in natural philosophy; in which journey he was taken so ill, that he was obliged to stop at the earl of Arundel's house at Highgate, about a week, and there he expired, April 9, 1626, and was privately buried in the chapel of St. Michael's church, within the precincts of Old Verulam; where a monument was erected to his memory by sir Thomas Meautys, his faithful friend and indefatigable servant in all his troubles.

The political character of lord Bacon is sufficiently determined by those events in his life, about which there can now be no dispute. However we may lament the fall of such a man, it appears too plain that it was owing entirely to his own misconduct, and neither to the intrigues of his enemies, or the temper of the times. He remains an awful example of the brightest character upon record, sullied by the vices of ambition and ostentation; for the latter betrayed him into expences which he was glad to defray without consideration of the means, nor is it much palliation of his great offence, that he was neither covetous nor avaricious.

If, however, we contemplate his personal character and his mental powers, he must appear to be one of the greatest and wisest men that ever contributed to human knowledge. The only thing, says Brucker, to be regretted in the writings of Bacon is, that he has increased the difficulties necessarily attending his original and profound researches, by too freely making use of new terms, and by loading his arrangement with an excessive multiplicity and minuteness of divisions. But an attentive and accurate reader, already not unacquainted with philosophical subjects, will meet with no insuperable difficulties in studying his works, and, if he be not a wonderful proficient in science, will reap much benefit as well as pleasure from the perusal. In fine, adds this judicious writer, lord Bacon, by the universal consent of the learned world,

is to be ranked in the first class of modern philosophers. He unquestionably belonged to that superior order of men, who, by enlarging the boundaries of human knowledge, have been benefactors to mankind; and he may not improperly be styled, on account of the new track of science which he employed, the COLUMBUS of the philosophical world.

His works, collected into five vols. 4to. were beautifully and accurately printed by Bowyer and Strahan, in 1765, and have been lately reprinted in 8vo. A life of lord Bacon is still a desideratum in English literature; that in the Biographia Britannica, from which the present article is taken, contains an useful collection of facts and references to authorities, but is ill digested, and forms no regular plan.[1]

BACON (JOHN), an eminent English sculptor, descended of an ancient family in Somersetshire, was the son of Thomas Bacon, a cloth-worker in Southwark, and born Nov. 24, 1740. At the age of fourteen, he was bound apprentice to Mr. Crispe of Bow church-yard, where he was employed in painting on porcelain, and forming the models of shepherds, shepherdesses, and other ornamental pieces for his master's china manufactory at Lambeth, and such was his skill and industry in this humble employment, that he was at this early age enabled to gratify his filial piety, by supporting his parents from the produce of his labours, although at the expence of those enjoyments which children of less affection and thought cannot easily resign. While employed at this manufactory, he had an opportunity of seeing the models of different sculptors which were sent there to be burnt, and from them he improved his own skill in so high a degree, that at no distant period he became a candidate for public premiums, and it appears from the books published annually by the Society for the encouragement of the arts, that, between the years 1763 and 1766 inclusive, the first premiums in those classes, for which he contended, were no less than nine times adjudged to him. The first of these attempts was made in the year 1758, in a small figure of Peace, after the manner of the antique. During his apprenticeship also, he formed a design of making statues in artificial stone, which he

[1] Biog. Britannica.—Life of, by Mallett.—Gen. Dict.—Brucker.—Saxii Onomasticon.

afterwards so perfected as to recover the manufactory at Lambeth, now carried on by Mrs. Coade, and which before Mr. Bacon undertook the management of it, had fallen into very low circumstances.

About the year 1763, he first attempted working in marble, and having never seen that operation performed, he was led to invent an instrument for transferring the form of the model to the marble (technically called, *getting out the points*); which instrument, from its superior effect, has since been adopted by many other sculptors in England and France. His first regular instructions, however, in his favourite pursuit, were received at the Royal Academy in 1768, the year of its institution, and such were their effect on a mind already so well prepared by nature, that the first gold medal for sculpture given by the academy, was decreed to him; and two years after, he was elected an associate. His fame was at this time well known by his statue of Mars, which induced the late archbishop of York, Dr. Markham, to employ him to execute a bust of his Majesty for the hall of Christ Church college, Oxford. His majesty not only condescended to sit to him upon this occasion, but honoured him with his patronage, and ordered another bust, intended as a present to the university of Gottingen. He was soon after employed by the dean and scholars of Christ Church to form several busts for them, particularly those of general Guise, the bishop of Durham, and the primate of Ireland.

In 1773, he presented to the Society for the encouragement of arts, two statues in plaster, which by a vote of that society, were directed to be placed in their great room, and he received on the same occasion their gold medal. His first work in sculpture is in Christ Church college, already mentioned: the first figures he executed in marble, are at the duke of Richmond's at Goodwood: and his first monument was that of Mrs. Withers, in St. Mary's, Worcester. In 1777, he was employed to prepare a model of a monument to be erected in Guy's hospital, Southwark, to the memory of the founder. It was this work that chiefly recommended him to the execution of lord Chatham's monument in Guildhall. His other works, about this period, were the monument of Mrs. Draper; a marble statue of Mars, for lord Yarborough; two groupes for the top of Somerset-house; the monument of lord Halifax in Westminster abbey; the statue of judge

Blackstone for All Souls college, Oxford, and that of Henry VI. for the Anti-chapel at Eton. It is not our intention, however, nor would our limits permit, to enumerate all the works executed by this artist, within twenty years after he attained his just and high fame. There are few of our cathedrals or public edifices without some specimen of his skill, but it would be unpardonable to omit one of his grandest efforts, the monument of lord Chatham, in Westminster abbey, which was begun in 1778, and finished in 1783. It is alone a proof of the excellence he had attained, without the aid of foreign travel and observation; and how various that excellence was, may be further proved from the bronze groupe in the square in Somerset-place; the monuments of lady Miller at Bath; of lord Rodney at Jamaica; of lord Heathfield at Buckland; of the earl and countess of Effingham at Jamaica; of Howard and Johnson in St. Paul's, &c. &c.

In almost the vigour of life, and when his fame was at its height, this artist was suddenly attacked with an inflammation in his bowels, so violent and remediless, as to occasion his death, Aug. 7, 1799, in the 59th year of his age. He left two sons and three daughters by his first wife, and three sons by his last. His second son, John, became the inheritor of a considerable part of his property, and has already fully proved himself the legitimate successor to his talents.

Mr. Bacon's private character is entitled to much praise. He was a man of unfeigned piety and extensive benevolence. Prosperity had not corrupted him, although it appeared to superficial observers that he was cautious in matters of expence, which they were apt to impute to motives which never entered into his mind. The want of education, he supplied by useful reading, and without the more ostensible attainments of a scholar, his conversation as far as it regarded common life and common topics, had none of those deficiencies which academical education is supposed to supply. In his temper, the irritability of the artist was corrected by much meekness and forbearance, and he had that noble candour which never denies just praise to a rival or contemporary. With respect to his attainments in his profession, they might be said to be all his own. Having arrived at the highest rank of English artists in sculpture, he has amply proved that foreign travel confers a merit which is rather useful than necessary; a

distinction which will not be misunderstood by those who know to what caprices the success of modern artists is often indebted.[1]

BACON (Sir Nathaniel), knight of the bath, and an excellent painter, was one of the sons of the lord-keeper sir Nicholas Bacon, and half-brother to the viscount St. Alban's. He travelled into Italy, and studied painting there; but his manner and colouring approach nearer to the style of the Flemish school. Mr. Walpole observes, that at Culford, where he lived, are preserved some of his works; and at Gorhambury, his father's seat, is a large picture in oil by him, of a cook maid with dead fowls, admirably painted, with great nature, neatness, and lustre of colouring. In the same house is a whole length of him by himself, drawing on a paper: his sword and pallet hung up, and a half length of his mother by him. At Redgrave-hall, in Suffolk, were two more pieces by the same hand, which afterwards passed into the possession of Mr. Rowland Holt; the one, Ceres with fruit and flowers; the other, Hercules and the Hydra. In Tradescant's museum was a small landscape, painted and given to him by sir Nathaniel Bacon. In the chancel of Culford, in Suffolk, are a monument and bust of him, with his pallet and pencils. Another monument was erected to his memory at Stiffkey in Norfolk, the inscription upon which is published by Mr. Masters. The same writer informs us, that sir Nathaniel was famed for painting plants, and well skilled in their virtues. He married first, Anne, the daughter of sir Thomas Gresham, and secondly, Dorothy, daughter of sir Arthur Hopton. By the former he had three daughters, the eldest of whom married John Townsend of Rainham, ancestor of the present marquis Townsend. The monument above-mentioned was erected by himself in 1615, the 69th year of his age, but has not the date of his death.[2]

BACON (Sir Nicholas), lord keeper of the great seal in the reign of queen Elizabeth, descended from an ancient and honourable family in Suffolk. His father was Robert Bacon of Drinkston in that county, esq. and his mother was Isabel, the daughter of John Gage of Pakenham in the said county, esq. Nicholas, their second son,

[1] Cecil's Memoirs of John Bacon, R. A.—Gent. Mag. 1799; also vol. LXVI. 180.

[2] Biog. Brit. vol. I. p. 448.—Walpole's Anecdotes of Painters.—Master's Hist. of C. C. C. C.

was born in 1510, at Chislehurst in Kent. After having received the first rudiments of learning, probably at home, or in the neighbourhood, he was sent when very young to Corpus Christi college in Cambridge, where having improved in all branches of useful knowledge, he went to France, in order to give the last polish to his education. On his return he settled in Gray's-Inn, and applied himself with such assiduity to the study of the law, that on the dissolution of the monastery of St. Edmund's-Bury in Suffolk, he had a grant from king Henry VIII. in the thirty-sixth year of his reign, of the manors of Redgrave, Botesdale, and Gillingham, with the park of Redgrave, and six acres of land in Wortham, as also the tithes of Redgrave to hold *in capite* by knight's service, a proof of the estimation in which he was held by his majesty. In the thirty-eighth of the same king, he was promoted to the office of attorney in the court of wards, a place both of honour and profit, and his patent was renewed in the first year of Edward VI.; and in 1552, which was the last year of his reign, Mr. Bacon was elected treasurer of Gray's-Inn. His great moderation and consummate prudence, preserved him through the dangerous reign of queen Mary. In the very dawn of that of Elizabeth he was knighted, and the great seal of England being taken from Nicholas Heath, archbishop of York, was delivered to sir Nicholas Bacon, on the 22d of December 1558, with the title of lord keeper. He was also of the privy council to her majesty, who had much regard to his advice. The parliament met Jan. 23, but was prorogued on account of the queen's indisposition to the 25th, when the lord keeper opened the session with a most eloquent and solid speech. Some of the queen's counsellors thought it necessary that the attainder of the queen's mother should be taken off; but the lord keeper thought the crown purged all defects, and in compliance with his advice, two laws were made, one for recognizing the queen's title, the other for restoring her in blood as heir to her mother. The principal business of this session was the settlement of religion, in which no man had a greater share than the keeper, and he acted with such prudence as never to incur the hatred of any party. On this account he was, together with the archbishop of York, appointed moderator in a dispute between eight Protestant divines, and eight Popish bishops; and the latter behaving very unfairly in the opinion of both

the moderators, and desiring, to avoid a fair disputation, to go away, the lord keeper put that question to each of them, and when all except one insisted on going, his lordship dismissed them with this memorandum, "For that ye would not that we should hear you, perhaps you may shortly hear of us;" and accordingly for this contempt, the bishops of Winchester and Lincoln were committed to the tower, and the rest were bound to appear before the council, and not to quit the cities of London and Westminster without leave. The whole business of the session, than which there was none of greater importance during that reign, was chiefly managed by his lordship, according to his wise maxim, "Let us stay a little, that we may have done the sooner." From this time he stood as high in the favour of the queen as any of her ministers, and maintained a cordial interest with other great men, particularly with those eminent persons, who had married into the same family with himself, viz. Cecil, Hobby, Rowlet, and Killigrew. By their assistance he preserved his credit at court, though he sometimes differed in opinion from the mighty favourite Leicester, who yet once bad fair his ruin, when certain intrigues were carried on respecting the succession. Some statesmen, and particularly the earl of Leicester, pretended to favour the title of the queen of Scots, but others were more inclined to the house of Suffolk. The queen sometimes affected a neutrality, and sometimes shewed a tenderness for the title of the Scottish queen. In 1564, when these disputes were at the height, Mr. John Hales, clerk of the Hanaper, published a treatise which seems to have been written a considerable time before, in favour of the Suffolk line, and against the title of the queen of Scots. This book was complained of by the bishop of Ross, ambassador from the queen of Scots, and Ross being warmly supported by the earl of Leicester, Hales was committed to prison, and so strict an inquiry made after all who had expressed any favour for this piece, that at last the lord-keeper came to be suspected, which drew upon him the queen's displeasure, and he was forbidden the court, removed from his seat at council, and prohibited from meddling with any affairs but those of the chancery: nay, Camden says he was confined *. At last,

* The lord-keeper could not have incurred the queen's displeasure, from his dislike to the title of the queen of Scots, because it clearly appears from "A Discourse upon certain points touching the Inheritance of the Crown,

however, Cecil, who is suspected to have had some share in the above treatise, with much difficulty restored him to the queen's good opinion, as appears by her setting him at the head of that commission, granted in the year 1568, for hearing the difference between the queen of Scots, and her rebellious subjects; and in 1571, we find him again acting in the like capacity, though very little was done before the commissioners at either time, which was what queen Elizabeth chiefly desired, and the covering her inclination with a decent appearance of justice, was perhaps not a little owing to the address of the lord-keeper. Afterwards he continued at the head of her majesty's councils, and had a great hand in preventing, by his moderation, some violent measures afterwards proposed. The share, however, that he had in the business of the duke of Norfolk, and his great care for promoting the Protestant religion, created him many bitter enemies among the Papists both at home and abroad, who though they were able to do him no great hurt, yet published some libels, particularly "A Detection of certain practices, &c." printed in Scotland, about 1570, and "A treatise of Treason," both which gave him considerable uneasiness, although the queen expressed her opinion, by a proclamation, ordering them to be burnt. As a statesman, he was remarkable for a clear head, and acute understanding; and while it was thought of some other great men that they seemed wiser than they were, yet the common voice of the nation pronounced, that sir Nicholas Bacon was wiser than he seemed. His great skill lay in balancing factions, and it is thought he taught the queen that secret, the more necessary to her because the last of her family, and consequently without many of the usual supports of princes. In the chancery he distinguished himself by a very moderate use of power, and the respect he shewed to the common law. At his own request, an act of parliament was made, to settle and establish the power of a lord-keeper, though he might probably have taken away all need of this, by procuring the title of lord chancellor: but according to his motto, which was *Mediocra firma*, he was content to be safe, and did not desire

conceived by sir Anthony Brown, and answered by sir Nicholas Bacon," that the latter was decidedly for the title of the queen of Scots. This discourse was pubiished in 1723, by Nath. Boothe, esq. of Gray's Inn.

to be great *. In that court, and in the star-chamber, he made use, on proper occasions, of set speeches, in which he was peculiarly happy, and gained the reputation of a witty and a weighty speaker. His great parts and great preferment were far from raising him in his own opinion, as appears from the modest answer he gave queen Elizabeth, when she told him his house at Redgrave was too little for him, "Not so, madam," returned he, "but your majesty has made me too great for my house." Yet to shew his respect for her majesty's judgment, he afterwards added wings to this house. His modesty in this respect was so much the greater, since he had a great passion for building, and a very fine taste, as appeared by his house and gardens at Gorhambury near St. Alban's, now the seat of lord viscount Grimston. Towards the latter end of his life, he became very corpulent, which made queen Elizabeth say merrily, that "sir Nicholas's soul lodged well. To himself, however, his bulk was very inconvenient; after walking from Westminster-hall to the star-chamber, which was but a very little way, he was usually so much out of breath, that the lawyers forbore speaking at the bar till he recovered himself, and gave them notice by knocking with his staff. After having held the great seal more than twenty years, this able statesman and faithful counsellor was suddenly removed from this life, as Mallett informs us, by the following accident: "He was under the hands of his barber, and the weather being sultry, had ordered a window before him to be thrown open. As he was become very corpulent, he presently fell asleep, in the cur-

* After he had been some months in office, as keeper of the great seal, he began to doubt to what degree his authority extended, which seems to have been owing to the general terms used upon the delivery of the great seal, of which we have various instances in Rymer's Fœdera. Upon this, he first applied himself to the queen, from whom he procured a patent, bearing date at Westminster, the 14th of April, in the first year of her reign, whereby she declares him to have as full powers as if he were chancellor of England, and ratifies all that he had already done. This, however, did not fully satisfy him; but four years afterwards he procured an act of parliament, which declares, "That the common law always was, that the keeper of the great seal always had, as of right belonging to his office, the same authority, jurisdiction, execution of laws, and all other customs, as the lord chancellor of England lawfully used." What the true reason was that made his lordship so uneasy, is not perhaps known to posterity. But sir Henry Spelman has observed, that for the benefit of that wise counsellor sir Nicholas Bacon, the authority of the keeper of the great seal was by this law declared to be in all respects the same with that of the chancellor.

rent of fresh air that was blowing in upon him, and awaked after some time distempered all over. 'Why,' said he to the servant, 'did you suffer me to sleep thus exposed?' The fellow replied, 'That he durst not presume to disturb him.' 'Then,' said the lord keeper, 'by your civility I lose my life,' and so removed into his bed-chamber, where he died a few days after." But this story seems doubtful, for all writers agree, that sir Nicholas Bacon died Feb. 20, 1579, when the weather could not be very sultry. On the 9th of March following he was buried with great solemnity, under a sumptuous monument erected by himself in St. Paul's church, with an inscription written by the celebrated Buchanan. Camden's character of him is just and plain: "Vir præpinguis, ingenio acerrimo, singulari prudentia, summa eloquentia, tenaci memoria, et sacris conciliis alterum columen;" *i.e.* A man of a gross body, but most quick wit, singular prudence, supreme eloquence, happy memory, and for judgment the other pillar of the state. His son's character of him is more striking. He was "a plain man, direct and constant, without all finesse and doubleness; and one that was of a mind that a man, in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others, according to the sentence of Solomon, 'Vir prudens advertit ad gressus suos; stultus autem divertit ad dolos;' insomuch that the bishop of Ross, a subtle and observing man, said of him, that he could fasten no words upon him, and that it was impossible to come within him, because he offered no play; and the queen mother of France, a very politic princess, said of him, that he should have been of the council of Spain, because he despised the occurrents, and rested upon the first plot." Nor is Puttenham's short account to be overlooked: "I have come to the lord keeper, and found him sitting in his gallery alone, with the works of Quintilian before him. Indeed he was a most eloquent man, of rare wisdom and learning, as ever I knew England to breed, and one that joyed as much in learned men and good wits, from whose lippes I have seen to proceed more grave and natural eloquence than from all the orators of Oxford and Cambridge."

He was not happier in his fortune than in his family. His first wife was Jane, daughter of William Fernley, of West Creting in the county of Suffolk, esq. by whom he

had issue three sons and three daughters. The sons were, 1. Sir Nicholas. 2. Nathaniel Bacon, of whom we have just given some account. 3. Edward Bacon, of Shrubland-hall in Suffolk, esq. in right of his wife Helen, daughter and heir of Thomas Littel of the same place, esq. and of Bray, in the county of Berks, by Elizabeth his wife, daughter and coheir to sir Robert Litton, of Knebworth in the county of Hertford, knt. from whom is lineally descended Nicholas Bacon of Shrubland-hall, esq. and from younger sons of the said Edward are the Bacons of Ipswich in Suffolk, and Earlham in Norfolk, descended. The daughters were, 1. Anne, already noticed. 2. Jane, married first to sir Francis Windham, knt. one of the justices of the common pleas; second, to sir Robert Mansfield, knt. And 3. Elizabeth, married first to sir Robert d'Oyly of Chislehampton in Oxfordshire, knt.; secondly, to sir Henry Nevil, knt; and thirdly, to sir William Periam, knt. lord chief baron of the exchequer. After her decease he married Anne, daughter of sir Anthony Cooke, of Giddy-hall in the county of Essex, knt. by whom he had two sons, Anthony and Francis, the illustrious lord Bacon. Of Anthony there is a long, but imperfect and not very interesting account, in the "Biographia Britannica."

Sir Nicholas ranks among the liberal benefactors to the university of Cambridge, and particularly to Corpus college, in which he was educated. He presented to the public library one hundred and three Greek and Latin books, and on the college he bestowed two hundred pounds towards erecting a new chapel, and engaged other friends to contribute to the same purpose. He settled, likewise, upon the college, an annuity of twenty pounds, for the maintenance of six scholars, who are to be chosen out of the grammar school at Redgrave, near Botesdale in Suffolk. This school was founded by himself, and he allotted thirty pounds per annum for the support of it; he founded also Cursitor's or Bacon's Inn in Chancery-lane; and for the furtherance of religion, he appointed two annual sermons in St. Paul's cathedral, allotting four marks per annum for the payment of the preachers. Nor must we omit some notice of his intention, in Henry VIII.'s time, to found a seminary of ministers of state out of the revenues of the dissolved monasteries. His majesty had intended to found a house for the study of the civil law, and the purity of the Latin and French tongues. He ordered, therefore, sir

Nicholas Bacon, and two others, Thomas Denton, and Robert Cary, to draw out the plan and statutes of such a house, which they accordingly brought to the king in writing. The intention of it was, that there should be frequent pleadings and other exercises in the Latin and French languages, and that when the students had attained to some degree of ripeness, they should be sent out with our ambassadors, and trained up in the knowledge of foreign affairs, by which means the institution would become a nursery for public ministers. Others of the students were to be employed in writing the history of the national transactions both at home and abroad, including, particularly, embassies, treaties, arraignments, and state trials. But before they were to be permitted to write on these subjects, they were to take an oath before the lord chancellor, that they would do it truly, without respect of persons, and without any corrupt views. This design, however, miscarried, probably owing to Henry's extravagant dissipation of the revenues of the dissolved monasteries.

Bishop Tanner has enrolled sir Nicholas Bacon among the writers of this country, on account of the following pieces, preserved in different manuscript collections. "An oration to the queen, exhorting her to Marriage;" "a speech to the lord mayor of London;" "a speech to the serjeant called to a judge;" "an oration touching the queen's Marriage and Succession to the Crown;" "his speech to the queen, when she made him lord keeper;" "his speech in the star-chamber, 1568;" "his speech to sir Thomas Gargrave, elected speaker for the commons house of parliament;" "his speech at the council table, concerning aid required by the Scots to expel the French out of Scotland;" "his speech concerning an Interview between queen Elizabeth and the Scottish queen, 1572;" "his speech to the lords and commons in parliament, in the beginning;" "his speech to Mr. Bell when he was called to be judge." All these are in the Norwich manuscripts of More, 228; and are, we suppose, at present, in the public library of Cambridge. "Several speeches of lord keeper sir Nicholas Bacon, from 1558 to 1571 inclusive," in Mr. Ralph Thoresby's collection; "a discourse upon certain points touching the Inheritance of the Crown, conceived by sir Anthony Brown, and answered by sir Nicholas Bacon," published in 1723. "Three letters to Dr. Parker," in Corpus Christi college, Cambridge; men-

tioned by Strype, in his life of the archbishop. One of these, entitled "a letter of Mr. Nicholas Bacon, counsellor at law, to Parker, dean of Stoke college, in answer to certain cases put to him relating to the said college," Mr. Strype has published at length. Holinshed, at the end of his second volume, p. 1589, ranks sir Nicholas Bacon in the catalogue of those who have written something concerning the history of England. Mr. Masters refers to a comment of sir Nicholas's on the twelve minor prophets, dedicated to his son Anthony. And Mr. Strype has printed an excellent letter of advice, which was written by the lord keeper, a little before his death, to the queen, on the situation of her affairs. Many of his apophthegms are among those of lord Verulam, and many of his speeches are in the Parliamentary History.[1]

BACON (PHANUEL), rector of Balden in Oxfordshire, and vicar of Bramber in Sussex, was of Magdalen college, Oxford, where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. December 7, 1735. He possessed an exquisite fund of humour, was a famous punster, and wrote an admirable poem called the "Artificial Kite," first printed in 1719, and preserved in the Gentleman's Magazine for 1758. In 1757 he published five dramatic performances, viz. 1. "The Taxes." 2. "The Insignificants." 3. "The trial of the Time-killers." 4. "The moral Quack." 5. "The Oculist." None of these, however, were intended for the theatre. He was also the author of a very humorous ballad, entitled "The Snipe," in which the friar is himself, and Peter is his fellow-collegian, Peter Zinzam, M. D. who died Nov. 9, 1781. This ballad is preserved in the "Oxford Sausage." Dr. Bacon died at Balden, Jan. 10, 1783, in the eighty-third year of his age.[2]

BACON (ROBERT), an eminent English divine of the thirteenth century, was born, according to the most probable conjectures, about 1168, but where is not known. He studied, however, at Oxford, where he distinguished himself by the quickness of his parts and his assiduous application. Thence, according to the custom of that age,

[1] Biog. Brit.—Lloyd's and Winstanley's Worthies.—Fuller's Worthies.—Strype's Life of Parker, p. 22, 259.—Strype's Annals, see Index.—Peck's Desiderata, vol. I.—Tanner's Bibliotheca.—Master's Hist. of C. C. C. C. &c.

[2] Gent. Mag. 1758 and 1783, p. 93.—Biog. Dramatica.—Poetical Calendar, vol. III. p. 49.

he removed to Paris, and acquired such learning as the age afforded. After his return, of which we have no date, he settled at Oxford, and read divinity lectures. His colleague in this office was Dr. Edmund Rich, in our histories commonly styled Edmund Abingdon; a man famous for literature, and yet, in the opinion of Leland, inferior to our Bacon. This Dr. Rich had been chosen by the canons of Salisbury, treasurer of their church, and in 1233, becoming archbishop of Canterbury, his friend Robert Bacon succeeded him as treasurer of the cathedral church of Salisbury. The same year he gained great reputation by a sermon preached before his royal master, king Henry III. at Oxford, whither his majesty came, in order to hold a general council of his lords. In this discourse, Bacon plainly told the king the mischiefs to which himself and his subjects were exposed, by his reposing too great a confidence in Peter de Rupibus, bishop of Winchester, and other foreigners; and this honest sermon had a great effect on the mind of his master, and inclined him to give satisfaction to his nobility, who were then, generally speaking, disaffected. This seasonable service rendered to the nation, did more to secure his memory from oblivion, than his many years laborious reading, or even his learned writings.

After the promotion of Dr. Rich to the see of Canterbury, the famous Richard Fishakel, whom Leland calls Fizacrius, read, in conjunction with our Bacon, in St. Edward's schools, for many years together, to their own great honour, and to the benefit of all their hearers, nor were they less assiduous in preaching. In 1240, Bacon lost his great patron and intimate friend, Edmund, archbishop of Canterbury, and perhaps this accident, joined to his fervent piety and love of retirement, might induce Bacon, though he was very old, to enter into the order of friars preachers, of which order also was his associate Fishakel. In gratitude to the memory of the archbishop, Bacon wrote his life, which was highly esteemed. He wrote also many pieces, which were esteemed in his day to be learned and useful. These were a book of "Glosses on the Holy Scriptures," another "On the Psalter," and two collections of "Discourses" and "Lectures." At length worn out with so long a course of studious application, he died in 1248, and is supposed to have been interred in the Dominican convent at Oxford. Pitts, Leland, Hearne, Cave,

and other authors, have confounded this Robert Bacon with Roger, the subject of the following article, as has been properly explained in the Biographia Britannica, from which this article is taken. Wood, in his history and antiquities of Oxford, has in general avoided this mistake.

Dr. Pegge, whose excellent life of bishop Grosseteste we have seen since the above article was written, thinks that Robert Bacon was either elder brother, or more probably, as Leland imagines, uncle of Roger Bacon. Robert was the person who initiated Edmund archbishop of Canterbury in the study of divinity, but Bulæus, in his history of the university of Paris, says he was himself the scholar of that saint, which Dr. Pegge doubts. However, he wrote "Edmund's life," and is noticed by Leland, as the particular acquaintance and intimate of bishop Grosseteste. Matthew of Westminster gives him and Fishakel the character of being two such as were not exceeded by any in Christendom, or even equalled, especially as preachers. Dr. Pegge observes, that this character is the more extraordinary as coming from a monk, and that from the latter part of it, as well as from the list of Robert's productions, it appears that his excellence lay in theology, a particular which constitutes an essential difference in the character of him and Roger Bacon, who was eminently skilled in the mathematics and philosophy, as well as divinity, and perhaps more so.[1]

BACON, BAKON, BACUN (ROGER), a learned English monk of the Franciscan order, who flourished in the thirteenth century, was born near Ilchester in Somersetshire, in 1214, and was descended of a very ancient and honourable family. He received the first tincture of letters at Oxford, where having gone through grammar and logic, the dawnings of his genius gained him the favour and patronage of the greatest lovers of learning, and such as were equally distinguished by their high rank, and the excellence of their knowledge. It is not very clear, says the Biographia Britannica, whether he was of Merton college, or of Brazen-nose hall, and perhaps he studied at neither, but spent his time at the public schools. The latter is indeed more probable than that he studied at Merton college, which did not then exist. It appears, however,

[1] Biog. Brit.—Tanner's Bibl.—Pegge's Life of Grosseteste, p. 231, 233.—Fuller's Worthies.—Wood's Hist. and Antiquities of Oxford, Gutch's edition.—Leland.—Bale.—Pitts.

that he went early over to Paris, where he made still greater progress in all parts of learning, and was looked upon as the glory of that university, and an honour to his country. In those days such as desired to distinguish themselves by an early and effectual application to their studies, resorted to Paris, where not only many of the greatest men in Europe resided and taught, but many of the English nation, by whom Bacon was encouraged and caressed. At Paris he did not confine his studies to any particular branch of literature, but endeavoured to comprehend the sciences in general, fully and perfectly, by a right method and constant application. When he had attained the degree of doctor, he returned again to his own country, and, as some say, took the habit of the Franciscan order in 1240, when he was about twenty-six years of age; but others assert that he became a monk before he left France. After his return to Oxford, he was considered, by the greatest men of that university, as one of the ablest and most indefatigable inquirers after knowledge that the world had ever produced; and therefore they not only shewed him all due respect, but likewise conceiving the greatest hopes from his improvements in the method of study, they generously contributed to his expences, so that he was enabled to lay out, within the compass of twenty years, no less than two thousand pounds in collecting curious authors, making trials of various kinds, and in the construction of different instruments, for the improvement of useful knowledge. But if this assiduous application to his studies, and the stupendous progress he made in them, raised his credit with the better part of mankind, it excited the envy of some, and afforded plausible pretences for the malicious designs of others. It is very easy to conceive, that the experiments he made in all parts of natural philosophy and the mathematics, must have made a great noise in an ignorant age, when scarcely two or three men in a whole nation were tolerably acquainted with those studies, and when all the pretenders to knowledge affected to cover their own ignorance, by throwing the most scandalous aspersions on those branches of science, which they either wanted genius to understand, or which demanded greater application to acquire, than they were willing to bestow. They gave out, therefore, that mathematical studies were in some measure allied to those magical arts which the church had condemned, and thereby brought suspicions upon men of supe-

rior learning. It was owing to this suspicion that Bacon was restrained from reading lectures to the young students in the university, and at length closely confined and almost starved, the monks being afraid lest his writings should extend beyond the limits of his convent, and be seen by any besides themselves and the pope. But there is great reason to believe, that though his application to the occult sciences was their pretence, the true cause of his ill-usage was, the freedom with which he had treated the clergy in his writings, in which he spared neither their ignorance nor their want of morals. But notwithstanding this harsh feature in the character of the times, his reputation continued to spread over the whole Christian world, and even pope Clement IV. wrote him a letter, desiring that he would send him all his works. This was in 1266, when our author was in the flower of his age, and to gratify his holiness, collected together, greatly enlarged and ranged in some order, the several pieces he had written before that time, and sent them the next year by his favourite disciple John of London, or rather of Paris, to the pope. This collection, which is the same that himself entitled Opus Majus, or his great work, is yet extant, and was published by Dr. Jebb, in 1773. Dr. Jebb had proposed to have published all his works about three years before his edition of the Opus Majus, but while he was engaged in that design, he was informed by letters from his brother at Dublin, that there was a manuscript in the college library there, which contained a great many treatises generally ascribed to Bacon, and disposed in such order, that they seemed to form one complete work, but the title was wanting, which had been carelessly torn off from the rest of the manuscript. The doctor soon found that it was a collection of those tracts which Bacon had written for the use of pope Clement IV. and to which he had given the title of Opus Majus, since it appeared, that what he said of that work in his Opus Tertium, addressed to the same pope, exactly suited with this; which contained an account of almost all the new discoveries and improvements that he had made in the sciences. Upon this account Dr. Jebb laid aside his former design, and resolved to publish only an edition of this Opus Majus. The manuscripts which he made use of to complete this edition, are, 1. MS. in the Cotton library, inscribed "Jul. D. V." which contains the first part of the Opus Majus, under the title of a treatise "De utilitate Scientiarum." 2. Another MS. in the same library, marked "Tib. C. V."

containing the fourth part of the Opus Majus, in which is shewn the use of the mathematics in the sciences and affairs of the world; in the MS. it is erroneously called the fifth part. 3. A MS. in the library belonging to Corpus Christi in Cambridge, containing that portion of the fourth part which treats of geography. 4. A MS. of the fifth part, containing a treatise upon perspective, in the earl of Oxford's library. 5. A MS. in the library of Magdalen college, Cambridge, comprehending the same treatise of perspective. 6. Two MSS. in the king's library, communicated to the editor by Dr. Richard Bentley, one of which contains the fourth part of Opus Majus, and the other the fifth part. It is said that this learned book of his procured him the favour of Clement IV. and also some encouragement in the prosecution of his studies; but this could not have lasted long, as that pope died soon after, and then we find our author under fresh embarrassments from the same causes as before; but he became in more danger, as the general of his order, Jerom de Ascoli, having heard his cause, ordered him to be imprisoned. This is said to have happened in 1278, and to prevent his appealing to pope Nicholas III. the general procured a confirmation of his sentence from Rome immediately, but it is not very easy to say upon what pretences. Yet we are told by others, that he was imprisoned by Reymundus Galfredus, who was general of his order, on account of some alchemistical treatise which he had written, and that Galfredus afterwards set him at liberty, and became his scholar. However obscure these circumstances may be, it is certain that his sufferings for many years must have brought him low, since he was sixty-four years of age when he was first put in prison, and deprived of the opportunity of prosecuting his studies, at least in the way of experiment. That he was still indulged in the use of his books, appears very clearly from the great use he made of them in the learned works he composed.

Pope Nicholas III. dying in the year 1280, Simon de Brie, cardinal of St. Cecilia, was elected pope, and four years after, was succeeded by cardinal Savelli, who took the name of Honorius IV. in the year 1285. Both reigns were full of troubles and very short; so that in all this time our author could find no opportunity of applying to the holy see for the mitigation of the sentence pronounced against him. But when he had been ten years

in prison, Jerom de Ascoli, who had condemned his doctrine, was chosen pope, and assumed the name of Nicholas IV. As he was the first of the Franciscan order that had ever arrived at this dignity, was reputed a person of great probity and much learning, our author, notwithstanding what had before happened, resolved to apply to him for his discharge; and in order to pacify his resentment, and at the same time to shew both the innocence and the usefulness of his studies, he addressed to him a very learned and curious treatise, "On the means of avoiding the infirmities of Old Age," printed first at Oxford, 1590, and translated and published by Dr. Richard Browne, under the title of "The cure of Old Age and preservation of Youth," London, 1683, 8vo. It does not appear, however, that his application had any effect; on the contrary, some writers say that he caused him to be more closely confined. But towards the latter end of his reign, Bacon, by the interposition of some noblemen, obtained his release, and returned to Oxford, where, at the request of his friends, he composed "A compendium of Theology," which seems to have been his last work, and of which there is a copy in the royal library. He spent the remainder of his days in peace, and dying in the college of his order, on the 11th of June 1292, as some say, or in 1294, as others assert, was interred in the church of the Franciscans. The monks gave him the title of "Doctor Mirabilis," or the Wonderful Doctor, which he deserved, in whatever sense the phrase is taken.

He was certainly the most extraordinary man of his time. He was a perfect master of the Latin, Greek, and Hebrew, and has left posterity such indubitable marks of his critical skill in them, as might have secured him a very high character, if he had never distinguished himself in any other branch of literature. In all branches of the mathematics he was well versed, and there is scarcely any part of them, on which he has not written with a solidity and clearness, which have been deservedly admired by the greatest masters in that science. In mechanics particularly, the learned Dr. Freind says, that a greater genius had not arisen since the days of Archimedes. He understood likewise the whole science of optics, with accuracy; and is very justly allowed to have understood, both the theory and practice of those discoveries, which have bestowed such high reputation on those of our own and of other na-

tions, who have brought them into common use. In geography also he was admirably well skilled, as appears from a variety of passages in his works, which was the reason that induced the judicious Hackluyt to transcribe a large discourse out of his writings, into his Collection of Voyages and Travels. But his skill in astronomy was still more remarkable, since it appears, that he not only pointed out that error which occasioned the reformation in the calendar, and the distinction between the old stile and the new, but also offered a much more effectual and perfect reformation, than that which was made in the time of pope Gregory XIII. There are also remaining some works of his relating to chronology, which would have been thought worthy of very particular notice, if his skill in other sciences had not made his proficiency in this branch of knowledge the less remarkable. The history of the four great empires of the world, he has treated very accurately and succinctly, in his great work addressed to pope Clement IV. He was so thoroughly acquainted with Chemistry at a time that it was scarcely known in Europe, and principally cultivated among the Arabians, that Dr. Freind ascribes the honour of introducing it to him, who speaks in some part or other of his works, of almost every operation now used in chemistry. Three capital discoveries made by him deserve to be particularly considered. The first is, the invention of gun-powder, which, however confidently ascribed to others, was unquestionably known to him, both as to its ingredients and effects. The second is that which commonly goes under the name of alchemy, or the art of transmuting metals, of which he has left many treatises, some published, and some still remaining in MS. which, whatever they may be thought of now, contain a multitude of curious and useful passages, independently of their principal subject. The third discovery in chemistry, not so deserving of the reader's attention, was the tincture of gold for the prolongation of life, of which Dr. Freind says, he has given hints in his writings, and has said enough to shew that he was no pretender to this art, but understood as much of it as any of his successors. That he was far from being unskilled in the art of physic, we might rationally conclude, from his extensive knowledge in those sciences, which are connected with it: but we have a manifest proof of his perfect acquaintance with the most material and useful branches of physic, in his Treatise of Old

Age, which, as Dr. Freind, whose authority on that subject cannot well be disputed, observes, is very far from being ill written; and Dr. Brown, who published it in English, esteemed it one of the best performances that ever was written. In this work he has collected whatever he had met with upon the subject, either in Greek or Arabian writers, and has added a great many remarks of his own. In logic and metaphysics he was excellently well versed, as appears by those parts of his works, in which he has treated of these subjects: neither was he unskilled in philology and the politer parts of learning. In ethics, or moral philosophy, he has laid down some excellent principles for the conduct of human life. But, as his profession required a particular application to theology, it appears, that he made all his other studies subservient thereto. He had the highest deference for the Holy Scriptures, and thought that in them were contained the principles of true science, and of all useful knowledge. He therefore pressed the study of them in their original languages, and an assiduous application to the several branches of learning, which he thought necessary for the thorough understanding of them.

As to the vulgar imputation on his character, of his leaning to magic, it was utterly unfounded; and the ridiculous story of his making a brazen head, which spoke and answered questions, is a calumny indirectly fathered upon him, having been originally imputed to Robert Grosseteste, bishop of Lincoln. That he had too high an opinion of judicial astrology, and some other arts of that nature, was not so properly an error of his as of the age in which he lived: and considering how few errors, among the many which infected that age, appear in his writings, it may be easily forgiven. As his whole life was spent in labour and study, and he was continually employed, either in writing for the information of the world, or in reading and making experiments, that might enable him to write with greater accuracy; so we need not wonder his works were extremely numerous, especially when it is considered, that on the one hand his studies took in the whole circle of the sciences, and that on the other, the numerous treatises ascribed to him, are, often in fact, but so many chapters, sections, or divisions; and sometimes we have the same pieces under two or three different names: so that it is not at all strange before these points were well examined, that the accounts

we have of his writings appeared very perplexed and confused. But notwithstanding this seeming perplexity and confusion, it is not a very difficult thing, to give a distinct account of his writings, the greater part of which are extant, and catalogued in the Biographia Britannica, and it were to be wished, that they were also made public. He was very far from being a hasty, incorrect, or desultory writer; on the contrary, all his works have a just reference to one great and general system, which he has executed in all its parts to a much greater degree of perfection, than has been hitherto supposed.[1]

BACONTHORP, or BACONDORP, or simply BACON (JOHN), surnamed the *Resolute Doctor*, and one of the most learned men of his time, was born about the end of the 13th century, at Baconthorp, an obscure village in Norfolk, from which he took his name. In his youth, he was a monk in the convent of Blackney, a small town in Norfolk, about five miles from Walsingham. After some years dedicated to learning and piety, he removed to Oxford, and from thence to Paris, where he was honoured with the degrees in divinity and laws, and acquired a great reputation for learning, being esteemed the head of the followers of the philosopher Averroes. Upon his return into England, he was unanimously chosen the twelfth provincial of the English Carmelites, in a general assembly of that order held at London, in the year 1329. Four years after he was invited by letters to Rome; where, in several disputations on the subject of marriage, he gave no little offence, by carrying the papal authority too high in the case of divorces; but he thought fit afterwards to retract his opinion, and was held in great esteem at Rome, and other parts of Italy. His biographers report that he was of small stature, but of a great and lofty genius, and besides the encomiums bestowed upon him by his own countrymen, he has had the praises, not less high, of Baptista Mantuanus, and Paulus Panza. Bale seems to think that he anticipated the better opinions of more enlightened times. Of his works, which are numerous, the following have been published: "Commentaria, seu Questiones

[1] Biog. Brit.—Tanner's Bibl.—Pegge's Life of Grosseteste.—Fuller's Worthies.—Wood's Hist. and Antiquities of Oxford, Gutch's edition.—Leland.—Bale.—Pitts.—The Biog. Brit. erroneously ascribes to him an intimacy with bishop Grosseteste, which, Dr. Pegge has clearly proved, belonged to Robert Bacon, the subject of the preceding article.

per quatuor libros sententiarum," which has undergone six editions; "Compendium legis Christi, et Quodlibeta," Venice, 1527. Leland, Bale, and Pitts give a catalogue of his manuscripts. He died at London in 1346.[1]

BACOUE (LEO), the only Protestant who went back to popery that was made bishop in the reign of Louis XIV. was born at Castelgeloux, in Gascony. After having quitted his religion, he entered himself of the Franciscan order, was then made bishop of Glandeve, and afterwards of Pamiers, where he died in 1694, at the age of ninety-four. His Latin poem on the Education of a Prince, 1671, 4to, procured him the episcopal dignity, by the interest of the duke of Montausier. This poem was reprinted in 8vo, in 1685, with notes, and the addition of some odes by the same author. He published also "Carmen panegyricum," Toulouse, 1667, 4to, dedicated to pope Clement IX.[2]

BACQUET (JOHN), king's advocate in the exchequer of Paris, flourished about the close of the sixteenth century, and was profoundly skilled in the municipal and civil law. He wrote many treatises on different branches of these laws, which were first published in 1608, and again in 1688, with the commentaries of Claude de Ferrieres. A third, and improved edition was printed at Lyons, 1744, 2 vols. fol. He died in April 1597, of grief for the death of his son-in-law, Charpentier, a professor of medicine in the university of Paris, who was executed for being concerned in the league, or insurrection against the succession of Henry IV.[3]

BADCOCK (SAMUEL), an English divine, and critical and polemical writer of considerable eminence, was the son of a butcher at South Moulton, in Devonshire, where he was born, Feb. 23, 1747. His relations and friends being dissenters, he was designed by them for the ministerial function; and after receiving the first rudiments of his education under his maternal uncle, Mr. Blake, a dissenting minister at South Moulton, he was sent to the dissenting academy at St. Mary Ottery, in the same county. The doctrines taught in this academy were those of the old Nonconformists or Puritans, and for a considerable time, Mr. Badcock adhered to them with sincerity. His proficiency in other respects was such, in the opinion of

[1] Biog. Britannica.—Tanner Bibl.—Fuller's Worthies.
[2] Moreri.—Dict. Hist.—Gen. Dict.
[3] Moreri.

his tutors, that at the age of nineteen, he received a call to be the pastor of a dissenting congregation at Winborne in Dorsetshire, from which he was invited to the same office, soon after, at Barnstaple in Devonshire; where his income was more considerable, and which place was more agreeable to him as it was but a few miles from his native town. The date of his removal here is said to be in 1769, and he continued to be the pastor of this congregation for nine or ten years.

The cause of his removal from Barnstaple has been variously represented. On the one hand, it is said that a notorious indiscretion had excited the resentment of his hearers, but that he amply vindicated his character in this instance, although he could not prevent the consequences of their displeasure. On the other hand, it appears that a change in his religious opinions interrupted the union which must necessarily subsist between a pastor and his flock in dissenting congregations, where the former depends entirely for his maintenance on the good will and affection of the latter. It is certain that after he had been three or four years settled at Barnstaple, he met with some of Dr. Priestley's Socinian productions, with which he was so captivated as to pay a visit to the Doctor, at Calne, in Wiltshire, and commenced a correspondence with him, from which it is evident that he had discarded the opinions, not only of his Calvinistic tutors, but those which are accounted orthodox by the generality of Christians.

On his quitting Barnstaple, he removed to South Moulton, where he had a congregation willing enough to receive his doctrines as he pleased to dispense them, but too few to be able to provide for him many of the comforts of life. In this retirement, his mind, ever active, and well stored with miscellaneous literature, turned its views to some employment in the learned world. During the progress of the London Review, which terminated in 1780, he occasionally corresponded with the editor, Dr. Kenrick; and contended with that sceptic, a man of no mean talents, on different points of Christianity. He occasionally also wrote some articles in that Review, which are yet distinguishable by their spirit and intelligence. He was before this period an occasional correspondent in the Westminster Magazine, where, in 1774, he wrote "An essay on modern Education: Anecdotes of Mr. John Wesley, with

two of his original letters: A Shandean letter: A description of a desperate case: The Presbyterian Parson's Soliloquy: The Expostulation: An improved copy, occasioned by a most horrid murder: An essay on Infidelity: Extracts of a letter sent by a clergyman to his friend, after having met with ill treatment from Lord ——— (a real letter on his own case): A clerical character, aimed at a free-thinking Lecturer, who made some noise at that time. These, it must be confessed, are trifles, but discover much vivacity of imagination, and a turn for poetry which might have been cultivated with advantage.

We find Mr. Badcock afterwards frequently corresponding with the Gentleman's Magazine; the London Magazine, where for some time he had a regular engagement; the General Evening Post; and St. James's Chronicle. But the great scene of his literary warfare, was in the Monthly Review, in which he appears to have criticized many works of considerable note, and in a manner which attracted the attention of the public to a journal, (already the highest in general estimation) in no common degree. In 1780, when a controversy arose respecting materialism, Mr. Badcock published "A slight sketch of the controversy between Dr. Priestley and his opponents," and from this time he became the decided antagonist of the doctor in all those opinions upon which they formerly corresponded, and appeared to agree. The influence of Mr. Badcock's education seems to have returned with increased force, and although he did not revert to some of the principles of his early days, and in no respect resumed the garb or the behaviour of a Puritan, he certainly became a zealous contender for the Trinitarian system, in opposition to Socinianism in all its modifications. This was particularly displayed in his review of Dr. Priestley's "History of the Corruption of Christianity," in 1783, and 1784, and the controversy to which that work gave rise between Dr. Priestley, and Dr. Horsley, then archdeacon of St. Alban's, and successively bishop of Rochester and St. Asaph. He had before this, however, interested the public attention by the review of Mr. Madan's "Thelyphthora," and displayed a force of genius, skill of argument, and depth of learning, which that author found irresistible. No work apparently of eminence, and calculated for popularity, perhaps ever was so completely driven into oblivion by the efforts of a periodical re-

viewer. Nor was Mr. Badcock's triumph less complete over the believers in Chatterton's imposture, although it must be owned that in this last controversy he had able coadjutors.

While at Barnstaple, Mr. Badcock became acquainted with a daughter of Mr. Samuel Wesley, master of Tiverton-school, and elder brother of the celebrated John Wesley; from her he received a considerable quantity of papers, consisting chiefly of letters and pieces of poetry. Some of these he published entire, as already mentioned, in the Westminster Magazine for 1774, and from the whole, with some oral communications, he drew up that account of the family which was published in No. XX. of the "Bibliotheca Topographica Britannica." The whole of these letters and papers fell afterwards into Dr. Priestley's hands, who published them upon Mr. Wesley's death. Dr. Whitehead, the biographer of Wesley, seems to think there is some mystery in this transaction, which he confesses he was not able to clear up.

Among his other literary labours, Mr. Badcock frequently gave assistance to authors who were about to publish, but had diffidence in their own abilities. One instance of this kind occasioned a temporary controversy a few years ago. When professor White of Oxford was appointed Bampton lecturer, he formed the plan of a course of lectures, which induced him to apply to Mr. Badcock, with whose talents he had become acquainted, for some assistance; his application was accordingly effectual, and Mr. Badcock, to whom the subjects to be treated were familiar, contributed very considerably to the first, third, fourth, seventh, and eighth lectures, and supplied many of the notes. There was certainly nothing in this, but what one man of learning may owe to another, without detracting much from his own character. But Dr. White unfortunately neglected to make the usual complimentary acknowledgements of assistance, in his preface; and upon Mr. Badcock's death, the late Dr. Gabriel of Bath published a pamphlet tending to prove that Mr. Badcock's contributions were so large as to leave Dr. White the reputation only of having preached and published these very popular lectures. Dr. White, however, answered this charge in such a manner as to vindicate his literary fame from the attempts made to diminish it.

We are now come to an æra in Mr. Badcock's life which may appear very remarkable, his quitting his dissenting

connexions, and embracing the doctrines and discipline of the established church. This brought much undeserved obloquy on his character, for there appears no reason to doubt his sincerity in reverting to principles most of which had been inculcated in his youth, and of which he had already become the zealous champion when he could have no motive but the love of truth, and no expectations but the perishing fame of a polemic. In Sept. 1786, he thus writes to a friend: "I have resigned my function as dissenting minister. It was long—long a most grievous oppression. I have boldly shook it off, and I will run the risk of the displeasure of my relations, and defy the contumacy of my enemies. I have not absolutely determined on my future plan. Whatever it may be, I hope to secure the protection of Providence, by preserving the integrity of my own mind."

It has been supposed that his acquaintance with the bishop of Exeter, Dr. Ross, and the most respectable clergymen of his diocese, might have led him to examine the foundation of dissent; and it might have appeared to him, as it has to very many of sound judgment and acknowledged abilities, that this foundation was groundless. He was led to conform by no promise, and, at best, by very distant views of advancement. It is, indeed, impossible to read the heart of man: but, if it can be read by an intimate acquaintance, his conformity was sincere. But whatever were his views, or the views of those who wished to see him among the defenders of the established church, they were disappointed by a premature death. In the spring of 1787, he was ordained deacon by bishop Ross, and, by a very distinguished compliment, received priest's orders the following week. The title upon which he was ordained was the curacy of Broad Clyst, near Exeter, and he afterwards preached, as assistant to Dr. Gabriel, in the Octagon chapel, Bath. He was much afflicted with head-aches, which frequently interrupted his public services. In May, 1788, he was attacked by an illness which proved fatal on the 19th of that month, while on a visit to his friend sir John Chichester, bart. in Queen-street, May-Fair.

Some time before his death, he was requested to arrange the papers which Mr. Chapple had collected for his improved edition of Risdon's "Survey of Devon." After this was done, he was earnestly urged, from these ma-

terials, with additional assistance, such as influence or fortune could bestow, to write the history anew. For this undertaking he had many qualifications, if his health could have been preserved. When at Bath, he preached a charity sermon, which was afterwards printed, but not published. In his person, Mr. Badcock was short, but well made, active, lively, and agreeable: his eyes were peculiarly vivacious, and his whole countenance indicated strong intellectual powers, far above the general run of mankind, and a disposition replete with sensibility, tenderness, and generosity. This short sketch of his life has been taken from very copious materials, published in the Gentleman's Magazine, vol. LVIII, p. 595, 691, 780, 781, 868; LIX, p. 571, 713, 776, 871, 877; and the reader may form a judgment of his critical talents by perusing the following articles in the Monthly Review, in addition to what have been already mentioned: Sherlock's Letters; David Williams's Lectures; Steevens's Shakspeare, edit. 1780; Malone's Supplement; Milne's Sermons; Mac-Nicol's Remarks on Dr. Johnson; History of Moravianism; Jacob Behmen's Life; Mainwaring's Sermons; Von Troil's Letters on Iceland; Milles's edition of Rowley's poems; Nichols's Life of Hogarth, and Bowyer's Miscellaneous Tracts, 1785. His first review was of Ruhnkenius's edition of Homer's Hymn to Ceres, which he sent anonymously to the Editor.[1]

BADEW (Richard de), who, as founder of Clare-hall, Cambridge, is justly entitled to a place among the benefactors of learning, was descended from a knightly family, seated at Great Badew, or Badow, near Chelmsford, in the county of Essex. From this place, they took their surname; and here, probably, Richard de Badew was born. In 1326, he was chancellor of the university of Cambridge; and having purchased two tenements in Miln-street, of Nigel Thornton, a physician, he laid there, in the year abovementioned, the foundation of a building, to which was given the name of University hall. Stow differs from this account, in asserting that the two houses of old belonged to the chancellor and university. Badew, however, placed a principal in this hall, who was to take care of the pensioners that came to live there at their own expence; or, as others say, at the charge of the university: for, as

[1] Gent. Mag. *ubi supra.*

yet, it was not endowed, and this, it must be confessed, suits rather better with the term pensioner. University hall continued in this condition for the space of sixteen years, and then by an accidental fire was burnt down. Richard de Badew being unable to rebuild it, it lay for a few years in ruins. But one of the late pensioners having a great interest with Elizabeth, daughter of sir Gilbert de Clare, earl of Gloucester, and third sister and co-heir of sir Gilbert de Clare, the last earl of Gloucester and Hertford, of that name and family, he prevailed upon her to undertake what de Badew was not able to perform. Accordingly this lady, after the resignation of Walter Thaxted the principal, and with the consent of Richard de Badew, rebuilt that hall, and endowed it, in the year 1347, with revenues for one master, ten fellows, and ten scholars, and at the same time named it Clare hall. When she founded it, king Edward III. gave licence of mortmain to the master and scholars to take lands and tenements, to the value of forty pounds a year. The revenues of this hall have been augmented since by several benefactors. It was again rebuilt in 1638, and the magnificent chapel in 1763. It contains a master, ten senior fellows, fifteen juniors, and three lay-fellows.[1]

BADIUS (Josse), or in Latin, JODOCUS BADIUS ASCENSIUS, an eminent French printer, was born in 1462, at Assche, a village in the territory of Brussels, from which he derived the name Ascensius. He first studied at Ghent, then at Brussels, and lastly at Ferrara in Italy. He made great progress in the languages, and principally in the Greek, which he learned at Lyons and at Paris. He printed a great many books, and usually in the frontispiece had a printing press as his mark. He is also the author of some books, among which are "Sylva moralis contra vitia;" "Psalterium B. Mariæ versibus;" "Epigrammatum Lib. I;" "Navicula stultarum mulierum;" "Vita Thomæ a Kempis;" "De Grammatica;" "De conscribendis Epistolis." He wrote also commentaries on Horace, Virgil, Juvenal, Lucan, Sallust, Valerius Maximus, Quintilian, Aulus Gellius, and some parts of Cicero's works. At Paris he taught Greek, and explained the poets at Lyons. His high reputation in these studies induced Treschel, the famous printer, to engage him as corrector of his press, and

[1] Biog. Britannica.

not only secured his valuable services by taking him as a partner in the business, but also gave him his daughter Thalia in marriage, who was also a learned lady. After the death of his father-in-law, in 1500, he was engaged by Gagnin, the royal librarian, to visit Paris, where he removed with his family, and established an excellent printing office, by the name of Prælum Ascensianum, from which many good editions issued, although his type was not so much admired as that of the Stephens's. He died in 1535. His son Conrad Badius settled at Geneva, having embraced Calvinism, and was both a printer and an author. Two of his daughters were married to eminent printers, one to Michel Vascosan, and the other to Robert Stephens.[1]

BADOARO, or BADUARO (DANIEL), a senator of Venice, who died in 1580, has left various treatises on the civil law, which were printed at Venice in 1593, and reprinted at Boulogne in 1744. His son Peter Badoaro, was also celebrated for his knowledge of law, and died in 1591. His "Orationi Civili," were published in 1593, if this be not, as we suspect, a production of the father. Frederick Badoaro, of the same family, was distinguished for his learning, and talents as a negociator. He was Venetian ambassador at the court of Charles V. and Philip II. and was the founder of the academy known by the name of Della Fama, at Venice. He died in 1593. From the three concurring events under this year, it is probable, there are some mistakes in this account, which we have taken from the Dict. Hist.[2]

BADOLOCCHI, or BADALOCCHIO (SISTO), an eminent Italian painter, born at Parma, according to Basan, in 1581, was a disciple of Annibal Caracci, by whose admirable precepts he made an extraordinary progress in a short time, and proved the best designer of any of those who were educated with him in that illustrious school. He possessed a lively imagination, and a singular readiness of hand; and it was concluded by all who saw his performances, that he would have arrived at a high degree of merit, if he had not died in the very bloom of life, and if he had applied himself with more assiduity to his profession. Basan's account, however, makes him reach his sixty-sixth year, but it does not appear on what authority. Bado-

[1] Gen. Dict.—Moreri.—Marchand Dict. Hist.—Foppen Bibl. Belg.—Saxii Onomasticon.

[2] Dict. Hist.

locchi is to be ranked among engravers also, and there are many etchings by him, in a slight, free, masterly style. They are generally more finished than those of Guido; but the extremities are by no means so finely drawn. Amongst the best, is Raphael's Bible, from the pictures of Raphael in the Vatican, small plates, lengthways, engraved conjointly with Lanfranchi. This is a well-known work.[1]

BADUEL (CLAUDE), in Latin BADUELLUS, a Protestant divine of the sixteenth century, was a native of Nismes, and taught in the university of that city. In 1557 he went into Switzerland, and became the pastor of a church in the vicinity of Geneva, and taught philosophy and mathematics till his death in 1561. He translated several of Calvin's sermons into Latin, which he published at Geneva, also "Acta Martyrum nostri sæculi," Genev. 1556; "Oratio ad Instituendum Gymnasium Nemausensi de Studiis Literarum;" "De Collegio et Universitate Nemausensi;" "Epistola Paraenetica ad Paulum filium de vero patrimonio et hæreditate quam Christiani parentes suis liberis debent relinquere," and some other works, all in Latin, which he was thought to write with great fluency. But his most remarkable work was entitled "De ratione vitæ studiosæ ac literatæ in Matrimonio collocandæ ac degendæ," which has been three times printed in 8vo and 4to, 1544, 1577, and 1581. A defence of marriage, at that time, was an object of some importance, and its advantages to men of literature are displayed with good sense in this work. Bayle gives a long account of it, and a farther list of Baduel's works may be seen in Gesner's Bibliotheca.[2]

BAELI (FRANCIS), a native of Milazzo in Sicily, was born in 1639, and cultivated with success the dissimilar studies of mathematics and poetry. After travelling from 1660 to 1680 over most parts of Europe, he remained for some years at Paris and Madrid, and then returned to his native country, where he produced two dramatic pieces, the "Temple of Tempe," and "Polixenes," and published "Odes," "Sonnets," and an "Historical account of the City of Messina," Francfort, 1676. The time of his death is uncertain.[3]

BAENGIUS (PETER), son of Eric Bængius, a divine, was born at Helsingborg in Sweden, in 1633, and studied first at Stregnes in Sudermania, and afterwards at Upsal.

[1] Pilkington and Strutt's Dictionaries. [2] Gen. Dict.
[3] Chaufepie Dict. Hist.—Dict. Hist.

Colonel Sylver Sparre, hearing of his good character and abilities, appointed him tutor to his son, with whom Bængius travelled into Denmark, Germany, and the Netherlands, and visited eleven universities. On his return to his own country, he was called to the theological chair of Abo in Finland, when only in his thirty-second year. In 1682, Charles IX. king of Sweden, appointed him to the bishopric of Wyburgh in Carelia. Bængius introduced many useful regulations in his diocese, particularly with respect to schools, and established a printing-office. He died in 1696. He wrote a commentary, in Latin, on the epistle of St. Paul to the Hebrews, which was printed at Abo in 1671, 4to; the "Life of St. Anscharius;" a work on the ecclesiastical history of Sweden; a treatise on the sacraments; a Lutheran catechism; several disputations, and funeral orations, and a sacred chronology.[1]

BAERSIUS, or VEKENSTIL (HENRY), a learned printer at Louvain, of the sixteenth century, was also an able mathematician, and wrote, 1. "De compositione et usu Decretorii Planetarum," 1530, 4to. 2. "De compositione et usu Quadrantis," 1534, 4to. He published also, but without his name, "Tabulæ perpetuæ Longitudinum ac Latitudinum Planetarum, ad Meridianum Lovaniensem," edited by Gilbertus Masius, 1528, 4to.[2]

BAGARD (CHARLES), an eminent French physician, was born at Nancy, Jan. 2, 1686, and died there, Dec. 7, 1772. We have no farther particulars of his life, but his works were numerous, and accounted valuable. They are, 1. "Histoire de la Theriaque," 1725, 8vo. 2. "Dissertation sur les Tremblemens de Terre, et les Epidemies qu'ils occasionnent," 8vo. 3. "Explication d'un passage d'Hippocrate sur les Scythes qui deviennent Eunuques," 1759, 8vo. 4. "Analyses des eaux Minerales de Contrexeville et de Nancy." 5. "Des Memoires sur la petite verole, les centenaires, et les vomissemens, produits par la passion Iliaque." He published also in Latin, a Dispensatory, in folio, and a treatise on the Materia Medica, both about the year 1771, the latter in 8vo.[3]

BAGDEDIN (MAHOMET), an Arabian mathematician, is usually classed among the authors of the tenth century. He is said to have written some treatises on geometry, and among others, one entitled "De superficierum divisioni-

[1] Moreri.—Dict. Hist. [2] Foppen Bibl. Belg. [3] Dict. Hist.

bus," which Dr. Dee of London, and Frederic Commandini of Urbino, translated into Latin. The latter published his translation at Pesaro in 1570, with another on the same subject of his own composition. Some, however, are of opinion that the original treatise was by Euclid, to whom Proclus ascribes one on that subject, and that Bagdedin was only the translator of it into the Arabic language.[1]

BAGE (Robert), an English writer of considerable talents, was born Feb. 29, 1728, at Darley, a hamlet in the parish of St. Alkmond's, Derby, where his father was employed on a paper-mill. When put to school, this son made an uncommon progress in such learning as was within his reach, and after remaining there the usual time, he was trained to his father's business. When he advanced in life, married, and became settled in the business of paper-making, he continued to cultivate his mind, by adding a knowledge of the French and Italian languages, and even the more abstruse branches of mathematics. His conversation and correspondence sparkled with all the wit and information which are expected in men of a literary turn, but he was considerably advanced in life before he tried his powers in any regular composition. A loss sustained in business is said to have first induced him to take up the pen, not as a source of emolument, but to divert his mind from repining reflections. With this view he wrote, and in 1781, published "Mount Heneth," a novel which became justly popular, from the vivicity of its style and dialogue, and the many well-drawn characters, and apposite reflections on questions of morality and humanity. This was followed by other productions of the same kind, "Barham Downs," the "Fair Syrian," and "James Wallace," which were all favourably received by the public, as far superior to the common run of novels. In private life, Mr. Hutton of Birmingham, has celebrated him as a man of most amiable and benevolent character; but we are sorry that he adds, that "he laid no stress upon revelation," and was "barely a Christian."—There are, indeed, passages in his works which justify this character, and leave us much to regret in the history of a man of such excellent talents and personal worth in other respects. Mr. Bage died Sept. 1, 1801, in the 74th year of his age, at Tamworth.[2]

[1] Moreri.—Vossius de Mathemat.
[2] Gent. Mag. 1801.—Hutton's Hist. of Derby.

BAGFORD (John), an industrious antiquary and collector of literary curiosities, the son of John and Elizabeth Bagford, of the parish of St. Anne, Blackfriars, London, was born in October 1675, and bred to the humble occupation of shoemaker. He was early led, by whatever means, to inquiries respecting the antiquities of his own country, and its literary history, and in the course of his researches he acquired an extensive knowledge of old English books, prints, and rarities, dear to the heart of a collector, which he carefully picked up at low prices, and sold again for a moderate profit. In this mixture of study and trade he passed the greater part of his life, and with such zeal, that he more than once travelled abroad, with commissions from booksellers, and collectors, whom he amply satisfied by his skilful punctuality, and moderate charges. In the course of his labours, he made himself acquainted with the history of printing, and of the arts connected with it, and in 1707, published in the Philosophical Transactions, his "Proposals for a History of Printing, Printers, Illuminators, Chalcography, Paper-making, &c." soliciting the humble price of one pound for a folio volume, to consist of two hundred sheets. These proposals, of which there are several copies in the British museum, are printed on a half-sheet, with a specimen on another, containing the life of Caxton, and a list of his books. The numerous manuscripts by him on this subject, now in the British museum, prove that he had at least provided ample materials for a work of this description, and was not upon the whole ill qualified to have written it, as far as a liberal education could have been dispensed with. He had probably no encouragement, however, and at his death, nine years afterwards, these MS collections were purchased by Mr. Humphrey Wanley, for lord Oxford's library, and came in course with the Harleian MSS. into the British museum. The assertion, in the last edition of this dictionary, that a part of his collections were deposited in the public library at Cambridge, and never opened, has been contradicted on the authority of Dr. Farmer, the late learned master of Emanuel college.

It appears that Bagford practised the art of printing, although in an humble way. There are among his collections two whimsical cards, printed by him, on the Thames when it was frozen over, Jan. 18, 1715-16, with devices and inscriptions alluding to the history of printing. His

curious letter to Hearne, in the first volume of the second edition of "Leland's Collectanea," p. 58, relative to London, and the antiquities in its vicinity, is very creditable to his talents as an antiquary. He was much employed and respected by lord Oxford, Dr. John Moore bishop of Ely, sir Hans Sloane, sir James Austins, Mr. Clavel, &c. and it is said, that for having enriched bishop Moore's library with many curiosities (which were purchased by George I. and given to the university of Cambridge), his lordship procured him an admission into the charter-house, as a pensioner on that foundation, in the cemetery of which he was buried. He died at Islington, May 15, 1716, aged sixty-five. In Mr. Dibdin's Bibliomania, are many curious particulars respecting Bagford, and an estimate of his talents and usefulness founded on Mr. Dibdin's very laborious inspection of his MSS.[1]

BAGGER (JOHN), bishop of Copenhagen, was born at Lunden in 1646. His father Olaus Bagger taught theology in the school of Lunden, but sent his son to Copenhagen for education. He afterwards travelled to Germany, the Netherlands, and England, studying under the most able masters in divinity and the oriental languages, and then returned to Copenhagen. When Lunden became a part of the Swedish dominions, the king established an academy there, and Bagger was appointed to teach the oriental languages. He had scarcely begun to give lessons, however, when by the advice of his friends of Copenhagen, he solicited and obtained, in 1674, the office of first pastor of the church of the Holy Virgin in that metropolis. In 1675, after the usual disputation, he got the degree of doctor, and on the death of John Wandalin, bishop of Zealand or Copenhagen, he was appointed to succeed him, at the very early age of twenty-nine. His promotion is said to have been in part owing to his wife Margaret Schumacher, the widow of Jacob Fabri, his predecessor, in the church of the Holy Virgin at Copenhagen, and to the brother of this lady, the count de Griffenfeld, who had great interest at court. Bagger, however, filled this high office with reputation, as well as that of dean of theology, which is attached to the bishopric of Copenhagen. He revised the ecclesiastical rites which Christian V. had

[1] Nichols's Life of Bowyer.—Tatler, 8vo edit. with notes, vol. III. p. 511.—Dibdin's Bibliom. p. 430.

passed into a law, as well as the liturgy, epistles, and gospels, collects, &c. to which he prefixed a preface. He also composed and published several discourses, very learned and eloquent, some in Latin, and others in the Danish tongue. He died in 1693, at the age of 47. By his second wife, he left a son Christian Bagger, who became an eminent lawyer, and in 1737 rose to be grand bailly of Bergen, and a counsellor of justice.[1]

BAGLIONI GIOVANNI), a Roman artist, was born about 1573, and acquired the rudiments of art from Francesco Morelli, a Florentine, but formed himself on better masters: feeble in design and expression, he is distinguished by chiaroscuro, and a colour which approaches that of Cigoli; his praised picture of the Resuscitation of Tabitha, is lost, but his frescoes in the Vatican and the Capella Paolina at S. Maria Maggiore, still remain to give an idea of his powers. He lived long, employed and ennobled by pontiffs and princes; but owes the perpetuity of his name perhaps more to his "Lives of Painters, Sculptors, and Architects," than to great technic eminence. That work was entitled "Le Vite de' Pittori, Scultori, ed Architetti dal 1572 al 1642," Rome, 1642, and again in 1649, 4to. It forms a continuation of Vasari's Lives. Baglioni died about the time of publication.[2]

BAGLIVI (GEORGE), an eminent Italian physician, was born at Ragusa, in the year 1669, of a family which originally came from Armenia. Pietro Angelo Baglivi, an eminent and opulent physician, is said to have adopted this youth, and bestowed on him his name, while he charged himself with his maintenance and education. George Baglivi, accordingly, was sent to Salerno, where he took his first degree, and where he became partial to the study of natural history. The same pursuit he afterwards followed at Padua and Bononia, but his chief instructor and most intimate friend was Malpighi, whom he visited at Rome, and by whose influence he was promoted to teach anatomy in that city. With many friends, this occupation procured him also some enemies, excited probably by the fame he obtained. He persisted, however, in his lectures, and published his "Praxis," which differed much from that in common use, as he recommended a closer attention to clinical observations than had been usual, and dis-

[1] Moreri. [2] Pilkington, edit. 1810.

carded the humoral system altogether, attributing the cause of diseases to the altered tone of the solids. He supposed likewise an alternate motion between the heart and the dura mater, by which the whole animal machine was actuated. He had, however, no sooner published these doctrines, than Antonio Pacchione accused him of having *stolen* them from his works, if he denied the charge, or of having *taken* them, if he would confess it; but Baglivi proved that Pacchione's observations were published almost a year later than his own, and urged, that whatever coincidence there might be, he had the credit of establishing his doctrines upon a more firm basis. His enthusiasm in his profession led him to devote much of his time to writing, and his pieces went through many editions before they were collected, and printed together at Nurimberg, 1738, 4to, but afterwards much more completely at Venice, in 1752, and lastly, with a preface, notes, and emendations by Phil. Pinel, M. D. 2 vols. 1788, 8vo. There are also Paris editions in 4to, 1711 and 1765. His biographer represents him as a man of piety and benevolence, and of much learning, independent of his more immediate studies. He died March 1707.[1]

BAGNOLI or BAGNIOLI (JULIUS CÆSAR), an Italian poet, a man of opulence as well as fame by his writings, and esteemed among the good poets of his age. His failing is said to have been that of being difficult to please in his own compositions, which he filed and polished till he wore off the strength of the metal. He knew how to draw an exact outline, and to give a strong colouring, but he held his pencil too long, and was over-anxious in the finishing part. These were not, however, the failings of his time. He is best known at present to those who study Italian poetry by "The Arragonians," a tragedy, and "The Judgment of Paris." We have no dates of his birth or death, except that he was famed as a poet, about 1590, and Erythræus (Le Roux) says that he died an old man.[2]

BAGOT (LEWIS), an English prelate, son of sir Walter Bagot, bart. and brother to the first lord Bagot, was born Jan. 1, 1740. He was educated at Westminster school, and chosen thence student of Christ-church, took the degree of M.A. May 23, 1764, and LL.D. Feb. 29, 1772. In

[1] Fabroni Vitæ Italorum, vol. IV.—Haller Bibl. Med.—but more completely in Manget.

[2] Erythræi Pinacotheca.—Moreri.—Baillet Jugement des Savans, vol. VIII.

In 1771 he was made canon of Christ-church in the room of Dr. Moore, the late archbishop of Canterbury, and the same year he married Miss M. Hay, niece to the earl of Kinnoul. He was installed dean of Christ-church, Jan. 25, 1777, on the translation of Dr. Markham to the see of York, about which time he resigned the livings of Jevington and Eastbourne in Sussex, in favour of his nephew, the Rev. Ralph Sneyd. In 1782 he was promoted to the see of Bristol, translated to Norwich the year following, and thence to St. Asaph in 1790, where he rebuilt the palace on an uncommon plan, but necessary for the situation, where, among the mountains, and in the vicinity of the sea, storms are often violent. The palace, therefore, is low; and being on the ascent of a hill, the vestibule, dining-room, and drawing-room, which occupy the whole front of the building, are on a level with the first floor in the other apartments, two of which, on the ground-floor, are a neat domestic chapel and a library.

Dr. Bagot was a man of great learning, an accomplished scholar, and of the most gentle and amiable manners. As a patron, he deserves much praise for bestowing the ample patronage of his see, with great disinterestedness and impartiality, among the learned and meritorious clergy of his diocese, acquainted with the language and manners of the district. His publications were not very numerous. In the "Pietas et Gratulatio Univ. Oxon. 1761," on the accession of his present majesty, are some English blank verses, by him; and he also contributed some verses on his majesty's marriage, and on the birth of the prince of Wales, all which are inserted in vol. VIII. of Nichols's poems. In 1772, when the question of subscription to the thirty-nine articles was agitated, he published "A defence of subscription to the XXXIX Articles, as it is required in the university of Oxford." This was anonymous, and occasioned by a pamphlet, also anonymous, entitled "Reflections on the impropriety and expediency of Lay Subscription in the university of Oxford." In 1779 he preached and published the Radcliffe Infirmary sermon, and in 1780 his principal work appeared, "Twelve discourses on the Prophecies," preached at the Warburtonian lecture in Lincoln's Inn chapel. The earnestness with which he contends in these discourses for the essential doctrines of the church, was again apparent in his next publication, "A letter to the Rev. W. Bell, D.D." on the subject of his late publications upon the

authority, nature, and design of the Lord's Supper," 1781, 8vo. In this Dr. Bagot objects to the Socinian tendency of Dr. Bell's arguments; and about the same time he reprinted, with a short preface, Dr. Isaac Barrow's "Discourse on the doctrines of the Sacrament," which is now one of the tracts dispersed by the Society for promoting Christian Knowledge. His other publications were, a sermon before the house of lords, Jan. 30, 1783; one for the Norwich hospital; and two others before the Society for promoting Christian Knowledge, 1788, and the Society for propagating the Gospel, 1790. A small pamphlet against the Anabaptists, and a charge delivered when bishop of Norwich, were printed by Dr. Bagot, but not generally published. In all his works he displays a fervent zeal for the principles of religion and of loyalty, joined with much knowledge of the true grounds of both; nor will it be thought an objection of much consequence, that he did not stand high in the opinion of those who contended for such innovations as in his opinion endangered the whole fabric of church government and doctrine.

For nearly ten years before the death of this worthy prelate, he had been in a declining state of health, and was wasted to the appearance of a mere skeleton. He was confined to bed, however, only the day before he departed this life, June 4, 1802. His remains were interred at St. Asaph with those of Mrs. Bagot, whom he survived not quite three years.[1]

BAGSHAW (EDWARD), a gentleman of a Derbyshire family, was born in London, and in 1604 became a commoner of Brazen-nose college, Oxford, under the tuition of the pious Mr. Robert Bolton; four years after, he took a degree in arts, and then removed to the Middle Temple, where he studied law, became a bencher, and of considerable reputation in his profession. In 1639 he was elected Lent reader, and chose for his first reading an argument very suitable to the growing turbulence of the times, endeavouring to prove that a parliament may be held without bishops, and that bishops ought not to meddle in civil affairs, but the lord keeper Finch, at archbishop Laud's request, ordered him to desist. This, however, giving him a character unhappily too popular, he was elected M. P. for the borough of Southwark, in the parliament of 1640; but

[1] Nichols's Life of Bowyer, vol. V.—Gent. Mag. 1802.—Nichols's Poems, vol. VIII.

perceiving the outrages the members were about to commit, beyond all bounds of temperate reformation, he went to Oxford, and sat in the parliament called there by the king. After continuing at Oxford for some time, he was taken prisoner by the rebels in Oxfordshire, and sent to London, where the house of commons committed him to the king's bench, and he suffered afterwards in his estate in Northamptonshire. On the Restoration we find him treasurer of the Middle Temple. He died in 1662, and was interred in Morton-Pinkney in Northamptonshire, leaving two sons, Henry and Edward, of whom some notice will be taken. He published, 1. "The life and death of Mr. Robert Bolton," London, 1633, 4to. 2. "Several speeches in parliament," 1640, 1641, 4to. 3. "Two arguments in parliament, on the Canons and Præmunire," London, 1641, 4to. 4. "Treatise defending the revenues of the church in Tithes and Glebe," ib. 1646, 4to. 5. "Treatise maintaining the doctrine, liturgy, and discipline of the Church of England." The two last written during his imprisonment. 6. "Short censure of the book of Will. Prynne, entitled 'The university of Oxford's plea refuted'," 1648, 4to. 7. "Just vindication of the questioned part of his reading had in the Middle Temple hall, Feb. 24, 1639," London, 1660, 4to. 8. "True narrative of the cause of silencing him, by the archbishop of Canterbury," printed with the preceding. See Rushworth's Collections, p. 990. 9. "The rights of the Crown of England, as it is established by law," London, 1660, 8vo, written, as most of the others were, during his confinement.[1]

BAGSHAW (EDWARD), son of the preceding, was born at Broughton in Northamptonshire, in 1629, educated at Westminster school, and elected student of Christ-church in 1646, where, according to Wood, his conduct for some time was turbulent and disorderly. Having finished his studies, however, he was in 1656 appointed to officiate as second master of Westminster school, and in 1657 was confirmed in the office. Behaving improperly to the celebrated Busby, he was, in 1658, turned out of this place; but soon after he became vicar of Ambrosden in Oxfordshire, having taken orders from Brownrig, bishop of Exeter. After the Restoration, Arthur earl of Anglesey ap-

[1] Wood's Athenæ, vol. II.

pointed him his chaplain, on which Mr. Bagshaw left Ambrosden, in hopes of farther promotion, which, however, he never attained, having written and preached doctrines against the church and state, for which he was committed prisoner, first to the Gatehouse in Westminster, next to the Tower, and thence to South Sea castle, Hampshire, in 1664. After his release he returned to London, and fell under fresh suspicions, and having refused the oaths of allegiance and supremacy, was committed to Newgate, where he continued twenty-two weeks. He appears to have been again released, as he died at a house in Tothill-street, Westminster, Dec. 28, 1671, and was buried in Bunhill-fields cemetery, with an altar monument, and an inscription written by the celebrated Dr. Owen, implying that he had been persecuted for his adherence to the gospel, and had now taken sanctuary "from the reproaches of pretended friends, and the persecutions of professed adversaries." Baxter's account is less favourable: he records him as an anabaptist, fifth-monarchy man, and a separatist, a man of an extraordinary vehement spirit, but he allows that he had been exasperated by many years "hard and grievous imprisonment." Wood has a long list of his writings, mostly controversial with Baxter, L'Estrange, and others, and probably forgotten. All his biographers, however, allow him to have been a man of abilities.[1]

BAGSHAW (Henry), D.D. brother of the above, was also born at Broughton in 1632, and educated at Westminster school, and elected student of Christ-church in 1651, of which he was M.A. 1657. He was chaplain to sir Richard Fanshaw, ambassador in Spain and Portugal, and on his return was made chaplain to archbishop Stern, who gave him the prebend of Southwell and rectory of Castleton in Synderick. In 1667 he held the prebend of Barnaby in York cathedral, and in 1668, that of Friday Thorp. He took the degree of B.D. 1668, and D.D. 1671. In 1672 he was made chaplain to the lord treasurer Danby, and rector of St. Botolph's church, Bishopsgate, London, which he exchanged for Houghton-le-Spring. In 1680 he was installed a prebendary of Durham, and died at Houghton, Dec. 30, 1709. He was of a totally different character from his brother. He published "Diatribæ, or discourses upon

[1] Wood's Ath. vol. II.—Palmer's Nonconf. Memorial, vol. III. p. 111.—Pope's Life of Bishop Ward, p. 30.

select texts, against Papists and Socinians," London, 1680, 8vo, and several single sermons.[1]

BAGSHAW (William), a nonconformist minister, was born at Litton in the parish of Tidswell, Jan. 17, 1627-8, and educated in Corpus Christi college, Cambridge; after which he entered into orders, and preached with great applause in different parts of Derbyshire. He obtained the living of Glessop, which he held till 1662, when he was obliged to resign it, because he would not comply with the act of uniformity; and then he preached privately at different places till the Revolution, when a large meeting-house was built for him, and he continued pastor of a numerous congregation till his death, April 1, 1702. He was the author of several small practical treatises, much esteemed in that age. Among these is a work, partly of a biographical kind, entitled "De Spiritualibus Pecci, or notes concerning the work of God, and some that have been workers together with God, in the High Peak," (of Derbyshire), 1702. Besides his printed works, he left behind him fifty volumes, on various subjects, some in folio and some in 4to, fairly written with his own hand.[2]

BAHIER (John), a French Latin poet, was born at Chatillon in the Lower Maine, and became a priest of the Oratory at Paris, in 1659. He had considerable genius, and was much addicted to study, so that he soon became one of the best scholars and best poets of his order. When M. Fouquet, superintendant of finances, was arrested, he published a Latin poem, entitled "Fuquetius in vinculis," which was much applauded. He published another poem at Troyes in 1668, the title of which was, "In tabellas excellentissimi pictoris du Wernier, ad nobilem et eximium virum Eustachium Quinot, apud quem illæ visuntur Trecis, carmen." Father Bahier translated this production afterwards into French verse, under the title of "Peinture poetique des tableaux de mignature de M. Quinot, faits par Joseph de Werner." At the time he taught rhetoric at Marseilles, in 1670, he delivered and published an oration on Henrietta of England, duchess of Orleans, and the same year printed a Latin poem of six hundred verses in praise of Toussaint Fourbin de Janson, bishop of Marseilles. He wrote some other pieces, which were less known; such was

[1] Ath. Ox. vol. II.—Hutchinson's History of Durham, vol. II. p. 206.
[2] Calamy.—Life and Funeral Sermon by J. Ashe, 1704, 12mo.

his reputation, however, that he was chosen secretary of the Oratory, an office which he filled with great credit for thirty years; his latter days were distinguished by many acts of charity, and it was during his attendance on a dying friend that he caught a disorder, which proved fatal in the month of April 1707.[1]

BAHRDT (CHARLES FREDERICK), one of those German writers who have of late years disgraced the profession of religion and philosophy, was born in 1741, at Leipsic, where his father was a clergyman, and educated this son for the church, but with so little success that he soon left college, and enlisted in the army. Being bought off, however, he returned to the university, and in 1761 was admitted to the degree of M.A. Soon afterwards he became catechist in his father's church, was a popular preacher, and in 1765 published sermons and some controversial writings, which evinced that he possessed both learning and genius. From his early days he appears to have been of a debauched turn, with a propensity to satire which no considerations could restrain; and these two qualities, which he persisted in all his life, laid the foundation of what he termed his misfortunes, although they were no other than the contempt which his infamous conduct and impious doctrines have a natural tendency to produce in every well-ordered society. His life became a series of adventures too numerous for the plan of this work; but the principal were these.

One of his shameful amours having rendered it necessary for him to leave Leipsic, his friends, with some difficulty, obtained for him a professorship at Erlangen, afterwards at Erfurth, and in 1771 at Giessen. But the boldness of his doctrines, and the malignity of his satirical compositions, of which he was very fond, would soon have expelled him from Giessen, if, just as he was about to be dismissed from his professorship, he had not received an invitation to Marschlins in Switzerland, to superintend an academy. To this place he went about 1776, and began his new career by forming the seminary after the model of an academy which had before been projected by Basedow, in the principality of Anhalt Dessau, under the name of *Philanthropinum.* The plan of this was professedly to form the young mind to the love of mankind and of virtue, without any aid from

[1] Moreri.

religion, except what he was pleased to call philosophical religion. But the Swiss were not yet prepared for so great a change of system, and after disgusting them with doctrines, the immoral tendency of some of which could no longer be mistaken, he removed to Durkheim, a town in the Palatinate, and formed an association for a *Philanthropinum* of his own. A large fund was collected, and he was enabled to travel into Holland and England to engage pupils. England is said to have furnished four.

On his return he obtained the castle of count Leining Hartzburgh at Heidesheim, for his *Philanthropinum*, and in 1778 it was consecrated by a solemn religious festival. His conduct here, however, was too obnoxious both in principle and practice, to permit him a long continuance, and his shocking treatment of his wife contributed to render the scheme abortive. His academy became in debt, and he took to flight, but was imprisoned at Dienheim. On his release he settled at Halle, as the keeper of a tavern and billiard table, and lived in open adultery with a woman who was his assistant, and for whom he turned his wife and daughter out of doors.

His next design was to direct the operations of a secret society called the "German Union for rooting out superstition and prejudices, and for advancing true Christianity." To forward this project, which was but a branch of the general conspiracy then carrying on by the enemies of religion and government, he published a great many books, containing principles fortunately so wild and extravagant as to prove in some measure an antidote against the intended mischief. When he had laboured in this cause about two years, some of the secrets of the Union transpired; his former conduct and his constant imprudence made him suspected; his associated friends lodged informations against him; his papers were seized, and he himself was sent to prison, first at Halle, and then at Magdeburg. After a year's confinement he was released, and would probably have concerted some new projects, had he not been attacked by a disorder which put an end to his life, April 23, 1793.

His numerous works evince learning and sagacity, much critical taste, and considerable powers of discussion, but their general tendency is so hostile to all that the good and wise hold sacred, and to all that the well-being of society requires to be held sacred, that an enumeration of them

may well be spared, especially as it is very unlikely they will ever be imported into this country, and probably have already sunk into oblivion on the continent. Of his private character enough may be seen to illustrate the principles of such philosophers, in his life in Dr. Gleig's supplement to the Encyclopedia Britannica, from which this sketch has been extracted, and in professor Robinson's Proofs of a Conspiracy. If higher proof be wanting, it may be taken from his German biographer Schlichtegroll, or from his life written by himself, which is a wonderful specimen of the effrontery of acknowledged depravity.[1]

BAIER (JOHN JAMES), a celebrated physician, born at Jena in 1677, practised his art in several towns of Germany; among others, at Nuremberg, Ratisbon, and Altorf. He was professor at this last-mentioned place, and member of the Academy des Curieux de la Nature, in 1720. He was chosen president of it in 1730, and died at Altorf the 14th of July 1735. He was author of, 1. "Thesaurus Gemmarum affabrè sculptarum, collectus a J. M. ab Ebermayer," Nuremberg, 1720, folio. 2. "Horti medici acad. Altorf. Historia," Altorf, 1727, 4to. 3. A great number of dissertations or theses, on particular plants, in 4to, from 1710 to 1721.[2]

BAIF. See BAYF.

BAIL (LEWIS), a French divine, and subpenitentiary of the metropolitan church of Paris, was born at Abbeville, it is supposed of English parents. He arrived at his doctor's degree in 1628. In 1651 he published his most celebrated work, dedicated to the archbishop of Paris; "De triplici examine ordinand. confess. et pœnitent." 8vo, which passed through many editions in his life-time. He assisted also in the publication of some editions of the Councils. In 1666 he published a work upon the most celebrated preachers from the earliest times to the beginning of the seventeenth century, a 4to volume, under the title of "Sapientia foris prædicans," in which he not only gives a succinct account of the lives of the most celebrated preachers, but also points out in what they excelled, and the most remarkable passages in their discourses. Before this he published a treatise, "De Beneficio Crucis," Paris, 1653, 8vo, in opposition to the sentiments of Jansenius on the subjects of grace and predestination. His "Philosophie affective" appeared

[1] Encyclop. Brit. ubi supra.—Dict. Hist.
[2] Moreri.—Haller.—Saxii Onomasticon.

at Paris in 1657, 12mo. It contains many small devotional pieces, and a curious collection of "Pieuses reparties," or pious repartees, selected from various authors, and some from his own experience. The time of his death is not specified in Moreri, or any of the authorities from which this article is taken.[1]

BAILEY (NATHAN), the author of a well-known dictionary of the English language, resided principally at Stepney, and there probably died, June 27, 1742, leaving no memorials of his personal history or character. In religion he is said to have been a Sabbatarian. His life, however, appears to have been spent in useful pursuits. His English dictionary, printed first in the early part of the last century, in 8vo (edit. 4th, 1728), was long the only one in use, and still continues a favourite with a certain class of readers. It was afterwards enlarged into 2 vols. 8vo, and some years after printed in folio, with additions in the mathematical part by G. Gordon, in the botanical by Phil. Miller, and in the etymological by T. Lidiard, the whole revised by Dr. Joseph Nicol Scott, a physician. Of this there was an improved edition in 1759, about which time the fifteenth edition of the 8vo was published. The 8vo, about twenty-five years ago, was revised by Dr. Harwood. Bailey also published a "Dictionarium domesticum, or a household dictionary," 1736; "The Antiquities of London and Westminster," 24mo, 1726, an useful abridgment; "An introduction to the English Tongue, two parts;" and school editions of Ovid's Metamorphosis, Ovid's Epistles, Justin, Erasmus's Dialogues, Phædrus's Fables, and a book of Exercises, which are all still in use.[2]

BAILIES. See BAYLIES.

BAILLET (ADRIAN), an eminent French critic, was born at Neuville near Beauvais in Picardy, June 13, 1649. His father, who was poor, and unable to give him a learned education, sent him to a small school in the neighbourhood, where he soon learned all that was taught there, and desirous of more, went frequently to a neighbouring convent, where, by his assiduities in performing little menial offices, he ingratiated himself with them, and by their interest was presented to the bishop of Beauvais. The bishop placed him in the college or seminary of that name, where

[1] Moreri.—Dict. Hist.
[2] From various sources, catalogues, &c.—Gent. Mag. vol. XII. p. 387, &c.

he studied the classics with unwearied assiduity, borrowing books from his friends, and it is even said he took money privately from his father, in order to buy books. In the course of his reading, which was accurate and even critical, he formed, about the age of seventeen, a common-place book of extracts, which he called his "Juvenilia," in two large volumes, very conducive to his own improvement, and afterwards to that of M. de Lamoignon, his patron's son. He then studied philosophy, but with less relish, his predilection being in favour of history, chronology, and geography; yet in defending his philosophical theses, he always proved his capacity to be fully equal to his subject. In 1670 he went to one of those higher seminaries, formerly established by the French bishops for the study of divinity, which he pursued with his usual ardour and success, although here his early taste discovered itself, in his applying with most eagerness to the fathers and councils, as more nearly connected with ecclesiastical history. So intent was he on researches of this kind, that he fancied himself solely qualified for a life of studious retirement, and had a design of going, along with his brother Stephen, to the abbey La Trappe, but this was prevented by the bishop of Beauvais bestowing upon him, in 1672, the appointment of teacher of the fifth form in the college, from which, in 1674, he was promoted to the fourth. This produced him about sixty pounds a-year, with part of which he assisted his poor relations, and laid out the rest in books, and had made a very good collection when he left the college. Among other employments at his leisure hours he compiled two volumes of notices of authors who had disguised their names, of which the preface only has been published.

In 1676, he received holy orders, and passed his examinations with high approbation. Monnoye, one of his biographers, mentions a circumstance very creditable to his superiors, that, although they were satisfied with his learning, they would not have admitted him into orders, if they had not discovered that he was superior to the vanity which sometimes accompanies a reputation for learning. The bishop of Beauvais now gave him the vicarage of Lardieres, which netted only 30*l.* yearly, yet with this pittance, Baillet, who maintained a brother, and a servant, contrived to indulge his humanity to the poor, and his passion for books, to purchase which he used to go once a year to Paris. His domestic establishment was upon the most temperate scale,

no drink but water, and no meat, but brown bread, and sometimes a little bacon, and a few herbs from his garden boiled in water with salt, and whitened with a little milk. The cares of his parish, however, so much interrupted his favourite studies that he petitioned, and obtained another living, the only duties of which were singing at church, and explaining the catechism. A higher and more grateful promotion now awaited him, as in 1680, he was made librarian to M. Lamoignon, not the first president of the parliament, as Niceron says, for he was then dead, but his son, who at that time was advocate-general. To this place he was recommended by M. Hermant, a doctor of the Sorbonne, who told Lamoignon that Baillet was the proper person for him, if he could excuse his awkwardness. Lamoignon answered that he wanted a man of learning, and did not regard his outward appearance. To Baillet such an appointment was so gratifying that for some time he could scarcely believe M. Hermant to be serious. When he found it confirmed, however, he entered upon his new office with alacrity, and one of his first employments was to draw up an index of the library, which extended to thirty-five folio volumes, under two divisions, subjects and author's names. The Latin preface to the index of subjects, when published, was severely, but not very justly censured by M. Menage, as to its style. After this, he completed four volumes of his celebrated work "Jugemens des Savans," and gave them to the bookseller with no other reserve than that of a few copies for presents. The success of the work was very great, and the bookseller urged him to finish the five volumes that were to follow. He did not, however, accomplish the whole of his design, which was to consist of six parts. I. In the first he was to treat of those printers, who had distinguished themselves by their learning, ability, accuracy, and fidelity. Of critics, that is, of those who acquaint us with authors, and their books, and in general those, who give an account of the state of literature, and of all that belongs to the republic of letters. Of philologists, and all those who treat of polite literature. Of grammarians and translators of all kinds. II. Poets, ancient and modern; writers of romances and tales in prose; rhetoricians, orators, and writers of letters, either in Latin, or in any of the modern languages. III. Historians, geographers, and chronologists of all sorts. IV. Philosophers, physicians, and mathema-

ticians. V. Authors upon the civil and canon law, politics, and ethics. VI. Writers on divinity; particularly the fathers, school-divinity; heretics, &c. He published, however, only the first of these divisions, and half of the second, under the title of "Jugemens des Savans sur les principaux ouvrages des Auteurs," Paris, 1685, 12mo. It is, in fact, a collection of the opinions of others, with seldom those of the author, yet it attracted the attention of the literary world, and excited the hostility of some critics, particularly M. Menage, to whom, indeed, Baillet had given a previous provocation, by treating him rather disrespectfully. The first attack was by father Commire, in a short poem entitled "Asinus in Parnasso," the Ass on Parnassus, followed afterwards by "Asinus ad Lyram," and "Asinus Judex," all in defence of Menage and the poets; and an anonymous poet wrote "Asinus Pictor." It does not appear, however, that these injured the sale of the work; and in 1686, the five other volumes, upon the poets, were published, with a preface, in which the author vindicates himself with ability. M. Menage now published his "Anti-Baillet," in which he endeavoured to point out Baillet's errors; and another author attacked him in "Reflexions sur le Jugemens des Savans, envoyéez à l'auteur par un Academicien," 1691, with Hague on the title, but really in France, and, according to Niceron, written by father Le Tellier, a Jesuit, all of which order resented Baillet's partiality to the gentlemen of Port Royal. The editor of the Amsterdam edition of the "Jugemens," attributes this letter to another Jesuit, a young man not named. Of these censures some are undoubtedly just, but others the cavils of caprice and hypercriticism.

In 1688, Baillet published his very amusing work, "Les Enfans devenus célébres par leurs études et par leurs écrits," Paris, 2 vols. 12mo. This collection of examples of young geniuses was thought well calculated to excite emulation, and soon became a very popular book, the professors of the universities, and other teachers of youth, strongly recommending it. His next work was of a singular cast. Conceiving that when Menage wrote his "Anti-Baillet" he meant a personal, as well as a critical attack, he began to form a catalogue of all works published with similar titles, beginning with the Anti-Cato of Cæsar, the most ancient of the Anti's, and concluding with the Anti-Baillet. This was published in 1689. "Des Satyres per-

sonelles, Traité historique et critique de celles, qui portent le titre d'Anti," Paris, 2 vols. 12mo. The industrious Marchand, however, has given a very long catalogue of Anti's omitted by Baillet, in his vol. I. under the article ANTI-GARASSE. Baillet afterwards prepared a more useful work, for which he had made copious collections, with a view to discover the names of those authors who have used fictitious ones. In 1678 he had written in Latin "Elenchus Apocalypticus Scriptorum Cryptonymorum," but of this he published only a preliminary treatise in French, "Auteurs deguisez sous des noms étrangers, &c. tome I. contenant le traité preliminaire, sur le changement et la supposition des noms parmi les Auteurs," Paris, 1620, 12mo. His design resembled that of Placcius in his treatise "De Anonymis et Pseudonymis," and they had some communication together on the subject. Niceron attributes Baillet's suppression of this work to the fear of giving offence, which might surely have been avoided if he had left contemporary writings to some future editor. In 1691, he wrote the "Life of Des Cartes," in 2 vols. 4to, which was criticised in "Reflexions d' un Academicien sur la Vie de M. des Cartes, envoyées à un de ses amis en Hollande," ascribed, by Le Long, to Gallois, and by Marchand, to Le Tellier. The chief fault, is that very common one, in single lives, of introducing matters very slightly, if at all, connected with the history of the principal object, and from much that is in this work, Des Cartes might be supposed a warlike general, or a controversial divine. It succeeded so well, however, that a second edition was prevented only by his death; but before that event he abridged it in one volume 12mo, and also wrote the life of Richer, doctor of the Sorbonne, which was not printed until several years after his death, at Liege, 1714, 12mo.

His next publication ranks him among the pseudonymous authors, a "History of Holland," from the peace in 1609 to that of Nimeguen in 1679, under the name of Balthasar d'Hezenail de la Neuville, the anagram of Baillet de la Neuville en Hez, 4 vols. 12mo. Next year he published "De la Devotion à la Sainte Vierge, et du Culte qui lui est du," 12mo, a piece of catholic superstition, which was attacked in two pamphlets. He had formed many more useful designs, as an universal ecclesiastical dictionary, embracing every subject of doctrine, morality, and discipline; but this and all his other schemes were interrupted by his

death, Jan. 21, 1706. He was much regretted as an indefatigable scholar, and a valuable contributor to literary history. His extreme temperance and close application to study injured his health, and brought on all those miseries of a sedentary life, which exhausted his constitution, when only in his fifty-sixth year. In Lamoignon's family, he was treated with the tenderness and respect due to his laborious services and blameless character. His last moments were marked by piety and fortitude, and his last breath expressed a blessing on his benefactors. His "Jugemens des Savans," Mr. Dibdin justly observes, is one of those works with which no man fond of typographical and bibliographical pursuits, can dispense. In 1722, a new edition of it in 7 vols. 4to, was published by M. de la Monnoye, including the "Anti-Baillet;" and a new edition at Amsterdam, 1725, in 16 or sometimes 8 vols. 12mo, by far the best. These editions are improved by Monnoye's useful notes, a life of Baillet, some of the pamphlets written against him, and other documents of importance.

Besides these, Baillet published, 1. "De la conduite des Ames," 1695, 12mo, under the fictitious name of Daret de la Villeneuve. 2. "Discours sur la vie des Saints," Paris, 1700, 8vo, reprinted before the "Vies des Saints," Paris, 1701, 3 vols. fol. and 1704, 8vo. 3. "Histoire des Fêtes Mobiles: Les vies des Saints de l'Ancien Testament, &c." Paris, 1703, fol. 4. "Les maximes de St. Etienne de Grammonte," Paris, 1704, 12mo, a translation from the Latin. 5. "La vie de Godfrey Hermant," a posthumous work, Amst. 1717, 12mo. 6. "Histoire des démêlés du Pape Boniface VIII. avec Philippe le Bel, roy de France," also posthumous, Paris, 1718, 12mo.[1]

BAILLI or BAILLIFF, in Latin BAILLIFIUS (ROCHE DE), known also by the name of La RIVIERE, who flourished in the latter part of the sixteenth century, was a native of Falaise in Normandy, and physician in ordinary to Henry IV. He acquired considerable reputation for learning, but, as he practised on the principles of Paracelsus, he was involved in disputes with his brethren, and frequently obliged to vindicate his method. Besides medicine, he was well versed in philosophy and the belles lettres, and was an excellent naturalist. He died at Paris, Nov. 5, 1605. When feeling the approaches of death, he sent

[1] Gen. Dict.—Moreri.—Niceron.—Marchand; see Index.—Dibdin's Bibliomania.—Saxii Onomasticon.

for all his servants, and distributed his money and property among them, on condition that they immediately left the house, which was so punctually complied with, that when the physicians came on their next visit, they found the doors open, and their patient by himself, with no property left but the bed he lay upon. When the physicians remarked this circumstance to him, he answered that he must now go likewise, "as his baggage was sent off before him," and immediately expired. Pierre de l'Etoile, however, in his journal of Henry IV. represents him as a true penitent, and compares him to the thief on the cross. His works are: "Demosterion, sive CCC Aphorismi, continentes summam doctrinæ Paræcelsæ," Paris, 1578, 8vo. "Responsio ad questiones propositas à medicis Parisiensibus," Paris, 1579, 8vo. "Traité de la Peste," 1580. "Traité de l'antiquité et singularité de la grande Bretagne Armorique," Rennes, 1587, 4to.[1]

BAILLIE (ROBERT), an eminent Presbyterian divine of the seventeenth century, was born at Glasgow in the year 1599. His father, Mr. Thomas Baillie, was a citizen of that place, and son to Baillie of Jerviston. Our Robert Baillie was educated in the university of his native city; where, having taken his degrees in arts, he turned his thoughts to the study of divinity; and, receiving orders from archbishop Law, he was chosen regent of philosophy at Glasgow. While he was in this station, he had, for some years, the care of the education of Lord Montgomery, who, at length, carried him with him to Kilwinning; to which church he was presented by the earl of Eglintoun. Here he lived in the strictest friendship with that noble family, and the people connected with it; as he did also with his ordinary the archbishop of Glasgow, with whom he kept up an epistolary correspondence. In 1633, he declined, from modesty, the offer of a church in Edinburgh. Being requested in 1637, by his friend the archbishop, to preach a sermon before the assembly at Edinburgh, in recommendation of the canon and service book, he refused to do it; and wrote a handsome letter to the archbishop, assigning the reasons of his refusal. In 1638 he was chosen by the presbytery of Irvine, a member of the famous assembly at Glasgow, which was a prelude to the civil war. Though Mr. Baillie is said to have behaved in

[1] Moreri.—Manget. Bibl. Script. Med.

this assembly with great moderation, it is evident that he was by no means deficient in his zeal against prelacy and Arminianism. In 1640 he was sent by the covenanting lords to London, to draw up an accusation against archbishop Laud, for his obtrusions on the church of Scotland. While he was in England, he wrote the presbytery a regular account of public affairs, with a journal of the trial of the earl of Strafford. Not long after, on his return, he was appointed joint professor of divinity with Mr. David Dickson, in the university of Glasgow, and his reputation was become so great, that he had before this received invitations from the other three universities, all of which he refused. He continued in his professorship till the Restoration; but his discharge of the duties of it was interrupted for a considerable time, by his residence in England: for, in 1643, he was chosen one of the commissioners of the church of Scotland to the assembly of divines at Westminster. Though he never spoke in the debates of the assembly, he appears to have been an useful member, and entirely concurred in the principles and views of its leaders. Mr. Baillie returned again to his own country in the latter end of 1646. When, after the execution of Charles I. Charles II. was proclaimed in Scotland, our professor was one of the divines appointed by the general assembly to wait on the king at the Hague; upon which occasion, March 27, 1649, he made a speech in the royal presence, expressing in the strongest terms his abhorrence of the murder of the late king; and, in his sentiments upon this event, it appears that the Presbyterian divines of that period, both at home and abroad, almost universally agreed. After the restoration of Charles II. Mr. Baillie, Jan. 23, 1661, by the interest of the earl of Lauderdale, with whom he was a great favourite, was made principal of the university of Glasgow, upon the removal of Mr. Patrick Gillespie, who had been patronised by Cromwell. It is said by several writers, that Mr. Baillie had the offer of a bishopric, which he absolutely refused. Though he was very loyal, and most sincerely rejoiced in his majesty's restoration, he began, a little before his death, to be extremely anxious for the fate of Presbytery. His health failed him in the spring of 1662. During his illness he was visited by the new-made archbishop of Glasgow, to whom he is said to have addressed himself in the following words: "Mr. Andrews (I will not call you my lord), king

Charles would have made me one of these lords: but I do not find in the New Testament, that Christ has any lords in his house." Notwithstanding this common-place objection to the hierarchy, he treated the archbishop very courteously. Mr. Baillie died in July 1662, being 63 years of age. By his first wife, who was Lilias Fleming, of the family of Cardarroch, in the parish of Cadder, near Glasgow, he had many children, five of whom survived him, *viz.* one son, and four daughters. The posterity of his son, Mr. Henry Baillie, who was a preacher, but never accepted of any charge, still inherit the estate of Carnbrae, in the county of Lanerk, an ancient seat of the Baillies. Mr. Baillie's character has been drawn to great advantage, not only by Mr. Woodrow, but by an historian of the opposite party. His works, which were very learned, and acquired him reputation in his own time, are: 1. "Opus Historicum et Chronologicum," Amsterdam, 1668, fol. 2. "A Defence of the Reformation of the Church of Scotland, against Mr. Maxwell, bishop of Ross." 3. "A Parallel betwixt the Scottish Service-Book and the Romish Missal, Breviary," &c. 4. "The Canterburian Self-Conviction." 5. "Queries anent the Service-Book." 6. "Antidote against Arminianism." 7. "A treatise on Scottish Episcopacy." 8. "Laudensium." 9. "Dissuasive against the Errors of the Times, with a Supplement." 10. "A Reply to the Modest Enquirer," with some other tracts, and several sermons upon public occasions; but his "Opus Historicum et Chronologicum," was his capital production. The rest of his writings, being chiefly on controversial and temporary subjects, can, at present, be of little or no value. But his memory is perhaps yet more preserved by a very recent publication, "Letters and Journals, carefully transcribed by Robert Aiken: containing an impartial account of public transactions, civil, ecclesiastical, and military, both in England and Scotland, from 1637 to 1662; a period, perhaps, the most remarkable that is to be met with in the British History. With an Account of the Author's life, prefixed; and a Glossary annexed," Edinburgh, 1775, 2 vols. 8vo. The chief correspondents of Mr. Baillie were, Mr. William Spang, minister first to the Scotch Staple at Campvere, and afterwards to the English Congregation in Middleburgh in Zealand, who was his cousin-german; Mr. David Dickson, professor of Divinity, first at Glasgow, then at Edinburgh; and Messrs. Robert

Ramsay and George Young, who were ministers in Glasgow. There are, in this collection, letters to several other persons: but Mr. Spang was the gentleman with whom Mr. Baillie principally corresponded. The journals contain a history of the general assembly at Glasgow, in 1638; an account of the earl of Strafford's trial; the transactions of the general assembly and parliament, in 1641; and the proceedings of the general assembly, in 1643.[1]

BAILLOU (WILLIAM), or BALLONIUS, an eminent French physician and writer, was born about 1538, of a considerable family in Perche, and studied at Paris, where he received his doctor's degree, in 1570, and during the course of his licentiate, was so able and victorious in the disputations, as to be named the Scourge of Bachelors. He was dean of the faculty in 1580, and his high reputation influenced Henry the Great to choose him first physician for his son, the dauphin, in 1601. But he preferred the sweets of domestic life to the honours of the court, and employed such leisure as his practice allowed, in writing several treatises on medical subjects, and was not more distinguished for knowledge in his profession, than for true piety and extensive charity. He died in 1616. His works were published after his death: 1. "Consiliorum Medicinalium lib. II." Paris, 1635, 4to, edited by his nephew Thevart. 2. "Consiliorum Med. lib. tertius," ibid. 1649, 4to. 3. "Epidemiorum et Ephemeridum lib. II." ibid. 1640, 4to, and in 1734, dedicated to sir Hans Sloane. 4. "Adversaria Medicinalia," 4to, ibid. or, according to Haller, the same as "Paradigimata et historiæ morborum ob raritatem observatione dignissimæ," ibid. 1648, 4to. 5. "Definitionum Medicarum liber," ibid. 1639, 4to. 6. "Commentarius in libellum Theophrasti de Vertigine," ibid. 1640, 4to. 7. "De Convulsionibus libellus," ibid. 1640, 4to. 8. "De Virginum et Mulierium morbis," ibid. 1643, 4to. 9. "Opuscula Medica," ibid. 1643, 4to. 10. "Liber de Rheumatismo et Pleuritide dorsali," ibid. 1642, 4to. Of all these, and other works by him, a complete edition was published at Geneva, 1762, 4 vols. 4to.[2]

BAILLY (JOHN SYLVANUS), an eminent French astronomer, was born in Paris, Sept. 25, 1736. His father

[1] Biog. Brit.—Life prefixed to his Journals.—Tytler's life of lord Kames.
[2] Manget.—Haller.—Moreri.—Life by Thevart, in his works.

was the fourth in succession of his family who followed the profession of a painter; and young Bailly was also destined to painting, and had already made some progress in the art, when he showed a decided inclination for the study of the belles-lettres. Poetry was the first object that engaged his attention: he even produced some tragedies which were praised by Lanoue, not however without advising his young friend to attend rather to science; and Lacaille essentially contributed to direct his attention to the study of Natural Philosophy; accordingly, in the year 1762, he presented to the academy "Observations on the Moon," which Lacaille had made him draw up with all the particularity of detail required by the new state of astronomy, and which were quoted by him with approbation, in the sixth volume of the Ephemerides.

He calculated the orbit of the comet of 1759, the period of whose return had occupied the attention of astronomers, and on the 29th of January 1763, he was received into the Academy of Sciences. In the same year he published a large and useful work, the reduction of the observations which Lacaille had made in 1760 and 1761, on 515 zodiacal stars, 132 of which are not to be found in preceding catalogues: the remainder are contained in Meyer's Zodiac, but their positions are laid down with much greater exactness by Lacaille. Bailly thus rendered an important service to astronomy by editing a work, which, on account of the death of its author, would have remained useless, if it had not been for the zeal of his pupil.

Bailly began about this period also to turn his attention to the theory of the satellites of Jupiter, the difficulty and importance of which had already attracted the notice of the academy, who proposed it as a prize subject in April 1764. Le Grange, who now stood first among the geometricians of Europe, was one of the candidates for the prize. The theory of Clairaut was employed by Bailly in calculating the same perturbations: the united efforts of these two philosophers for the first time made us acquainted with the singular derangements of these little planets, by constructing new tables of them, for all former attempts had been merely empirical.

In 1766 he published an important treatise, with the modest title of "Essai sur la théorie des Satellites de Jupiter," together with tables of their movements, and the history of this branch of astronomy, in 53 pages 4to.

The most ingenious memoir which he published, is that for 1771 on the light of the satellites. On this occasion he availed himself of an excellent idea of Fouchy, of covering the end of a telescope with thin pieces of bladder till the satellite could be no longer seen, in order by this means to measure the degree of its light. He also observed and calculated the changes produced by their proximity to Jupiter, and their altitude above the horizon; he ascertained their diameters, the duration of their several immersions, and invented a method of composing the observations made with different telescopes, by which he introduced a degree of perfection till that time unknown in this part of astronomy. The intervals of his astronomical labours were agreeably occupied by general literature. In 1767 he was elected member of the academie Françoise, for his eloge of Charles V. a work which obtained distinguished praise from the academy, though the prize was adjudged to La Harpe.

In 1768 he sent to the academy of Rouen the eloge of Corneille, which gained the accessit. His eloge of Leibnitz, sent to the academy of Berlin, obtained the prize. In 1769 his eloge of Moliere gained the accessit at the academie Françoise; the prize was gained by Chamfort. His abilities in this style of writing were still further rendered conspicuous by the eloges of Cook, Lacaille, and Gresset; so much so, that Buffon and many other members of the Academie des Sciences wished to obtain him the appointment of secretary to that distinguished society; and though at the election in 1771, Condorcet had the majority of votes, yet the nobility of his birth and the exertions of d'Alembert probably contributed very essentially to secure him the preference. Bailly was at length recompensed by the Academie Françoise, by being appointed on February 26th, 1784, the successor of Tressan.

In 1775, the first volume of his great work, "L'Histoire de l'Astronomie," made its appearance: In this his taste for literature and his scientific skill most happily united to produce a work at once agreeable and important, abounding with learned dissertations, luminous ideas, and brilliant descriptions, adapted to advance the knowledge and the love of astronomy, and probably of more advantage to that science in procuring it proselytes, than profound treatises, so rarely sought for, and still more rarely under-

stood. L'Histoire de l'Astronomie, though not a treatise on this science, is so elementary, so simple, and so agreeable, as in a great measure to conceal its difficulties, and display to the greatest advantage its attractions and beauties.

Bailly presented his book to Voltaire, who, in his letter of thanks, proposed a few objections: this introduced a correspondence, from which resulted two interesting volumes; his "Lettre sur l'origine des Sciences," and his "Lettre sur l'Atlantide de Platon," and on the antient history of Asia, published in 1777 and 1779.

In 1781 and 1782 he composed a great work on the "Origin of Fables and Ancient Religions," the continuation of which was published in 1800, abounding with erudition and information. He did not entirely adopt the allegorical system of the ancient traditions which citizen Dupuis has so victoriously established in the Journal des Savans of 1779 and 1780, and in his other works.

His opinions on the ancient state of Asia, were very similar to those of Buffon, which are to be found in that part of his work which treats of the cooling of the earth, a circumstance which caused an intimate acquaintance between them, till the election of Maury to the Academie Françoise caused an irrevocable disagreement. Bailly not only denied his vote to a man for whom he had no esteem, but even refused to absent himself from the academy on the day of election; and from this time no further connexion subsisted between these celebrated men, one of whom wished to be the master, and the other chose to be independent.

Bailly had been engaged by his history of astronomy, in very deep historical researches, which the Academie des Inscriptions and Belles Lettres expressed their approbation of, by electing him a member in 1785. Thus he shared with Fontenelle the singular honour of being at the same time a member of the three great academies, and certainly surpassed him in his acquaintance with ancient learning.

His "History of India and Oriental Astronomy," which appeared in 1787, well justified the choice of the academy, for it demanded a multitude of researches which no one was capable of making to an equal extent with himself, since they required not only great erudition, but a vast

variety of calculations, to which men of letters are seldom equal.

The animal magnetism of Mesmer, as practised by Deslon in 1784, occasioned a most extraordinary and unaccountable agitation at Paris. In order to satisfy the curiosity of the public on this subject, a number of physicians were nominated by the king, and of natural philosophers by the academy: Bailly was one of the commissioners, and was chosen by the rest to draw up their report. It occupied 108 pages in octavo, and engaged his principal attention for a considerable time, for it was an important fact in the history of the errors of the human mind, and a most extraordinary instance of the power of imagination.

The academy having nominated in 1786, commissioners to examine a plan by Poyet, architect, for a new Hotel Dieu, Bailly drew up their report in 250 pages octavo; which is a valuable instance both of the professional knowledge and the humanity of the author. He proposed the erection of four different hospitals; and Breteuil, who was then minister, and had great reliance on Bailly, had finally resolved on executing his plan, when the revolution of 1789 drove him from the ministry.

On April the 26th, 1789, the electors of Paris assembled for the nomination of deputies for the states-general, appointed Bailly for their secretary. There were assembled, on this important occasion, many academicians, but none, except Bailly, was a member of all the academies. His talent for writing was well known; the interesting reports that he had made on the subject of the hospitals and animal magnetism, had powerfully excited the attention of the public: his character stood equally high for calmness of temper and strictness of morals, so that no one possessed so many claims as himself to that important office. The choice of the public was too flattering to be resisted; and from that time he was lost for ever to astronomy. The motives that occasioned his first appointment soon advanced him to the dignity of deputy and president of the tiers etat, which assembled on the 5th of May at Versailles. The several deputies from the communes having constituted themselves on the 17th of June, a national assembly, Bailly was still continued president, and distinguished himself considerably. He it was, who, on the 20th of the same month, conducted the as-

sembly to the tennis-court, and he still continued to preside, when, on the 27th, the two other orders united themselves to the tiers-etat. He resigned his office on July 22d, and the duke of Orleans was appointed his successor.

When the king arrived at Paris, on the 25th of July, after the capture of the Bastile, Bailly was chosen by public acclamation, chief magistrate of the city, under the name of Mayor of Paris. It is not our intention to follow him through the whole of his political career; his eulogist, however, affirms that in his situation as deputy, president, and mayor, he exhibited the wisdom, the firmness, and the moderation of a philosopher. He is accused by some of having endeavoured to debase the royal dignity, and by others of having wished unreasonably to exalt it. The validity of these contradictory charges can only be ascertained by some future generation. He might possibly be mistaken, but the rectitude of his conduct as a magistrate, his ardent desire to promote the welfare of his country, and his entire devotedness of his time, his life, his favourite studies, and his happiness, to this great object, are unquestionable. The public bodies to which Bailly belonged, bore distinguished evidence to his worth; his bust was placed in the municipality, and in the academy of sciences, where that of any of its living members had never been deposited. His honours now rose to their full height. Placed between the people and the king, though responsible to both, he protected them from each other; his influence was of infinite service to them, and he maintained the equilibrium of a philosopher, amid the solicitations of both parties.

The most disagreeable period of his administration, and the most fatal in its effects, was the 17th of July, 1792, when the party in opposition to the monarchical constitution excited commotions in the people, which he was obliged to quell, by order of the national assembly. He was forced to repair to the Champ de Mars, where, notwithstanding his precaution, some muskets were discharged on the crowd. For this act, two years after, his head was demanded, when the only object of the reigning tyrant was to flatter the people, to indulge its passions, and even exceed its resentments.

Bailly was mayor of Paris from July 15, 1789, to November 16th, 1791, that is, two years and a half. At the

conclusion of this period he was induced to resign his situation on account of the opposition raised by the democratic party who wished to substitute Petion, the declining state of his health not allowing him to engage in active measures to secure his continuance in office. He spent the year 1792 and part of 1793 in travelling, and writing an account of those extraordinary events which he had witnessed, and in which he had been a distinguished actor. These memoirs, which are not carried lower than October 2, 1789, were published in 1804.—The edition in two volumes published in 1790 by Debure, of his speeches and memoirs, contains only those that were written before Sept. 1789. When the remainder of them shall be collected, they will add much interest to his character and conduct. During his journey he was by no means ignorant of the plans that were forming against him, and several opportunities offered of quitting France: Cato said *ingrata patria mea, nec ossa habebis*. Bailly, more firm than Cato, preferred the example of Socrates, and refused to abandon his country.

Such a man could only be condemned for an error, or by a crime; but the retroactive effect of a law expressly declared to be unjust by the fourteenth article of the rights of man, was a crime daily committed during the nine months reign of that ferocious wild beast, which was extinguished on the 9th of Thermidor. Bailly became a victim of this bloody tribunal on November 11th, 1793, and those that had procured his condemnation, prolonged the period of his suffering by changing the place of execution when he had already arrived at the scaffold.

Bailly married, in 1787, Jeanne le Seigneur, the widow of his intimate friend Raymond Gaye. She was of an age proper to inspire the regard and attachment of a man of worth, who was not to be influenced by the ordinary motives of beauty or fortune, especially since he had eight nephews, whom he educated with all the care of a father.

In person Bailly was tall, of a sedate but striking countenance, and his temper, though firm, was joined to much sensibility. His disinterestedness appeared frequently, and in a very striking manner, towards his relations; and during his magistracy, he expended a considerable part of his income in administering to the necessities of the poor.

Few men of letters have eminently distinguished themselves in so many different ways, and no one has ever united so many titles of respect with such various and general applause; but his highest and greatest fame is derived from his virtue, which always remained unblemished, unsuspected, and admired by the academy, by the metropolis, in the highest situations, in the most respectable public bodies: those who knew him the best loved him the most, and in his own family he was almost adored.

Such is the life and character of Bailly, as given by La Lande in his eloge, and as far as respects his learning and private life seems to admit of no deduction. It is evident, however, that he was ill qualified for the transition he made from the calm pursuits of study to the wild enthusiasm of a revolution conducted, almost throughout, by the vilest and most worthless of mankind, at the expence of the wise, the learned, and the honest part of the French nation, many of whom were unfortunately seduced to be their auxiliaries. It is very probable that he saw his error when too late, and when summoned as a witness on the trial of the queen, he had the courage to declare that the facts in the act of accusation drawn up against this princess, were false and forged.[1]

BAILZIE, or BAILLIE (WILLIAM), M. D. a physician of the fifteenth century, was a native of Scotland, and after being educated in his native country, went to Italy, where he studied medicine with such reputation as to be made rector, and afterwards professor of medicine in the university of Bologne, about the year 1484. In his theory, he adopted the Galenic system in preference to the empiric, and wrote "Apologia pro Galeni doctrina contra Empiricos," Lyons, 1552, 8vo. Dempster says that he returned to Scotland before his death, the date of which is not mentioned. Mackenzie thinks he also wrote a book published in 1600, 8vo, "De Quantitate Syllabarum Græcarum, et de Dialectis."[2]

BAINBRIDGE (JOHN), an eminent physician and astronomer, born in 1582, at Ashby de la Zouch, Leicestershire, was educated at the public school of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joseph Hall, afterwards bishop of Nor-

[1] Eloge by La Lande.—Dict. Historique.—Biographie Moderne.
[2] Mackenzie's Scots Writers, principally from Dempster.—Tanner.

wich. When he had taken his degrees of bachelor and master of arts, he went back to Leicestershire, where he taught a grammar-school for some years, and at the same time practised physic. He employed his leisure hours in the mathematics, especially astronomy, which had been his favourite study from his earliest years. By the advice of his friends, who thought his abilities too great for the obscurity of a country life, he removed to London, where he was admitted a fellow of the college of physicians. His description of the comet, which appeared in 1618, greatly raised his character. It was by this means he got acquainted with sir Henry Savile, who, in 1619, appointed him his first professor of astronomy at Oxford. Upon this he removed to that university, and was entered a master commoner of Merton college; the master and fellows whereof appointed him junior reader of Linacer's lecture in 1631, and superior reader in 1635. As he resolved to publish correct editions of the ancient astronomers, agreeably to the statutes of the founder of his professorship; in order to make himself acquainted with the discoveries of the Arabian astronomers, he began the study of the Arabic language when he was above 40 years of age. Some time before his death, he removed to a house opposite Merton college, where he died in 1643. His body was conveyed to the public schools, where an oration was pronounced in his praise by the university orator; and was carried from thence to Merton college church, where it was deposited near the altar. His published works are, 1. "An astronomical description of the late Comet, from the 18th of November 1618, to the 16th of December following," London, 1619," 4to. This piece was only a specimen of a large work, which the author intended to publish in Latin, under the title of "Cometographia." 2. "Procli sphæra. Ptolomæi de hypothesibus Planetarum liber singularis." To which he added Ptolemy's "Canon regnorum." He collated these pieces with ancient manuscripts, and has given a Latin version of them, illustrated with figures, 1620, 4to. 3. "Canicularia; a treatise concerning the dog-star and the canicular days." Published at Oxford in 1648, by Mr. Greaves, together with a demonstration of the heliacal rising of Sirius, or the dog-star, for the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the request of archbishop Usher,

but left it imperfect; being prevented by the breaking out of the civil war, or by death.

There were several dissertations of his prepared for and committed to the press the year after his death, but the edition of them was never completed. The titles of them are as follow: 1. "Antiprognosticon, in quo ματαιότης astrologicæ, cœlestium domorum, et triplicitatum commentis, magnisque Saturni et Jovis (cujusmodi anno 1623, et 1643, contigerunt, et vicesimo fere quoque deincips anno, ratis naturæ legibus, recurrent) conjunctionibus innixæ, vanitas breviter detegitur." 2. "De meridianorum sive Longitudinum differentiis inveniendis dissertatio." 3. "De stella Veneris diatriba." There were also some celestial observations of his, which may be seen in Ismael Bullialdus's Astronomia Philolaica, published at Paris, in 1645.

Besides what we have mentioned, there are several other tracts which were never published, but left by his will to archbishop Usher; among whose manuscripts they are preserved in the library of the college of Dublin. Amongst others are the following, 1. A theory of the Sun. 2. A theory of the Moon. 3. A discourse concerning the Quantity of the Year. 4. Two volumes of Astronomical observations. 5. Nine or ten volumes of miscellaneous papers relating to the Mathematics. He undertook likewise a description of the British monarchy, in order to shew the advantages of the union of England and Scotland under one monarch; but this treatise was either lost or suppressed by him.[1]

BAIUS, or DE BAY, (MICHAEL), was born at Melun, in the territory of Ath, in 1513. The emperor Charles V. made choice of him to be professor of divinity in the university of Louvain. He was afterwards chancellor of that body, guardian of its privileges, and inquisitor-general. The university, in concert with the king of Spain, elected him deputy to the council of Trent, where he acquired reputation. He had already published several small pieces, but was destined to be involved in controversy. Like the other followers of Augustin, he had an invincible aversion to that contentious, subtle, and intricate manner of teaching theology, that had long prevailed in the schools; and, under the auspicious name of that famous prelate, who was

[1] Smith's Vitæ eruditissimorum, 4to.— Ath. Ox. vol. II.—Biog. Brit.

his darling guide, he had the courage to condemn, in an open and public manner, the tenets commonly received in the church of Rome, with respect to the natural powers of man, and the merit of good works.

This bold step drew upon Baius the indignation of some of his academical colleagues, and the heavy censures of several Franciscan monks. Whether the Jesuits immediately joined in this opposition, and may be reckoned among the first accusers of Baius, is a matter unknown, or at most, uncertain, but it is evident that, even at the rise of this controversy, they abhorred the principal tenets of Baius, which he had taken from Augustin, and adopted as his own. In 1567, he was accused at the court of Rome, and seventy-six propositions drawn from his writings, were condemned by pope Pius V. in a circular letter expressly composed for that purpose. The principal doctrines maintained in these propositions were, that unregenerate men have no ability to perform what is spiritually good, and that no man's best works are meritorious of eternal life. The pope's condemnation, however, was issued out in an artful and insidious manner, without any mention being made of the name of the author; for the fatal consequences that had arisen from the rash and inconsiderate measures employed by the court of Rome against Luther, were too fresh in the remembrance of the prudent pontiff to permit his falling into new blunders of the same nature. The person and functions of Baius, therefore, were spared, while his tenets were censured. About thirteen years after this transaction, instigated by Tolet, the Jesuit doctor, Gregory XIII. confirmed the sentence, and again condemned the propositions. Dreading further severity, or more probably because his condemnation was vague and ambiguous, Baius submitted: but others exclaimed against the papal decisions, as manifestly unjust. Baius's doctrine was propagated with no inconsiderable zeal, in the flourishing universities of Douay and Louvaine. When the Jesuits Lessius and Hamelius attempted to preach a scheme of predestination, different from that of Augustin, the doctors of these universities condemned their opinions in 1587 and 1588. The bishops of the Low Countries prepared to do the same, but pope Sixtus V. suspended their proceedings, and by imposing silence on both parties, hushed the controversy. Even at this day, many divines of the Romish communion, and particularly the Jansenists,

declare openly that Baius was unjustly treated, and that the two edicts of Pius and Gregory are absolutely destitute of all authority. He died the 16th of September 1589, at the age of 76. We have his controversial tracts against Marnix, 1579 and 1582, 2 vols. 8vo. His entire works were collected in 1696, in 4to, at Cologn, and the following year were prohibited by the pope. His style is greatly superior to that of the divines of his time, being simple and close. Baius had studied the fathers with such care, that it is affirmed he read St. Augustin over nine times; a proof of his patience, if not of his judgment. Baius by his will founded a college for education. His nephew, James Baius, likewise doctor of Louvain, and who died in 1614, left behind him a tract on the Eucharist, printed at that city in 1605, 8vo, and a catechism in folio, Cologn, 1620. The opinions of Michael Baius did not die with him. Cornelius Jansenius revived a great number of them in his book, entitled "Augustinus."[1]

BAKER (David), an English Benedictine monk, and ecclesiastical historian and antiquary, the son of William Baker, gent. and nephew to Dr. David Lewes, judge of the admiralty, was born at Abergavenny, Dec. 9, 1575, and first educated at Christ's hospital, London, whence he went to Oxford, in 1590, and became a commoner of Broadgate's hall (now Pembroke college), which he left without a degree, and joined his brother Richard, a barrister of the middle temple, where he studied law, and in addition to the loose courses he followed, when at Oxford, now became a professed infidel. After the death of his brother, his father sent for him, and he was made recorder of Abergavenny, and practised with considerable success. While here, a miraculous escape from drowning recalled him to his senses as to religion, but probably having no proper advice at hand, he fell upon a course of Roman catholic writings, and was so captivated with them that he joined a small congregation of Benedictines then in London, and went with one of them to Italy, where, in 1605, he took the habit, and changed his name to Augustin Baker. A fit of sickness rendering it necessary to try his native air he returned to England, and finding his father on his death-bed, reconciled him to the Catholic faith. From this time he appears to have resided in London and dif-

[1] Gen Dict.—Dupin.—Mosheim.—Moreri.—Foppen Bibl. Belg.

ferent places in the country, professing his religion as openly as could be done with safety. Some years before his death he spent at Cambray, as spiritual director of the English Benedictine nuns there, and employed his time in making collections for an English ecclesiastical history, in which, when at home, we are told, he was assisted by Camden, Cotton, Spelman, Selden, and bishop Godwin, to all of whom, Wood says, "he was most familiarly known," but not, we presume, so sufficiently as this biographer supposes. Wood, indeed, tells us, that when at the house of gentlemen, he passed for a lawyer, a character which he supported in conversation by the knowledge he had acquired in the Temple. He died in Gray's Inn lane Aug. 9, 1641, and was buried in St. Andrew's church. He wrote a great many religious treatises, but none were published. They amounted to nine large folios in manuscript, and were long preserved in the English nunnery at Cambray. His six volumes of ecclesiastical history were lost, but out of them were taken father Reyner's "Apostolatus Benedictinorum in Anglia," and a good deal of Cressy's "Church History." Wood has given a prolix account of this man, which was probably one of those articles in his Athenæ that brought upon him the suspicion of being himself attached to popery. It is certainly written with all the abject submission of credulity.[1]

BAKER (Sir George) an eminent physician, was the son of the Rev. George Baker, who died in 1743, being then archdeacon and registrar of Totness. He was born in 1722, educated at Eton, and was entered a scholar of King's college, Cambridge, in July 1742, where he took his degree of B. A. 1745, and M. A. 1749. He then began the study of medicine, and took the degree of doctor in 1756. He first practised at Stamford, but afterwards settled in London, and soon arrived at very extensive practice and reputation, and the highest honours of his faculty, being appointed physician in ordinary to the king, and physician to the queen. He was also a fellow of the Royal and Antiquary Societies, created a baronet Aug. 26, 1776, and in 1797 was elected president of the College of Physicians, London. Besides that skill in his profession, and personal accomplishments, which introduced him into the first practice, and secured him a splendid fortune, he was a good classical scholar and critic, and

[1] Ath. Ox. vol. II.—Granger, vol. II. p. 200.

his Latin works are allowed to be written in a chaste and elegant style. He died June 15, 1809, in his eighty-eighth year, after having passed this long life without any of the infirmities from which he had relieved thousands.

Sir George Baker, as an author, is to be estimated rather from the value than the bulk of his works. His very extensive practice, while it enriched his own treasures of experience, left him little leisure for writing, and he never went beyond the extent of a tract or dissertation. Those he published were, 1. "De affectibus animi et morbis inde oriundis, dissertatio habita Cantabrigiæ in scholis publicis, 5 kalend. Feb. 1755," London, 1755, 4to. 2. "Oratio ex Harveii instituto, habita in theatro coll. reg. Medicorum Lond. Oct. 19, 1761. Calci orationis accedit Commentarius quidam de Joanne Caio Anatomiæ conditore apud nostrates," 4to, ib. 1761. This contains an elegant eulogy on Dr. Stephen Hales, and an argument to prove that Dr. Caius was the founder of anatomy in this country. Dr. Baker also adverts to Dr. Conyers Middleton's essay on the servile condition of physicians in ancient Rome, which, he imagined, glanced at the honour of the profession itself. 3. "De Catarrho, et de Dysenteria Londinensi, epidemicis utrisque anno 1762, libellus," 4to, ib. 1763. 4. "An Inquiry into the merits of a method of inoculating the Small Pox, which is now practised in several counties in England," 8vo, ib. 1766. This produced two letters from Dr. Glasse, addressed to Dr. Baker, on the same subject. 5. "An essay concerning the cause of the Endemial Colic of Devonshire, which was read in the theatre of the College of Physicians, June 29, 1767," printed at first for private distribution, but afterwards inserted in the Medical Transactions, vol. I. In this he derives the Devonshire colic from an impregnation of lead in the making of cyder, lead being very much used in the vessels employed in that operation. It was immediately followed by "Some observations on Dr. Baker's Essay, by Francis Geach, surgeon at Plymouth," 8vo, in which he endeavours to invalidate Dr. Baker's theory, by proving that lead is not used in the preparation of cyder; but this pamphlet was also immediately answered by Dr. Saunders, 8vo, and in 1769 Mr. Geach published "A Reply to Dr. Saunders's pamphlet," 8vo, and was supported by the Rev. Thomas Alcock in a pamphlet entitled, "The Endemical Colic of Devon not caused by a solution of lead in the cyder," 1769, 8vo. At a

considerable distance, in point of time, appeared "A candid examination of what has been advanced on the Colic of Poitou and Devonshire, by James Hardy, M.D. of Barnstaple, Devonshire," 1778, 8vo. This writer, while inclined to agree with Drs. Baker and Saunders, as to the cholic arising from a solution of lead, wished to transfer the evil from the cyder-utensils to the drinking vessels, which are of glazed earthen ware, the vitreous coating of which contains a large proportion of lead; but the argument is rather feebly supported. In 1771, Dr. Baker re-published the three first tracts, under the title of "Opuscula." His other treatises were published in the Medical Transactions, vol. I. II. and III.[1]

BAKER (HENRY), an ingenious and diligent naturalist, the son of William Baker, a clerk in Chancery, was born in Chancery-lane, London, May 8, 1698. He was placed in 1713 with John Parker, whom he left in 1720, to reside for a few weeks with Mr. John Forster an attorney. Mr. Forster had a daughter of eight years old, who was born deaf and dumb. Mr. Baker, possessed with the idea that he could instruct her in reading, writing, and understanding what was spoken, made the attempt, and was so successful that her father retained him in his house for some years, during which he succeeded equally well with a second daughter who laboured under the same privation. He afterwards made this the employment of his life *. In the prosecution of so valuable and difficult an undertaking, he was very successful. Among his pupils were the hon. Lewis Erskine, son of the late earl of Buchan; lady Mary, and lady Anne O'Brien, daughters of the earl of Inchiquin; the earl of Sussex and his brother Mr. Yelverton; the earl

* Mr. Baker's happy method of instruction (for which, if we are not misinformed, he received 100*l.* a year) succeeded so well, that these young ladies were qualified in all the parts of female education; and, besides the advantage of good persons, possessed understandings as improved as could possibly be under the want of two such essential faculties, and the talent of elegant letter-writing, and every domestic accomplishment. Mr. Baker taught them also astronomy and geography; and they were so capable of the politer instructions, that they appeared with advantage in public assemblies. They were not long since living at Peterborough. Their elder brother was bred to the church, was D. D. and rector of Elton in Huntingdonshire. Another brother was the late Mr. Serjeant Forster.

[1] Nichols's Life of Bowyer, vol. III. p. 70.—Monthly Rev. see Index.—Francklin, in his translation of Lucian, has introduced an elegant piece of Latin pleasantry, written by sir George Baker, "an epitaph on the wife of Van Butchell," a noted empiric, who employed John Hunter the celebrated surgeon, more than thirty years ago, to embalm this wife in such a manner, that she has been preserved ever since in his house.

of Haddington, the earl of Londonderry, and many others. At the end of his instructions, he is said to have taken a bond for 100*l.* of each scholar not to divulge his method, an instance of narrowness of mind which we wish we could contradict.

In April 1729, he married Sophia, youngest daughter of the famous Daniel Defoe, who brought him two sons, both of whom he survived. On the 29th of January 1740, Mr. Baker was elected a fellow of the society of antiquaries; and, on the 12th of March following, the same honour was conferred upon him by the royal society. In 1744, sir Godfrey Copley's gold medal was bestowed upon him, for having, by his microscopical experiments on the crystallizations and configurations of saline particles, produced the most extraordinary discovery during that year. This medal was presented to him by sir Hans Sloane, then president of the royal society, and only surviving trustee of sir Godfrey Copley's donation, at the recommendation of sir Hans's worthy successor, Martin Folkes, esq. and of the council of the said society. Having led a very useful and honourable life, he died, at his apartments in the Strand, on the 25th of Nov. 1774, aged seventy-seven. His wife died in 1762; and he left only one grandson, William Baker, who was born Feb. 17, 1763, and to whom, on his living to the age of twenty-one, he bequeathed the bulk of his fortune, which he had acquired by his profession of teaching deaf and dumb persons to speak. This gentleman is now rector of Lyndon and South Luffenham, in the county of Rutland. He gave also by his will a hundred pounds to the royal society, the interest of which was to be applied in paying for an annual oration on natural history or experimental philosophy, now known by the name of the Bakerian oration. He gave to each of his two executors one hundred pounds; and his wife's gold watch and trinkets in trust to his daughter-in-law Mary Baker for her life, and to be afterwards given to the future wife of his grandson. To Mrs. Baker he gave also an annuity of fifty pounds. His furniture, printed books, curiosities, and collections of every sort, he directed should be sold, which was accordingly done. His manuscripts are in the possession of his grandson. His fine collection of native and foreign fossils, petrifactions, shells, corals, vegetables, ores, &c. with some antiquities and other curiosities, were sold by auction, March 13, 1775, and the nine following days.

He was buried, as he desired, in an unexpensive manner, in the church-yard of St. Mary le-Strand; within which church, on the south wall, he ordered a small tablet to be erected to his memory, but owing to some particular regulations annexed to the new churches under the act of queen Anne, leave for this could not be obtained. "An inscription for it," he said, "would probably be found among his papers; if not, he hoped some learned friend would write one agreeably to truth."

Mr. Baker was a constant and useful attendant at the meetings of the royal and antiquary societies, and in both was frequently chosen one of the council. He was peculiarly attentive to all the new improvements which were made in natural science, and very solicitous for the prosecution of them. Several of his communications are printed in the Philosophical Transactions; and, besides the papers written by himself, he was the means, by his extensive correspondence, of conveying to the society the intelligence and observations of other inquisitive and philosophical men. His correspondence was not confined to his own country. To him we are obliged for a true history of the coccus polonicus, transmitted by Dr. Wolfe. It is to Mr. Baker's communications that we owe the larger alpine strawberry, of late so much cultivated and approved of in England. The seeds of it were sent in a letter from professor B[illegible]ns of Turin to our philosopher, who gave them to several of his friends, by whose care they furnished an abundant increase. The seeds likewise of the true rhubarb, or rheum palmatum, now to be met with in almost every garden in this country, were first transmitted to Mr. Baker by Dr. Mounsey, physician to the empress of Russia. These, like the former, were distributed to his various acquaintance, and some of the seeds vegetated very kindly. It is apprehended that all the plants of the rhubarb now in Great Britain were propagated from this source. Two or three of Mr. Baker's papers, which relate to antiquities, may be found in the Philosophical Transactions. The society for the encouragement of arts, manufactures, and commerce, is under singular obligations to our worthy naturalist. As he was one of the earliest members of it, so he contributed in no small degree to its rise and establishment. At its first institution, he officiated for some time gratis, as secretary. He was many years chairman of the committee of accounts: and he took an active part in the

general deliberations of the society. In his attendance he was almost unfailing, and there were few questions of any moment upon which he did not deliver his opinion. Though, from the lowness of his voice, his manner of speaking was not powerful, it was clear, sensible, and convincing; what he said, being usually much to the purpose, and always proceeding from the best intentions, had often the good effect of contributing to bring the society to rational determinations, when many of the members seemed to have lost themselves in the intricacies of debate. He drew up a short account of the original of this society, and of the concern he himself had in forming it; which was read before the society of antiquaries, and would be a pleasing present to the public. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge; but was reprinted by himself in his "Original Poems, serious and humourous," Part the first, 8vo, 1725. The second part came out in 1726. He was the author, likewise, of "The Universe, a poem, intended to restrain the pride of man," which has been several times reprinted. His account of the water polype, which was originally published in the Philosophical Transactions, was afterwards enlarged into a separate treatise, and hath gone through several editions. In 1728 he began, and for five years conducted the "Universal Spectator," a periodical paper, under the assumed name of Henry Stonecastle; a selection of these papers was afterwards printed in 4 vols. 12mo. In 1737 he published "Medulla Poetarum Romanorum," 2 vols. 8vo, a selection from the Roman poets, with translations. But his principal publications are, "The Microscope made easy," and "Employment for the Microscope." The first of these, which was originally published in 1742, or 1743, has gone through six editions. The second edition of the other, which, to say the least of it, is equally pleasing and instructive, appeared in 1764. These treatises, and especially the latter, contain the most curious and important of the observations and experiments which Mr. Baker either laid before the royal society, or published separately. It has been said of Mr. Baker, "that he was a philosopher in little things." If it was intended by this language to lessen his reputation, there is no propriety in the stricture. He was an intelligent, upright and benevolent man, much respected by those who knew him best. His friends were the friends of

science and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himself to assist those with whom he was conversant in their various researches and endeavours for the advancement of knowledge and the benefit of society. His eldest son, David Erskine Baker, was a young man of genius and learning, and, like his father, a philosopher, an antiquary, and a poet. Being very partial to mathematical and geometrical studies, the duke of Montague, then master of the ordnance, placed him in the drawing-room in the Tower, to qualify him for the royal engineers. In a letter to Dr. Doddridge, dated 1747, his father speaks of him in these terms: "He has been somewhat forwarder than boys usually are, from a constant conversation with men. At twelve years old he had translated the whole twenty-four books of Telemachus from the French: before he was fifteen, he translated from the Italian, and published, a treatise on physic, of Dr. Cocchi, of Florence, concerning the diet and doctrines of Pythagoras; and last year, before he was seventeen, he likewise published a treatise of sir Isaac Newton's Metaphysics, compared with those of Dr. Leibnitz, from the French of M. Voltaire. He is a pretty good master of the Latin, understands some Greek, is reckoned no bad mathematician for his years, and knows a great deal of natural history, both from reading and observation: so that, by the grace of God, I hope he will become a virtuous and useful man." In another letter he mentions a singular commission given to his son, that of making drawings of all the machines, designs, and operations employed in the grand fire-works to be exhibited on occasion of the peace of 1748. It is to be regretted, however, that his father's expectations were disappointed by a reverse of conduct in this son, occasioned by his turn for dramatic performances, and his marrying the daughter of a Mr. Clendon, a clerical empiric, who had, like himself, a similar turn. In consequence of this unhappy taste, he repeatedly engaged with the lowest strolling companies, in spite of every effort of his father to reclaim him. The public was, however, indebted to him for "The Companion to the Playhouse," 1764, 2 vols. 12mo; a work which, though imperfect, had considerable merit, and shewed that he possessed a very extensive knowledge of our dramatic authors; and which has since (under the title of "Biographia Dramatica") been considerably improved,

first in 1782, by the late Mr. Isaac Reed, 2 vols. 8vo, and more recently, in 1812, enlarged and improved by Mr. Stephen Jones, so as to form 4 vols. 8vo. He died Feb. 16, 1767. Mr. Baker's other son, Henry, followed the profession of a lawyer, and occasionally appeared as a poet and miscellaneous writer. In 1756 he published "Essays Pastoral and Elegiac," 2 vols. 8vo, and left ready for the press an arranged collection of all the statutes relating to bankruptcy, with cases, precedents, &c. entitled "The Clerk to the Commission," a work which is supposed to have been published under another title in 1768.[1]

BAKER (SIR JOHN), a statesman of some note in the reigns of Henry VIII. Edward VI. and Mary, is said to have been the son of Thomas Baker, a Kentish gentleman, but his pedigree in the college of arms begins with his own name. He was bred to the profession of the laws, and in 1526, when a young man, was sent ambassador to Denmark, in company with Henry Standish, bishop of St. Asaph, according to the fashion of those times, when it was usual to join in foreign negociations, the only two characters which modern policy excludes from such services. At his return he was elected speaker of the house of commons, and was soon after appointed attorney-general, and sworn of the privy council, but gained no farther preferment till 1545, when, having recommended himself to the king by his activity in forwarding a loan in London, and other imposts, he was made chancellor of the exchequer. Henry constituted him an assistant trustee for the minor successor, after whose accession his name is scarcely mentioned in history, except in one instance, which ought not to be forgotten: he was the only privy counsellor who steadfastly denied his assent to the last will of that prince, by which Mary and Elizabeth were excluded from inheriting the crown. Sir John married Elizabeth, daughter and heir of Thomas Dinely, and widow of George Barret, who brought him two sons: sir Richard (whose grandson was created a baronet) and John: and three daughters; Elizabeth, wife of Thomas Scott; Cecily, married to the lord treasurer Dorset, and Mary to John Tufton, of Heathfield in Kent. He died in 1558, and was buried at Sissingherst in Kent, where he had a fine estate, formerly be-

[1] Biog. Brit.—very erroneous, but corrected in Nichols's Life of Bowyer, vol. V.—Doddridge's Letters, 1790, 8vo, where are some from Mr. Baker, very characteristic and interesting.

longing to the family of De Berham; and a noble mansion built by himself, called Sissingherst Castle, which remained with his posterity till the family became extinct about sixty years since, and has since bowed down its battlements to the unfeeling taste of the present day.[1]

BAKER (Sir Richard), grandson of the preceding, and son of John, the youngest son of sir John Baker by Catherine daughter of sir Reynold Scot of Scot's hall in Kent, was born at Sissingherst in Kent, about the year 1568. In 1584, he was entered a commoner at Hart-hall in Oxford, where he remained three years, which he spent chiefly in the study of logic and philosophy. From thence he removed to one of the inns of court in London, and afterwards travelled abroad, in order to complete his education. In 1594, he was created master of arts at Oxford; and in May 1603, received the honour of knighthood from James I. at Theobalds. In 1620, he was high-sheriff of Oxfordshire, having the manor of Middle-Aston and other estates in that county, and was also in the commission of the peace. He married Margaret, daughter of sir George Manwaring, of Ightfield in Shropshire, knight; and having become surety for some of that family's debts, was thereby reduced to poverty, and thrown into the Fleet prison, where he died Feb. 18, 1645, and was buried in St. Bride's church, Fleet-street. He was a person tall and comely (says Mr. Wood), of a good disposition and admirable discourse, religious, and well-read in various faculties, especially in divinity and history, as appears from the books he composed.

His principal work was, his "Chronicle of the kings of England, from the time of the Romans' government unto the death of king James," Lond. 1641, fol. again in 1653, and 1658, to which last was added, the reign of Charles I. with a continuation to 1658, by Edward Phillips, nephew to the illustrious Milton. The fourth edition of 1665 has a continuation to the coronation of Charles II. The account of the restoration was principally written by sir Thomas Clarges, although adopted by Phillips. It was most severely criticised by Thomas Blount, in his "Animadversions upon sir Richard Baker's Chronicle and its continuation," and many errors are unquestionably

[1] Lodge's Illustrations of British History, vol. I.—Lloyd's State Worthies.—Strype's Life of Cranmer, p. 177, 303, 304, 356, where he appears a zealot for popery.

pointed out, but it became a popular book, and a common piece of furniture in every 'squire's hall in the country, for which it was not ill calculated by its easy style and variety of matter, and continued to be reprinted until 1733, when another edition appeared with a continuation to the end of the reign of George I. but still with many errors, although perhaps not of much importance to the "plain folks" who delight in the book. This is called by the booksellers the best edition, and has lately been advancing in price, but they are not aware that many curious papers, printed in the former editions, are omitted in this. The late worthy and learned Daines Barrington gives the most favourable opinion of the Chronicle. "Baker is by no means so contemptible a writer as he is generally supposed to be: it is believed that the ridicule on this Chronicle arises from its being part of the furniture of sir Roger de Coverley's hall" in one of the Spectators. Sir Richard's own opinion probably recommended it to many readers; he says that "it is collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable, or worthy to be known." He wrote also several other works: 1. "Cato Variegatus, or Cato's Moral Disticks varied; in verse," Lond. 1636. 2. "Meditations and Disquisitions on the Lord's Prayer," Lond. 1637, 4to. The fourth edition of it was published in 1640, 4to. It was highly praised by sir Henry Wotton, who had studied with him in Hart-hall. 3. "Meditations and disquisitions on the three last Psalms of David," Lond. 1639. 4. "Meditations and disquisitions on the fiftieth Psalm," Lond. 1639. 5. "Meditations and disquisitions on the seven penitential Psalms, which are, 6, 32, 38, 51, 102, 130, 143," Lond. 1639, 4to. 6. "Meditations and disquisitions on the first Psalm," Lond. 1640, 4to. 7. "Meditations and disquisitions on the seven consolatory Psalms of David, namely, 23, 27, 30, 34, 84, 103, and 116," Lond. 1640, 4to. 8. "Meditations and prayers upon the seven days of the week," Lond. 1640, 16mo, which is supposed to be the same with his Motive of Prayer on the seven days of the week. 9. "Apology for Laymen's writing in Divinity," Lond. 1641, 12mo. 10. "Short meditations on the fall of Lucifer," printed with the Apology. 11. "A soliloquy of the Soul, or a pillar of thoughts, &c." Lond. 1641, 12mo. 12. "Theatrum Redivivum, or the Theatre vindicated, in

answer to Mr. Prynne's Histrio-mastrix, &c." Lond. 1662, 8vo. 13. "Theatrum triumphans, or a discourse of Plays," Lond. 1760, 8vo. 14. He translated from Italian into English, the marquis Virgilio Malvezzi's Discourses on Tacitus, being 53 in number, Lond. 1642, fol. And from French into English, the three first parts of the "Letters of Monsieur Balzac," printed at London, 1638, 8vo, and again in 1654, 4to, with additions, and also in 8vo. The fourth and last part seem to have been done by another hand; the preface to it being subscribed F. B. Sir Richard wrote also his own life, and left it in manuscript; but it was destroyed by one Smith, who married one of his daughters.[1]

BAKER (THOMAS), an eminent mathematician in the seventeenth century, the son of James Baker of Ilton in Somersetshire, steward to the family of the Strangways of Dorsetshire, was born at Ilton about the year 1625, and entered in Magdalen-hall, Oxon, in the beginning of the year 1640. In April 1645, he was elected scholar of Wadham college; and did some little service to king Charles I. within the garrison of Oxford. He was admitted bachelor of arts, April 10, 1647, but left the university without completing that degree by determination. Afterwards he became vicar of Bishop's-Nymmet in Devonshire, where he lived many years in studious retirement, applying chiefly to the study of the mathematics, in which he made very great progress. But in his obscure neighbourhood, he was neither known, nor sufficiently valued for his skill in that useful branch of knowledge, till he published his famous book. A little before his death, the members of the royal society sent him some mathematical queries: to which he returned so satisfactory an answer, that they gave him a medal with an inscription full of honour and respect. He died at Bishop's-Nymmet aforementioned, on the 5th of June 1690, and was buried in his own church. His book was entitled "The Geometrical Key, or the Gate of Equations unlocked, or a new Discovery of the construction of all Equations, howsoever affected, not exceeding the fourth degree, viz. of Linears, Quadratics, Cubics, Biquadratics, and the finding of all their roots, as well false as true, without the use of Mesolabe, Trisection of Angles, without

[1] Biog. Brit.—Ath. Ox. vol. II.—Granger, vol. II. 321.—Barrington's Observations on the Statutes, 3d edit. p. 97.

Reduction, Depression, or any other previous Preparations of Equations, by a Circle, and any (and that one only) Parabole, &c." London, 1684, 4to, in Latin and English. In the Philosophical Transactions, it is observed, that the author, in order to free us of the trouble of preparing the equation by taking away the second term, shews us how to construct all affected equations, not exceeding the fourth power, by the intersection of a circle and parabola, without omission or change of any terms. And a circle and a parabola being the most simple, it follows, that the way which our author has chosen is the best. In the book (to render it intelligible even to those who have read no conics), the author shews, how a parabola arises from the section of a cone, then how to describe it *in plano*, and from that construction demonstrates, that the squares of the ordinates are one to another, as the correspondent *sagittæ* or intercepted diameters; then he shews, that if a line be inscribed in a parabola perpendicular to any diameter, a rectangle made of the segments of the inscript, will be equal to a rectangle made of the intercepted diameter and parameter of the axis. From this last propriety our author deduces the universality of his central rule for the solution of all biquadratic and cubic equations, however affected or varied in terms or signs. After the synthesis the author shews the analysis or method, by which he found this rule; which, in the opinion of Dr. R. Plot (who was then secretary to the royal society) is so good, that nothing can be expected more easy, simple, or universal.[1]

BAKER (Thomas), a very ingenious and learned antiquary, was descended from a family ancient and well-esteemed, distinguished by its loyalty and affection for the crown. His grandfather, sir George Baker, knt. to whom our author erected a monument in the great church at Hull, almost ruined his family by his exertions for Charles I. Being recorder of Newcastle, he kept that town, 1639, against the Scots (as they themselves wrote to the parliament) with a "noble opposition." He borrowed large sums upon his own credit, and sent the money to the king, or laid it out in his service. His father was George Baker, esq. of Crook, in the parish of Lanchester, in the county of Durham, who married Margaret, daughter of Thomas Forster of Edderston, in the county of Northumberland,

[1] Biog. Brit.—Ath. Ox. vol. II.

esq. Mr. *Baker was born at Crook, September 14, 1656.* He was educated at the free-school at Durham, under Mr. Battersby, many years master, and thence removed with his elder brother George, to St. John's college, Cambridge, and admitted, the former as pensioner, the latter as fellow-commoner, under the tuition of Mr. Sanderson, July 9, 1674. He proceeded, B. A. 1677; M. A. 1681; was elected fellow, March 1680; ordained deacon by bishop Compton of London, December 20, 1685; priest by bishop Barlow of Lincoln, December 19, 1686. Dr. Watson, tutor of the college, who was nominated, but not yet consecrated, bishop of St. David's, offered to take him for his chaplain, which he declined, probably on the prospect of a like offer from Crew, lord bishop of Durham, which he soon after accepted. His lordship collated him to the rectory of Long-Newton in his diocese, and the same county, June 1687; and, as Dr. Grey was informed by some of the bishop's family, intended to have given him that of Sedgefield, worth six or seven hundred pounds a-year, with a golden prebend, had he not incurred his displeasure, and left his family, for refusing to read king James the Second's declaration for liberty of conscience. Mr. Baker himself gives the following account of this affair: "When the king's declaration was appointed to be read, the most condescending thing the bishop ever did was coming to my chambers (remote from his) to prevail with me to read it in his chapel at Auckland, which I could not do, having wrote to my curate not to read it at my living at Long-Newton. But he did prevail with the curate at Auckland to read it in his church, when the bishop was present to countenance the performance. When all was over, the bishop (as penance I presume) ordered me to go to the dean to require him to make a return to court of the names of all such as did not read it, which I did, though I was one of the number." But this bishop, who disgraced Mr. Baker for this refusal, and was excepted out of king William's pardon, took the oaths to that king, and kept his bishopric till his death. Mr. Baker resigned Long-Newton August 1, 1690, refusing to take the oaths; and retired to his fellowship at St. John's, in which he was protected till January 20, 1717, when, with one-and-twenty others, he was dispossessed of it. This hurt him most of all, not for the profit he received from it, but that some whom he thought his sincerest friends came so readily into the new measures,

particularly Dr. Robert Jenkin the master, who wrote a defence of the profession of Dr. Lake, bishop of Chichester, concerning the new oaths and passive obedience, and resigned his precentorship of Chichester, and vicarage of Waterbeach, in the county of Cambridge. Mr. Baker could not persuade himself but he might have shewn the same indulgence to his scruples on that occasion, as he had done before while himself was of that way of thinking. Of all his sufferings none therefore gave him so much uneasiness. In a letter from Dr. Jenkin, addressed to Mr. Baker, fellow of St. John's, he made the following remark on the superscription: "I was so then; I little thought it should be by him that I am now no fellow; but God is just, and I am a sinner." After the passing the registering act, 1723, he was desired to register his annuity of forty pounds, which the last act required before it was amended and explained. Though this annuity left him by his father for his fortune, with twenty pounds per annum out of his collieries by his elder brother from the day of his death, August 1699, for the remaining part of the lease, which determined at Whitsuntide 1723, was now his whole subsistence, he could not be prevailed on to secure himself against the act, but wrote thus in answer to his friend: "I thank you for your kind concern for me; and yet I was very well apprized of the late act, but do not think it worth while at this age, and under these infirmities, to give myself and friends so much trouble about it. I do not think that any living besides myself knows surely that my annuity is charged upon any part of my cousin Baker's estate; or if they do, I can hardly believe that any one, for so poor and uncertain a reward, will turn informer; or if any one be found so poorly mean and base, I am so much acquainted with the hardships of the world, that I can bear it. I doubt not I shall live under the severest treatment of my enemies; or, if I cannot live, I am sure I shall die, and that's comfort enough to me. If a conveyance will secure us against the act, I am willing to make such a conveyance to them, not fraudulent or in trust, but in as full and absolute a manner as words can make it; and if that shall be thought good security, I desire you will have such a conveyance drawn and sent me by the post, and I'll sign it and leave it with any friend you shall appoint till it can be sent to you." He retained a lively resentment of his deprivations; and wrote himself in all his books, as well as in those which he gave

to the college library, "socius ejectus," and in some "ejectus rector." He continued to reside in the college as commoner-master till his death, which happened July 2, 1740, of a paralytic stroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was struck with a slight apoplectic fit, which abating a little, he recovered his senses, and knew all about him, who were his nephew Burton, Drs. Bedford and Heberden. He seemed perfectly satisfied and resigned; and when Dr. Bedford desired him to take some medicine then ordered, he declined it, saying, he would only take his usual sustenance, which his bedmaker knew the times and quantities of giving; he was thankful for the affection and care his friends shewed him, but, hoping the time of his dissolution was at hand, would by no means endeavour to retard it. His disorder increased, and the third day from this seizure he departed. He was buried in St. John's outer chapel, near the monument of Mr. Ashton, who founded his fellowship. No memorial has yet been erected over him, he having forbidden it in his will. Being appointed one of the executors of his elder brother's will, by which a large sum was bequeathed to pious uses, he prevailed on the other two executors, who were his other brother Francis and the hon. Charles Montague, to lay out 1310*l.* of the money upon an estate to be settled upon St. John's college for six exhibitioners. Mr. Masters gives a singular instance of his unbiassed integrity in the disposal of these exhibitions. His friend Mr. Williams, rector of Doddington, had applied to Mr. Baker for one of them for his son, and received the following answer:

"Worthy sir,—I can assure you I am not alone in the disposal of these exhibitions, nor is it any qualification by the settlement to be the son of a clergyman. In the disposal of them I have commonly had regard to those that want them most, and I thank God *that is not your son's case.* But I will do him that right to say, he wants no other qualifications," &c.

Mr. Baker likewise gave the college 100*l.* for the consideration of six pounds a-year (then legal interest) for his life; and to the library several choice books, both printed and MS.; medals, and coins; besides what he left to it by his will; which were "all such books, printed and MS. as he had, and were wanting there." All that Mr. Baker printed was, 1. "Reflections on Learning, shewing the

insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of Revelation, London, 1710," which went through eight editions; and Mr. Boswell, in his "Method of Study," ranks it among the English classics for purity of style; a character perhaps too high, yet it is a very ingenious work, and was at one time one of the most popular books in our language. Its principal fault is, that the author has too much depreciated human learning, and is not always conclusive in his arguments. 2. "The preface to bishop Fisher's funeral sermon for Margaret countess of Richmond and Derby, 1708;" both without his name. Dr. Grey had the original MS. of both in his own hands. The latter piece is a sufficient specimen of the editor's skill in antiquities to make us regret that he did not live to publish his "History of St. John's college, from the foundation of old St. John's house to the present time; with some occasional and incidental account of the affairs of the university, and of such private colleges as held communication or intercourse with the old house or college; collected principally from MSS. and carried on through a succession of masters to the end of bishop Gunning's mastership, 1670." The original, fit for the press, is among the Harleian MSS. No. 7028. His MS collections relative to the history and antiquities of the university of Cambridge, amounting to thirty-nine volumes in folio, and three in 4to, are divided between the British Museum and the public library at Cambridge; the former possesses twenty-three volumes, which he bequeathed to the earl of Oxford, his friend and patron; the latter sixteen in folio, and three in 4to, which he bequeathed to the university. Dr. Knight styles him "the greatest master of the antiquities of this our university;" and Hearne says, "Optandum est ut sua quoque collectanea de antiquitatibus Cantabrigiensibus juris faciat publici cl. Bakerus, quippe qui eruditione summâ judicioque acri et subacto polleat." Mr. Baker intended something like an Athenæ Cantabrigienses on the plan of the Athenæ Oxonienses. Had he lived to have completed his design, it would have far exceeded that work. With the application and industry of Mr. Wood, Mr. Baker united a penetrating judgment and a great correctness of style, and these improvements of the mind were crowned with those amiable qualities of the heart, candour and integrity. He is very frequently mentioned by the writers of his time, and always with high

respect. Although firm in his principles, he corresponded with and assisted men of opposite ways of thinking, and with the utmost readiness made them welcome to his collections. Among his contemporaries who distinguished themselves in the same walk with himself, and derived assistance from him, may be reckoned Mr. Hearne, Dr. Knight, Dr. John Smith, Hilkiah Bedford, Browne Willis, Mr. Strype, Mr. Peck, Mr. Ames, Dr. Middleton, and professor Ward. Two large volumes of his letters to the first of these antiquaries are in the Bodleian library. There is an indifferent print of him by Simon from a memoriter picture; but a very good likeness of him by C. Bridges. Vertue was privately engaged to draw his picture by stealth. Dr. Grey had his picture, of which Mr. Burton had a copy by Mr. Ritz. The Society of Antiquaries have another portrait of him. It was his custom, in every book he had, or read, to write observations and an account of the author. Of these a considerable number are at St. John's college, and several in the Bodleian library, among Dr. Rawlinson's bequests. A fair transcript of his select MS observations on Dr. Drake's edition of archbishop Parker, 1729, was some time ago in the hands of Mr. Nichols. Dr. John Bedford of Durham had Mr. Baker's copy of the "Hereditary Right," greatly enriched by him. Dr. Grey, who was advised with about the disposal of the books, had his copy of Spelman's Glossary. Mr. Crow married a sister of Mr. Baker's nephew, Burton; and, on Burton's death intestate in the autumn after his uncle, became possessed of every thing. What few papers of Mr. Baker's were among them, he let Mr. Smith of Burnhall see; and they being thought of no account, were destroyed, excepting the deed concerning the exhibitions at St. John's, his own copy of the history of the college, notes on the foundress's funeral sermon, and the deed drawn for creating him chaplain to bishop Crew, in the month and year of the revolution, the day left blank, and the deed unsubscribed by the bishop, as if rejected by him.[1]

BAKER (William), a learned printer, son of Mr. William Baker, a man of amiable character and manners, of

[1] Nichols's Life of Bowyer, vol. V.—Masters's Life of Baker, 1784, 8vo.—In Lord Orford's Works, vol. II. is a piece of declamation, under the name of a life of Mr. Baker, sometimes elegant, but oftener flippant, absurd, and erroneous.—Some particulars of Mr. Baker may be gleaned in Gent. Mag. vols. LII. LIV. LVI. LVII. and LXI.

great classical and mathematical learning, and more than forty years master of an academy at Reading, was born in 1742. Being from his infancy of a studious turn, he passed so much of his time in his father's library as to injure his health. His father, however, intended to have sent him to the university, but a disappointment in a patron who had promised to support him, induced him to place him as an apprentice with Mr. Kippax, a printer, in Cullum-street, London, where, while he diligently applied to business, he employed his leisure hours in study, and applied what money he could earn to the purchase of the best editions of the classics, which collection, at his death, was purchased by Dr. Lettsom. This constant application, however, to business and study, again endangered his health, but by the aid of country air and medicine he recovered; and on the death of Mr. Kippax he succeeded to his business, and removed afterwards to Ingram court, where he had for his partner Mr. John William Galabin, now principal bridge-master of the city of London. Among his acquaintance were some of great eminence in letters; Dr. Goldsmith, Dr. Edmund Barker, the Rev. James Merrick, Hugh Farmer, Cæsar de Missy, and others. An elegant correspondence between him and Mr. Robinson, author of the "Indices Tres," printed at Oxford, 1772, and some letters of inquiry into difficulties in the Greek language, which still exist, are proofs of his great erudition, and the opinion entertained of him by some of the first scholars. Such was his modesty, that many among his oldest and most familiar acquaintance were ignorant of his learning, and where learning was discussed, his opinion could never be known without an absolute appeal to his judgment. There are but two little works known to be his; 1. "Peregrinations of the Mind through the most general and interesting subjects which are usually agitated in life, by the Rationalist," 12mo, 1770, a collection of unconnected essays, not, as his biographer says, in the manner of the Rambler, but somewhat in the manner of a periodical paper. 2. "Theses Græcæ et Latinæ selectæ," 8vo, 1780, a selection from Greek and Latin authors. He left behind him some manuscript remarks on the abuse of grammatical propriety in the English language in common conversation. He wrote also a few minor poems, which appeared in the magazines, and is said to have assisted some of his clerical friends with sermons of his composition. In the Greek, Latin, French,

and Italian languages, he was critically skilled, and had some knowledge of the Hebrew. He died after a lingering illness, Sept. 29, 1785, and was interred in the vault of St. Dionis Backchurch, Fenchurch-street, and an elegant Latin epitaph to his memory was placed on the tomb of his family in the church-yard of St. Mary, Reading, by his brother John.[1]

BAKEWELL (ROBERT), the most successful and celebrated experimental farmer ever known in England, was born at Dishley in Leicestershire, about 1725 or 1726. His grandfather and father had resided on the same estate since the beginning of the last century; and his father, who died about the year 1760, had the reputation of being a very ingenious farmer. Mr. Bakewell having conducted the Dishley farm several years before the decease of his father, began about fifty-five years ago, that course of experiments which has procured him such extensive fame. He originally adopted a principle, *à priori*, which was confirmed by the whole experience of his future life. Having remarked that domestic animals, in general, produced others possessing qualities nearly similar to their own, he conceived he had only to select from the most valuable breeds such as promised to return the greatest possible emolument to the breeder; and that he should then be able, by careful attention to progressive improvements, to produce a race of sheep, or other animals, possessing a maximum of advantage. Under the influence of this excellent notion, Mr. Bakewell made excursions into different parts of England, to inspect the various breeds, and to ascertain those which were best adapted to his purposes, and the most valuable of their kinds.

His next step was to select and purchase the best of all the sorts wherever they could be found; and this selection, the result of several years experience, was the original stock from which he afterwards propagated his own. This excellent ground-work was alone fostered to its present unrivalled perfection by the persevering ingenuity and industry of Mr. Bakewell. About the year 1760, Mr. Bakewell sold his sheep, by private contract, at not more than two or three guineas each. Some time after he began to let some of his rams, and for a few seasons received only fifteen shillings and a guinea a-piece for them; but as the

[1] Coates's History of Reading, p. 442.

fame of his breed extended itself, he advanced his prices, and by the year 1770 was enabled to let some of his rams for the season for twenty-five guineas. Since that time the prices and credit of his stock have been progressively increasing; and of late years single rams have been let for the season for the enormous price of four hundred guineas and upwards. It is a fact which has no former example, that one ram, called the Two Pounder, produced in one season the sum of eight hundred guineas, independent of ewes of Mr. Bakewell's own stock, which, at the same rate, would have made a total—the produce of a single ram—of twelve hundred guineas!

Every branch of the agricultural art is more or less indebted to the fortunate genius and original mind of Mr. Bakewell. He directed his attention however the most successfully to the improvement of the sheep known by the name of the Dishley or New Leicestershire; to long-horned cattle, and to strong horses of the black breed, suitable to the harness for the army. The improvement of pigs, and the cultivation of the best winter food for cattle, had latterly engaged his attention; and he had proved himself useful to the public by introducing into practice the flooding of meadows. The race of Dishley sheep are known by the fineness of their bones and flesh, the lightness of the offal, the disposition to quietness, and consequently to mature and fatten with less food than other sheep of equal weight and value. Mr. Bakewell improved his black horses by an attention to the form which is best adapted to their use. His stallions have been let for the season for one hundred guineas and upwards. About ten years since he exhibited his famous black horse to the king and many of the nobility in the court-yard of St. James's. His long-horned cattle have been characterised by properties similar to those of his sheep, viz. for the fineness of the bone and flesh, the lightness of the offal, and the disposition to fatten. In a word, no competitor ever had the temerity to vie with him in his horses and cattle; and his sheep continue universally unrivalled, notwithstanding the competition excited at various times by motives of interest or envy. *

In this place it may be worth while to insert the following statement of the prices given at two leading auctions for stock bred from Mr. Bakewell's. These great prices, as well as the prices which these articles always maintain, are the most indubitable proofs of the high opinion which

the best and most interested judges entertain of Mr. Bakewell's merit.

The first sale which we advert to was that of Mr. Fowler of Rollwright, in Oxfordshire. This gentleman had commenced his breeding-speculations with a couple of cows and a bull which he hired of Mr. Bakewell. After his death, one article of his live stock, the horned cattle, sold for a value equal to that of the fee simple of his farm! Fifteen head alone of bulls and cows sold for 2464*l.* or at the rate of 164*l.* each!

The other auction was that of Mr. Paget, at Ibstock. Mr. Paget had been many years the intimate friend, and in the Breeding Society, a very eminent and successful colleague, of Mr. Bakewell. The sale of his stock was therefore looked up to with much eagerness by the public. At this sale, one bull sold for the sum of four hundred guineas (and a sixth share of the same has since been sold for one hundred), and a two-year old heifer for eighty-four! Two hundred and eleven ewes and theaves fetched 3315 guineas —on the average, seventeen guineas each; and one lot of five ewes was sold for 310 guineas!

Mr. Bakewell, at the time of his death, was verging on his seventieth year. As he had never been married, his business devolved to Mr. Honeyborn, his nephew, a gentleman possessed of genius and enterprise similar to that of his predecessor. In person Mr. Bakewell was tall, broad set, and, in his latter years, rather inclined to corpulence. His countenance bespoke intelligence, activity, and a high degree of benevolence; his manners were frank and pleasing, and well calculated to maintain the extensive popularity he had acquired. His domestic arrangements at Dishley were formed on a scale of hospitality to strangers, that gained him universal esteem; of the numerous vistants induced by curiosity to call at his house, none ever left it without having reason to extol the liberality of its owner. Many interesting anecdotes are related of his humanity towards the various orders of animals; he continually deprecated the atrocious barbarities practised by butchers and drovers; shewing, by example on his own farm, the most pleasing instances of docility in the animals under his care. He departed this life on Thursday, October 1, 1795, after a tedious illness, which he bore with the philosophical fortitude that ever distinguished his character.[1]

[1] Gent. Mag. for 1795.—Agricultural Report for Leicestershire.—Nichols's Hist. of Leicestershire, art. Dishley, vol. III.

BALAMIO (Ferdinand), of Sicily, was physician to pope Leo X. who had a high esteem for him. He was no less skilled in the belles lettres than in medicine; and cultivated poetry and Greek with much success. He translated, from the Greek into Latin, several pieces of Galen; which were first printed separately, and afterwards inserted in the works of that ancient physician, published at Venice in 1586, in folio. He flourished at Rome about the year 1555.[1]

BALANTYN.—See BELLENDEN.

BALBI (John), a Genoese Dominican, named also Janua or Januensis, composed, in the thirteenth century, Commentaries, and several other works. His "Catholicon, seu Summa Grammaticalis," was printed at Mentz, 1460, folio, by Fust and Schœffer. He entitled it Catholicon, or Universal, because it is not a simple vocabulary, but a kind of classical encyclopædia, containing a grammar, a body of rhetoric, and a dictionary. Notwithstanding that this book is badly digested, yet it was much wanted in the time of Balbi. A surprising number of copies were printed of it; and it was one of the first books on which the art of printing was employed. It is very dear, and said to be very scarce, but the Dict. Hist. speaks of thirty-six copies being in existence. It was reprinted at Augsburgh, in 1469, fol. also a very rare book. This John Balbi is to be distinguished from Jerom Balbo, bishop of Goritz, who died at Venice in 1535, author of the following works: 1. "De rebus Turcicis," Rome, 1526, 4to. 2. "De civili et bellica Fortitudine," 1526, 4to. 3. "De futuris Caroli V. successibus," Bologna, 1529, 4to. 4. "Carmina," in the "Deliciæ Poëtarum Italorum," and in 1792, Retzer published the whole under the title "Opera Poetica, Oratoria, ac Poetica-moralia," Vienna, 2 vols. 8vo.[2]

BALBUENA (Bernard de), a Spanish poet, was bishop of St. John in Porto Rico, in North America, to which he was appointed in 1620. He was a native of Valdepeguas, a village in the diocese of Toledo, took his doctor's degree at Salamanca, from whence he was sent to America, and had the charge of judicature in Jamaica, and then was made bishop of Porto Rico. He was there when

[1] Moreri.—Mongitor Bibl. Sicilienne.—Manget.

[2] Moreri.—Marchand Histoire de l'Imprimerie, 1740, p. 35.—Gen. Dict.

in 1625 it was plundered by the Dutch, who carried away his library. He died in 1627. He is reputed to be one of the first poets Spain has produced, although one of the least known. His productions are, a heroic poem, printed at Madrid, 4to, in 1624, entitled "El Bernardo, ô Victoria de Roncesvalles;" ten eclogues, entitled "Siecle d'or dans les bois d'Eriphile," Madrid, 8vo, 1608; and a work in prose and verse, on "the grandeur of Mexico," printed at the same place, 1604, 8vo. Antonio censures the age very severely for having neglected the writings of Bernard, in which he discovers great majesty and elevation of verse, a prolific invention, a pleasing variety, and a style not inferior in purity to that of any writer of the present age. His comparisons are just, and his descriptions rich and elegant, and lively beyond all the Spanish poets.[1]

BALDE, or BALDUS (James), an eminent German poet, was born at Ensisheim, in Alsace, in the year 1603. He entered the order of Jesuits in 1624, and after bestowing several years on the study of theology and the languages, became a preacher of note, even at the court of Bavaria. He was requested to write the history of Bavaria, and Leibnitz says he saw some parts of the performance; but such was his attachment to the muses, that his history suffered many interruptions, while he gratified with eagerness those friends who asked him for poetical pieces. He died at Nieubourg, Aug. 9, 1668. His works are, 1. "Carmen panegyricum Henrico Ottoni Fuggero vellere aureo donato," Augs. 1629. 2. "Francisco Andreæ, comiti de Tilly, geniale ac præsagum carmen," Ingold. 1631, 8vo. 3. "Maximilianus primus Austriacus," Ingold. 1631, and Munich, 1639. This work is in prose and verse, and contains the history of Maximilian the First. 4. "Epithalamion Maximiliano Boiariæ duci et Mariæ Austriacæ," Munich, 1635. 5. "Hecatombe de vanitate mundi," Munich, 1636, 8vo, in German and Latin. 6. "Poema de vanitate mundi," Munich, 1638, 16mo, and 1651, 12mo. 7. "Batrachomyomachia Homeri, tuba Romana cantata, et in libros V distributa." 8. "Interpretatio Homerici poematis oratione soluta." 9. "Usus Batrachomyomachiæ ethicus, politicus, et polemicus," Ingold. 1637, and 1647, 12mo. 10. "Templum honoris apertum virtute Ferdinandi III. Austriaci, regis Romanorum," Ingold. 1637, 8vo. 11. "Agathyrsus, encomium

[1] Antonio Bibl. Hisp.—Moreri.

ethicorum," in Anacreontic verse, Munich, 1638, 24mo. 12. "Ode Parthenia, sive de laudibus beatæ Mariæ Virginis," in German, Munich, 1638 and 1647. 13. "Olympia sacra in stadio Mariano, sive certamen poeticum de laudibus beatæ Mariæ Virginis super ode Parthenia Germanica," Cologne. 14. "Lyricorum lib. IV. Epodon lib. I." Munich, 1643, but a more correct and complete edition was published by Bleau at Amsterdam, which has, however, Cologne in the title, 1646, 12mo. 15. "Sylvæ Lyricæ," Munich, 1648, 12mo. Cologne (*i.e.* Amsterdam, Bleau), 12mo. 16. "Medicinæ gloria per Satyras XXII. asserta: præmittitur hymnus in laudem sanctorum Cosmæ et Damiani." 17. "Vultuosæ torvitavis encomium, in gratiam philosophorum et poetarum explicatum, cum dissertatione de studio poetico." 18. "Satyra contra abusum tabaci." 19. "Antagathyrsus, apologia pro pinguibus," in heroic verse, Munich, 1643 and, 1651, 12mo. 20. "Poesis osca, sive drama Georgicum, in quo belli mala, pacis bona carmine antiquo, ætellano, osco, casco," Munich, 1647, 4to. 21. "Chorea mortalis, sive Lessus in obitu augustissimæ imperatrices Leopoldinæ, Cæsari Fernandino III. nuptæ an. 1648, in puerperio mortuæ anno 1649," Munich, 1649, Latin and German. 22. "Jephtias, tragœdia," Amberg, 1654, 8vo. 23. "Eleonoræ Magdalenæ Theresiæ Neoburgicæ genethliacon," Nieubourg, 1655. 24. "Musæ Neoburgicæ in ortum I. G. J. Ignatii ducis Neoburgici," Nieubourg, 1658. 25. "Paraphrasis lyrica in Philomelam sancti Bonaventuræ." 26. "Poematum tomi IV." 1660, 12mo, an incorrect collection of odes, epodes, and lyric pieces. 27. "Solatium podagricorum," Munich, 1661, 12mo. 28. "De eclipsi solari anno 1654, die 12 Augusti à pluribus spectata tubo optico, iterum à Jacobo Balbe tubo satyrico perlustrata: lib. duo," Munich, 1662, 12mo. 29. "Urania victrix, sive animæ Christianæ certamina adversus illecebras quinque sensuum corporis sui," Munich, 1663, 8vo. This work, which is in elegiac verse, gave so much pleasure to pope Alexander VII. that he sent the author a gold medal, a very considerable mark of regard from one who was himself a good Latin poet. 30. "Pæan Parthenius, sive hymnus in honorem S. Ursulæ et sociarum martyrum," Cologne, 1663, 8vo. 31. "Expeditio polemico-poetica: sive castrum ignorantiæ, à poetis veteribus ac novis obsessum, expugnatum, eversum." 32. "Apparatus novarum inventionum et

thematum scribendorum," Munich, 1694, 12mo. Those who object to the style and taste of some of his works, allow that if he had not written too rapidly, he might have attained great excellence and reputation.[1]

BALDERIC, a French historian, a native of Orleans, according to some writers, or of Mehun, a small town on the Loire, according to others, flourished in the twelfth century. He was abbé of Bourgueil, in 1089, bishop of Dol, in Britanny, in 1114, and 1115 he received the *pallium* from pope Paschal II. at the council of Rheims. About the year 1095, he had assisted at the council of Clermont, held upon account of the holy war, of which he wrote a history in four books, from its commencement to the taking of Jerusalem by Godfrey of Boulogne in 1099. He wrote also various works of the historical kind in verse and prose, with the life of Robert D'Abrissel, founder of the order of Fontevraud. Michael Cosnier, curate of Poitiers, published an edition of this life, with very curious notes; and Du Chesne has printed Balderic's poems in the fourth volume of his collection of French writers. Balderic is said to have died Jan. 7, 1131, but this does not agree with his epitaph, which says that he was bishop of Dol twenty-two years, to which, as mentioned above, he was appointed in 1114.[2]

BALDI, or BALDUS (BERNARD), born at Urbino in the year 1553, was made abbot of Guastalla in 1586, without any solicitation of his own. He began his studies with the mechanics of Aristotle, and a course of history; he had also made verses; but, on being appointed abbot, he applied himself entirely to the canon law, the fathers, the councils, and to the oriental languages. He died in 1617, with the reputation of a very laborious man, who understood sixteen several languages. We have by him a great number of tracts on mechanics, as "De tormentis bellicis et eorum inventoribus;" "Commentaria in mechanica Aristotelis," 1582. "De Verborum Vitruvianorum significatione." "Novæ Gnomonices, lib. V." 1595. "Vitæ Mathematicorum, &c." Some of these are to be seen in the Vitruvius of Amsterdam, 1649, folio. "Versi e Prose," Venice, 1690, 4to. Crescembini put his fables into Italian verse, Rome, 1702, 12mo. He had begun an historical

[1] Moreri.—Gen. Dict.
[2] Dupin.—Moreri.—Saxii Onomasticon.

and geographical description of the world, in all its parts; but he did not live to finish this great undertaking.[1]

BALDI DE UBALDUS, a celebrated lawyer of the fourteenth century, was a native of Perugia, and the son of Francis Ubaldi, a learned physician, who had him educated with great care. After studying philosophy and belles lettres, he became the pupil of Bartolus in law studies, and afterwards was his powerful rival. He taught law himself at Perugia, where he had for his scholar cardinal Peter Beaufort, afterwards pope Gregory XI. He next became professor at Padua, from which the duke of Milan invited him to the same office at Pavia. He died April 28, 1400, aged 76, of the consequences of the bite of a favourite cat, a circumstance thus expressed on his epitaph:

"Hospes, disce novum mortis genus, improba felis
Dum capitur, digitum mordet, et intereo."

His contemporaries differ very much, not only in regard to his personal character, but the merit of his works. He composed several treatises on civil law; a commentary on the Decretals, Venice, 1595, and a consultation on the right of Urban VI. and Clement VII. printed by Reynaldus at the end of his seventeenth volume of Annals.[2]

BALDINGER (ERNEST GOTTFRIED), an eminent German physician, was born at Erfurt, May 18, 1738. During the seven years' war, he had the direction of the military hospital belonging to the Prussian army, and after the conclusion of peace, the landgrave of Hesse Cassel appointed him his first physician. He was afterwards professor of medicine at Gottingen and Marpurg, where he died Jan. 2, 1804. He wrote very copiously on the subject of his profession: 1. "A treatise on the Diseases of the Army," 1774, 8vo. 2. A species of periodical work or "Magazine for Physicians," 3 vols. 1779—1799. 3. "Sylloge opusculorum selectorum argumenti medico-pract." 4to, Gottingen, 1776—1782, and some other works; and he edited an edition in German, of Boerner's lives of physicians.[3]

BALDINI (JOHN ANTHONY), an Italian count, and a man of learning, was a native of Placentia, where he was

[1] Moreri.—Vossius in Matth.—Erythræi Pinacotheca.—Gen. Dict.—Saxii Onomast.
[2] Gen. Dict.—Moreri.—Saxii Onomast.—Dupin.—Paul Jovius in Elog.
[3] Dict. Hist.—Saxii Onomast. vol. VIII.

born July 8, 1654. After studying philosophy and the classics in the college of St. Francis Xavier at Bologna, he went to Rome, and passed through a course of theology, law, and mathematics. He was so pleased with Rome as to determine to take up his abode there; and when the pope offered him the place of nuncio at Brussels, and in Poland, he preferred a life of literary employment. Some time after, however, he accompanied cardinal d'Estrées to Paris, and the marchioness of Montecuculi to St. Germain; and afterwards went to Poland, to be present at the election of a successor to king John Sobieski, then deceased. In 1698, duke Francis, of Parma, sent him to Madrid, as his deputy; and in 1710 Sophia Dorothy duchess of Placentia employed him in the same honourable office at Vienna, and at several courts in Germany, England, and Utrecht. On his return, he passed the rest of his life in a retired manner, and died Feb. 23, 1725. When in England he was elected a member of the royal society, with M. Bianchini. His rich cabinet of natural history, and his extensive library, were always open to men of learning, many of whom he assisted in their pursuits with great liberality. We know of none of his writings, except a discourse on the maps in the Atlas Historique, published at Amsterdam in 1719.[1]

BALDINI (JOHN FRANCIS), a learned Italian antiquary and philosopher, was born at Brescia in 1677, and died at Tivoli in 1765. He entered early into the congregation of the regular clerks, and arrived at their highest dignities. His works, all in Italian, were, 1. "Sopra le forze moventi." 2. "Relazione dell' Aurora Boreale, veduta in Roma," 1737, both inserted in "Calogeræ opusculis philologis." 3. "Dissertazione sopra certi Vasetti di creta trovati in una camera sepolcrale nella Vigna di S. Cesario, in Roma." 4. "Dissertazione sopra un' antica piastra di bronzo, che si suppone un' Orologie da sole:" these two are inserted in "Saggi de Dissertationi di Cortona," vol. II. and III. He published an edition of Vaillant's Numismata Imp. Romanorum, Rome, 1743, 4to, to which Khella published a supplement in 1767, Vienna. He was also author of remarks on Anastasius Bibliothecarius's lives of the popes.[2]

[1] Moreri.
[2] Dict. Hist.—Saxii Onomasticon.—Mazzuchelli.

BALDINUCCI (Philip), of Florence, an useful biographer of the academy of la Crusca, was born in 1624. Having acquired great knowledge in painting and sculpture, and made many discoveries by studying the works of the best masters, he was qualified to gratify cardinal Leopold of Tuscany, who desired to have a complete history of painters. Baldinucci remounted as far as to Cimabue, the restorer of painting among the moderns; and he designed to come down to the painters of the last age inclusive. He only lived to execute part of his plan, which was published in his life-time, in 3 vols. After his death (in 1696), three more appeared, and a new edition of the whole in 1731. The work, without being free from errors, is a valuable addition to Vasari. He published also, in Italian, a "Treatise on Engraving, and the lives of the principal Engravers," 1686, 4to.[1]

BALDO, BALDI, or BALDIUS, a native of Florence, in the seventeenth century, was a very eminent physician and medical writer. He was reader on medicine in the university of Rome, where he held a canon's place, and acquired the first reputation throughout Italy. His great ambition was to be physician to pope Innocent X. which he had no sooner obtained than he contracted a distemper which proved fatal a few months after his promotion. None of his biographers give the date of his death (probably about 164..), but all attribute it to the luxurious change in the mode of living at court. He published many works which bear a high character, and among others: 1. "Prælectio de Contagione pestifera," Rome, 1631, 4to. 2. "Disquisitio iatrophysica de Aëre," Rome, 1637, 4to. 3. "De loco affecto in pleuritide disceptationes," Paris, 1640, 8vo; Rome, 1643, &c.[2]

BALDOVINI (Francis), an Italian poet, was born at Florence, in 1654. His first studies were devoted to the law, which his father wished him to pursue as a profession; but, after the death of his parents, he gave himself wholly up to the enchantments of poetry and music. On visiting Rome, he obtained, through the interest of his uncle cardinal Flavio Chigi, the place of secretary to cardinal Jacopo Filippo, and in that city, at the age of forty, he entered into holy orders. In 1676, he obtained the living of St. Leonardo d'Artimino; and in 1694, Cosmo

[1] Moreri.—Dict. Hist. [2] Manget.—Haller.—Moreri.

III. grand duke of Tuscany, conferred on him the priorship of Orbatello; which, in 1699, he changed for that of Santa Felicita. In the discharge of his new functions, he gave equal satisfaction to the court, the religious orders, and his parishioners, by his exemplary piety, and his rigid attention to the duties of his station; to which the amiableness of his manners, his knowledge of the world, and his proficiency in learning, rendered him perfectly adequate. He died in 1716. His chief work is a poem of the pastoral kind, entitled "Il Lamento de Cecco da Varlungo," written in the provincial dialect of Tuscany, and in his youth; and published in 1694, by Bartolommei, to whom the author had given the manuscript. It was reprinted in 1755, with the author's life by Manni, and curious notes by Marini. In 1800, it was introduced into our language by John Hunter, esq. under the title of "Cecco's Complaint," 8vo, from the preface to which this sketch is taken.[1]

BALDOCK (RALPH DE), bishop of London in the reigns of Edward I. and II. was educated at Merton college in Oxford, became archdeacon of Middlesex, and, in 1294, dean of St. Paul's. The see of London being vacant by the death of Richard de Gravesend, Baldock was unanimously chosen, Sept. 20, 1304. But, his election being controverted, he was obliged to repair to Rome; and, having obtained the pope's confirmation, was consecrated at Lyons by Peter Hispanus, cardinal of Alba, Jan. 30, 1306. Being returned into England, he made profession of canonical obedience to the archbishop in the church of Canterbury, March 22, 1306. The same year he was appointed by the pope one of the commissioners for the examination of the articles alleged against the knights templars, and in that year also he was made lord high chancellor of England: but Edward I. dying soon after, he held that post little more than a year. Dec. 2, 1308, this prelate, with the approbation of the chapter, settled a stipend on the chancellor of St. Paul's for reading lectures in divinity in that church, according to a constitution of his predecessor, Richard de Gravesend. He contributed 200 marks towards building the chapel of St. Mary, on the east side of St. Paul's. He founded also a chantry of two priests in the said church,

[1] Monthly Rev. N. S. vol. XXXIV.

near the altar of St. Erkenwald. He was a person of a very amiable character, both for morals and learning, and deserved well of his country by his writings, which were, 1. "Historia Anglica, or a history of the British affairs down to his own time." It is not now extant, though Leland says he saw it at London. 2. "A collection of the statutes and constitutions of the church of St. Paul's," extant in the library of that cathedral in 1559. Bishop Baldock died at Stepney, July 24, 1313, having sat from his consecration a little more than seven years, and was buried under a marble monument in the chapel of St. Mary.[1]

BALDUCCI (FRANCIS), a celebrated Italian poet of the seventeenth century, was distinguished in his youth for his attachment to polite literature, and some verses of acknowledged excellence. He was a native of Palermo, and on account of his talents, very early admitted into the academy of the Reaccensi, but his confined circumstances obliged him to leave his native country in pursuit of better fortune. He went first, for a short time, to Naples, and thence to Rome, where he entered into the army, and served in Hungary in the papal army under the command of John Francis Aldobrandini. He returned afterwards to Rome, and having resumed his studies, was received with great honour into the academy of the Humourists. Here his poetry, his anacreontics, and particularly the encomiastic verses he wrote on the distinguished persons of the court of pope Urban VIII. procured him fame, and might have enriched him, if he had not been deficient in the article of œconomy, which some of his biographers ascribe to his extravagance, and others to his charity. It is certain, however, that he became poor, and was obliged to enter into the service of some gentlemen in the capacity of secretary, but either from feeling the miseries of dependance, or from an unsettled turn, he very frequently changed his masters. Erythræus relates many stories of the manner in which he shifted for subsistence, which are not much to his credit, but the veracity of Erythræus on this as well as many other occasions, has been called in question by contemporary biographers of good authority, and whatever truth may be in his account, we do not find that Balducci lost the esteem of the learned at Rome. At length he took orders, and officiated as chaplain in the hospital of St.

1 Biog. Brit.

Sixte, but having afterwards been attacked by an illness at the house of a nobleman, who had a high regard for him, and would have administered to all his wants, he caused himself to be removed to the hospital of St. John Latran, where he died in 1642, or according to Crescembini, either in 1645 or 1649. His works were, 1. "Tributo di Parnasso alla Maesta Cesareo di Ferdinando III. d'Austria," Rome, 1638, 4to. 2. "La Pace Urbana," Naples, 1632, 4to. 3. "Poesie degli Accademici Fantastici di Roma," Rome, 1637. 4. "Rime, parte prima," Rome, 1630, 1645, 12mo. 5. "Rime, parte seconda," Rome, 1646. All these were collected, and twice published at Venice, 1655 and 1663, 12mo. He also wrote some "Canzoni Siciliane," and prefaces to part of the works of his friend Stigliani.[1]

BALDWIN, archbishop of Canterbury in the reigns of Henry II. and Richard I. was born of obscure parents at Exeter, where he received a liberal education, and in his younger years taught school. Afterwards, entering into holy orders, he was made archdeacon of Exeter; but soon quitting that dignity and the world, he took the habit of the Cistertian order in the monastery of Ford in Devonshire, and in a few years became its abbot. From thence he was promoted to the see of Worcester (not Winchester, as Dupin says), and consecrated August 10, 1180. Upon the death of Richard, archbishop of Canterbury in 1184, he was translated to that see, with some difficulty, being the first of his order in England, that was ever advanced to the archiepiscopal dignity. He was enthroned at Canterbury the 19th of May 1185, and the same day received the pall from pope Lucius III. whose successor Urban III. appointed him his legate for the diocese of Canterbury. Soon after he was settled in his see, he began to build a church and monastery at Hackington, near Canterbury, in honour of St. Thomas Becket, for the reception of secular priests: but, being violently opposed by the monks of Canterbury, supported by the pope's authority, he was obliged to desist. The 3d of September 1189, he solemnly performed the ceremony of crowning king Richard I. at Westminster. The same year, the king having given the see of York to his bastard brother Geoffry bishop of Lincoln, archbishop Baldwin took this occasion to assert the

[1] Chaufepie's Dict. Historique.

pre-eminence of the see of Canterbury, forbidding the bishops of England to receive consecration from any other than the archbishop of Canterbury. The next year, designing to follow king Richard to the Holy Land, he made a progress into Wales, where he performed mass pontifically in all the cathedral churches, and induced several of the Welsh to join the crusade. Afterwards embarking at Dover, with Hubert bishop of Salisbury, he arrived at the king's army in Syria; where being seized with a mortal distemper, he died at the siege of Acre, or Ptolemais, and was buried there. Giraldus Cambrensis, who accompanied this prelate, both in his progress through Wales and in his expedition to the Holy Land, tells us, he was of a dark complexion, an open and pleasing aspect, a middling stature, and a spare, but healthful, constitution of body; modest and sober, of great abstinence, of few words, and not easily provoked to anger. The only fault he charges him with is a remissness in the execution of his pastoral office, arising from an innate lenity of temper; whence pope Urban III. in a letter addressed to our archbishop, began thus, "Urban, &c. to the most fervent monk, warm abbot, lukewarm bishop, and remiss archbishop;" intimating, that he behaved better as a monk than as an abbot, and as a bishop than as an archbishop. His principal works were, 1. "Of the Sacrament of the Altar." 2. "Faith recommended." 3. "Of Orthodox Opinions. 4. "Of Heretical Sects." 5. "Of the Unity of Charity." 6. "Of Love." 7. "Of the Priesthood of John Hircanus." 8. "Of the Learning of Giraldus." 9. "Thirty-three Sermons." 10. "Concerning the Histories of Kings." 11. "Against Henry bishop of Winchester." 12. "In praise of Virginity." 13. "Concerning the Message of the Angel." 14. "Of the Cross." 15. "Concerning Mythology." 16. "A Devotionary Poem." 17. "Letters." These were collected and published by Bertrand Tissier, in 1662.[1]

BALDWIN (William), according to Wood, was born in the west of England, and spent several years at Oxford in the study of logic and philosophy; there he supposes him to have been the same William Baldwin, who supplicated the congregation of regents for a master's degree in 1532, but it does not appear by the register that it was

[1] Biog. Brit.

granted. He afterwards became a schoolmaster and a minister, and was one of those scholars who followed printing, in order to promote the reformation. In this character, we find him employed by Edward Whitchurch, probably as the corrector of the press, though he modestly styles himself "seruaunt with Edwarde Whitchurche." This, however, seems to have been his employment at first, and chiefly: yet he afterwards appears to have qualified himself for a compositor. As an author, Bale and Pits ascribe some comedies to him, which were probably mysteries or moralities now unknown, but he compiled "A treatise of moral Philosophy," which was printed by Edw. Whitchurch, in 1547, and in 1550, and without date. This was afterwards enlarged by Thomas Palfryman, and went through several editions. His next performance was "The Canticles or Balades of Solomon, phraselyke declared in English metres," printed by himself, 1549, 4to. He wrote also "The Funeralles of king Edward VI." in verse, printed in 1560, 4to. But he is perhaps best known now by the share he had in the publication of "The Mirror of Magistrates," originally projected by Thomas Sackville, first lord Buckhurst, and afterwards earl of Dorset, who wrote the poetical preface, and the legend of Henry Stafford, duke of Buckingham, and recommended the completion of the whole to our William Baldwin and George Ferrers. The time of his death is not specified, but he appears to have lived some years after the accession of queen Elizabeth.[1]

BALE (John), in Latin BALEUS or BALÆUS, bishop of Ossory in Ireland, about the middle of the sixteenth century, was born the 21st of November 1495, at Cove, a small village in Suffolk, near Dunwich. His parents, whose names were Henry and Margaret, being incumbered with a large family, young Bale was entered, at twelve years of age, in the monastery of Carmelites at Norwich, and from thence was sent to Jesus college in Cambridge. He was educated in the Romish religion; but afterwards, at the instigation of the lord Wentworth, turned Protestant, and gave a proof of his having renounced one of the errors of popery (the celibacy of the clergy) by immediately marrying his wife Dorothy. This,

[1] Bale, Pits, and Tanner.—Ath. Ox. vol. I.—Censura Literaria, vols. I. and IV.—Bibliographer, vol. II. p. 97.—Warton's History, vol. III. p. 212—14.—Ames and Herbert, vol. I.—Ritson's Bibl. Poetica.

as may be conjectured, exposed him to the persecution of the Romish clergy, against whom he was protected by lord Cromwell, favourite of king Henry VIII. But, on Cromwell's death, Bale was forced to retire into the Low Countries, where he resided eight years; during which time he wrote several pieces in English. He was then recalled into England by king Edward VI. and obtained the living of Bishop's Stocke in the county of Southampton. The 15th of August 1552, he was nominated by king Edward, who happened to be at Southampton, to the see of Ossory. This promotion he appears to have owed to his accidentally waiting on his majesty to pay his respects to him. Edward, who had been told he was dead, expressed his surprize and satisfaction at seeing him alive, and immediately appointed him to the bishopric, which he refused at first, alleging his poverty, age, and want of health. The king, however, would not admit of these excuses, and Bale set off for Dublin, where Feb. 2, 1553, he was consecrated by the archbishop. On this occasion, when he found that it was become a question whether the common prayer published in England should be used, he positively refused to be consecrated according to the old popish form, and remaining inflexible, the new form was used. He underwent, however, a variety of persecutions from the popish party in Ireland, and all his endeavours to reform the people and priesthood in his diocese, and to introduce the reformed religion, were not only frustrated by the death of Edward VI. and the accession of queen Mary, but in the mean time exasperated the savage fury of his enemies so much, that he found it necessary to withdraw from his see, and remain concealed in Dublin. Afterwards, endeavouring to make his escape in a small trading vessel in that port, he was taken prisoner by the captain of a Dutch man of war, who rifled him of all his money, apparel, and effects. This ship was driven by stress of weather into St. Ives in Cornwall, where our prelate was taken up on suspicion of treason, but was soon discharged. From thence, after a cruize of several days, the ship arrived in Dover road, where he was again in danger by a false accusation. Arriving afterwards in Holland, he was kept a prisoner three weeks, and then obtained his liberty on the payment of thirty pounds. From Holland he retired to Basil in Switzerland; and continued abroad during the short reign of queen Mary. On the accession of queen

Elizabeth, he returned to England, but not to his bishopric in Ireland, contenting himself with a prebend in the cathedral church of Canterbury, to which he was promoted the 15th of January, 1560. He died Nov. 1563, in the 68th year of his age, at Canterbury, and was buried in the cathedral of that place.

Bishop Bale's fame now principally rests on his valuable collection of British biography, which was first published, under the title of "Illustrium Majoris Britanniæ scriptorum, hoc est, Angliæ, Cambriæ et Scotiæ, Summarium," Ipswich, 1549, 4to, containing only five centuries of writers. To these he added afterwards four more centuries, with many additions and improvements on the first edition, the whole printed in a large folio, at Basil, by Oporinus, 1559. The title is greatly enlarged, and informs us, that the writers, whose lives are there treated of, are those of the Greater Britain, namely, England and Scotland; that the work commences from Japhet, one of the sons of Noah, and is carried down through a series of 3618 years, to the year of our Lord 1557, at which time the author was an exile for religion in Germany; that it is collected from a great variety of authors, as Berosus, Gennadius, Bede, Honorius, Boston of Bury, Frumentarius, Capgrave, Bostius, Burellus, Trithemius, Gesner, and our great antiquary John Leland; that it consists of nine centuries, comprises the antiquity, origin, annals, places, successes, the more remarkable actions, sayings, and writings of each author; in all which a due regard is had to chronology: the whole with this particular view, that the actions of the reprobate as well as the elect ministers of the church may historically and aptly correspond with the mysteries described in the Revelation, the stars, angels, horses, trumpets, thunderings, heads, horns, mountains, vials, and plagues, through every age of the same church. There are appendixes to many of the articles, and an account of such actions of the contemporary popes as are omitted by their flatterers, Carsulanus, Platina, &c. together with the actions of the monks, particularly those of the mendicant order, who (he says) are meant by the locusts in the Revelation, ch. ix. ver. 3 and 7. To these Appendixes is added a perpetual succession both of the holy fathers and the antichrists of the church, with curious instances from the histories of various nations and countries; in order to expose their adulteries, debaucheries, strifes, seditions, sects, deceits, poisonings,

murders, treasons, and innumerable impostures. The book is dedicated to Otho Henry, prince palatine of the Rhine, duke of both the Bavarias, and elector of the Roman empire; and the epistle dedicatory is dated from Basil in September, 1557. Afterwards, in 1559, appeared a continuation of the work, with the addition of five more centuries (which the editors of the Biog. Brit. call a new edition). His other works are divided by Fuller into two parts, those he wrote when a papist, and those when a protestant: but Fuller's list containing only the subjects of his works, and not the titles or dates, we shall prefer the following list from Ames and Herbert; premising, that, according to Fox, in his Acts and Monuments, Bale wrote some books under the name of John Harrison. He was the son of Henry Bale, and on that account, perhaps, took the name of Harrison: 1. "The Actes of Englysh Votaries, comprehending their unchast practyses and examples by all ages, from the world's beginning to this present year, collected out of their own legendes and chronicles, 8vo, 1546, 1548, 1551, and 1560. 2. "Yet a course at the Romyshe Fox," by John Harrison, i. e. Bale, Zurich, 1543. From this was published the "Declaration of William Tolwyn," London, date uncertain, Ames says 1542, which must be a mistake. 3. "The Apology of Johan Bale agaynste a ranke Papyst, answering both hym and hys doctours, that neyther their vowes nor yet their priesthode are of the gospel, but of Antichrist;" with this, "A brefe exposycion upon the xxx chapter of Numeri," London, 1550, 8vo. 4. "An Expostulation or Complaynt, agaynste the blasphemyes of a frantic Papyst of Hamshyre," with metrical versions of the 23d and 130th Psalms," London, 1552, and 1584, 8vo. 5. "The Image of both Churches, after the most wonderful and heavenly Revelation of Sainct John the Evangelist, contayning a very fruitefull exposicion or paraphrase upon the same," first, second, and third parts, London, 1550, and 1584, 8vo. 6. A brefe Chronicle concerning the examinacion and death of the blessed Martir of Christ, Sir Johan Oldecastle, Lord Cobham," 1544 and 1576, 8vo, reprinted also in 1729. 7. "The vocacyon of Johan Bale to the Bishoprick of Ossorie in Ireland, his persecucions in the same, and final deliveraunce," London, 1553, 8vo. Herbert mentions two editions in the same year. 8. "A Declaration of Edmonde Bonner's Articles, concerning the Cleargye of London Dyocese, whereby that execrable antychriste is

in his righte colours reueled in the year of our Lord 1554. Newlye set fourth and allowed," London, 1561, 8vo. 9. "The Pageant of Popes, containing the lyves of all the bishops of Rome from the beginninge of them to the yeare of grace 1555, London, 4to, 1574. This is a translation from Bale's Latin edition, by J. S. i. e. John Studley. 10. "A new Comedy or Interlude, concerning the Laws of Nature, Moises, and Christ," London, 1562, 4to. This was written in 1532, and first printed in the time of Edward VI. 11. "A Tragedie or Enterlude, manifesting the chief promises of God unto man, by all ages in the olde lawe, from the fall of Adam to the incarnation," London, 1577, 4to. 12. "A Mystereye of Inyquyte contayned within the heretycall genealogye of Ponce Pantolabus, is here both dysclosed and confuted," Geneva, 1545, 16mo. 13. "The First Examination of the worthy servaunt of God Mastres Anne Askew," Marpurg, 1546, 16mo, and the "Lattre Examinacion" of the same, ibid. 1547. 14. "A brife and faythfull declaration of the true Faith in Christ," 1547, 16mo. Mr. Herbert conjectures this to be Bale's. The initials only of the author are given. 15. "The laboryouse journey and serche of Johan Leylande, for Englandes Antiquitees, &c." London, 1549, 16mo, reprinted in the Life of Leland (with those of Wood and Hearne) 1772, and followed there by a memoir of Bale. 16. "The confession of the synner after the sacred scriptures, 1549, 8vo. 17. "A Dialogue or Communycacyon to be had at a table between two chyldren gathered out of the Holy Scriptures, by John Bale for his two yonge sonnes, Johan and Paule," London, 1549. He also translated, 1. "Bapt. Mantuanus's treatise on Death," London, 1584, 8vo. 2. "The true hystorie of the Christen departynge of the reverend man D. Martyne Luther, &c." 1546, 8vo. 3. "A godly Medytacyon of the Christen Soule, from the French of Margaret queen of Navarre," London, probably, 1548, 8vo. Tanner has given a list of his MSS. and where preserved.

These printed works are now rarely to be met with, and many of them, particularly his dramatic pieces, may be consigned to oblivion without much regret. The "Acts of the English Votaries," and other pieces written against the Papists, are best known, although censured for their intemperance and partiality. The character, indeed, of few writers has been more variously represented. Gesner, in his Bibliotheca, calls him a writer of the greatest diligence, and bishop Godwin gives him the character of a

laborious inquirer into British antiquities. Similar praise is bestowed on him by Humphrey in his "Vaticinium de Roma," and by Vogler in his "Introduct. Universal. in notit. Scriptor." who also excuses his asperity against the Papists, from what England had suffered from them, and adds, that even the popish writers cannot help praising his great biographical work. On the other hand, bishop Montague, Andreas Valerius, and Vossius, while they allow his merit as a writer, object to his warmth and partiality. Pitts, his successor in British biography, and a bigotted Papist, rails against him without mercy, or decency, but may be forgiven on account of the pains he took to give us a more correct book, or at least, what could be alleged on the other side of the question. Even Fuller imputes intemperance of mind to him, and calls him "Biliosus Balæus," imputing his not being made a bishop, on his return, by queen Elizabeth, to this cause; but it is equally probable, that he had conceived some prejudices against the hierarchy, while residing with the Geneva reformers abroad. We know this was the case with Coverdale, a man of less equivocal character. Wharton, in his "Anglia Sacra," and Nicolson, in his "Historical Library," censure those errors which in Bale were either unavoidable, or wilful, in dates, titles of books, and needlessly multiplying the latter. After all these objections, it will not appear surprising that Bale's work was speedily inserted among the prohibited books, in the Index Expurgatorius. Such a writer was naturally to be forbidden, as an enemy to the see of Rome. From one accusation, the late Dr. Pegge has amply defended him in his "Anonymiana:" It was said that after he had transcribed the titles of the volumes of English writers which fell into his hands, he either burnt them or tore them to pieces. This calumny was first published by Struvius in his "Acta Literaria," upon the authority of Barthius. Upon the whole, with every deduction that can be made from his great work, it must ever be considered as the foundation of English biography, and as such, men of all parties have been glad to consult it, although with the caution necessary in all works written in times of great animosity of sentiment, and political and religious controversy. [1]

[1] Biog. Britannica.—Fuller's Abel Redivivus.—Strype's Cranmer, p. 120, 206, 278, 314, 360, Appendix.—Wharton's Character of him, p. 259, 263.—Strype's Annals.—Strype's Parker, p. 63, 142, 538.—Warton's Hist. of Poetry, see Index.—Dibdin's Bibliomania.—Tanner's Bibl.—Life of Leland, 1772.

BALECHOU (Nicholas), born at Arles in 1719, was son of a button-seller, and died suddenly at Avignon in the month of August 1765. He made himself famous by his engravings, which obtained him a place in the academy of painting at Paris. He had acquired a peculiar manner of engraving, which gave a mellowness and delicacy to his works. When he would, he united the nice finishing of Edelink and Nanteuil, with the bold strokes of Mellan. His principal pieces are "Les belles marines," which he engraved from M. Vernet, and the portrait of Frederick Augustus, elector of Saxony and king of Poland. This portrait, a master-piece of engraving, was the fatal cause of all his misfortunes, of his exclusion from the academy, and of his forced retreat to Avignon. It was by order of the dauphiness that he had executed this portrait; and he took proof-impressions of it, contrary to the express promise he had given to that princess. It is at the head of the fine collection of the Dresden gallery. The talents of Balechou were not confined to engraving. He had a taste and some skill in chymistry, which he had studied to a certain extent. It is even not improbable, that a chymical remedy, of which he either took too strong a dose, or at an improper time, might contribute not a little to his sudden and premature death.

Strutt says of this engraver, that although the clearness of his strokes, and the depth of colour which he produced, are far beyond any production prior to his own, yet he did not draw well, and on this account his prints want that freedom, correctness and harmony, which a perfect knowledge of drawing generally produces. With all their beauty, they appear heavy; and the flesh is not sufficiently distinguished, by the style of engraving, from the other parts of the figure; but has a cold silvery effect. This observation must be supposed to refer only to his figures. The two large plates (above mentioned) which he did from Vernet, one representing a storm, the other a calm, must ever be considered as very astonishing exertions of the artist. These are too well known, and too much admired, to need any farther eulogium: and were never equalled, until they were surpassed by a countryman of ours (Woollett). Let any one look at the Niobe, the Ceyx and Alcyone, &c. from Wilson, and a very moderate share of judgment will be necessary to turn the balance in favour of the latter. [1]

[1] Dict. Hist.—Strutt's Dictionary.

BALEN (Hendrick Van), an artist, was born at Antwerp, in 1560, and was a disciple of Adam Van Oort; but he quitted that master, to acquire a better taste of design and composition, by pursuing his studies at Rome, where he resided for a considerable time. He copied the antiques, he attended to the works of the most memorable modern artists; and at his return to his own country, the visible improvement of his taste recommended him to the favour and esteem of the ablest judges of the art. He distinguished himself by a good manner of designing, and his works are admitted into the cabinets of the curious, among those of the principal painters. He particularly excelled in the naked, and gave to his figures truth, roundness, and correctness of outline. Several fine portraits of his hand are at the Hague; among which there is one adorned with allegorical figures of Widom and Justice. All the historical subjects painted by Van Balen have merit. His designs of the Deluge, of Moses striking the Rock, and the drowning of Pharaoh, are grand and noble compositions. Houbraken observes, that Van Balen, with great judgment, hath introduced the Israelites in a clear light in the back ground, but the Egyptians in a strong shadow in the fore ground, which had a very fine effect; the figures being well designed, the attitudes and draperies well chosen, and the number of the figures being very considerable. Of this master's hand also the Judgment of Paris is accounted a masterly performance; in which the figure of Venus is so elegantly designed, so full of life, and so round, that it seems to stand forth from the surface. The landscapes and back grounds of the pictures composed by Van Balen, were generally painted by the Velvet Brueghel. Van Balen was the first master of Vandyck. He died in 1672. His son, John Van Balen, was born at Antwerp, in 1611, and derived his knowledge of the art, and his fine taste of drawing and design, from his father; but, as soon as he had made a competent progress, he travelled to Rome, and lived for several years in that and other cities of Italy. There he acquired a good taste for design, though he was sometimes incorrect; his particular merit was shewn in naked figures of boys, cupids, nymphs bathing or hunting, of which subjects he painted a considerable number, and he procured both praise and riches by his landscapes and histories. His pictures were well handled, his trees touched with spirit, and his herbage and verdure looked natural and lively. The carnations of his figures were clear and fresh,

his colouring in general was transparent, and the airs of his heads were in the manner of Albano.[1]

BALES (PETER), the most famous master in the art of penmanship, and all its relative branches, of his time, in our country, was born in 1547. Anthony Wood says he was a most dextrous person in his profession, to the great wonder of scholars and others, and adds, "That he spent several years in sciences among the Oxonians, particularly, as it seems, in Gloucester hall; but that study which he used for a diversion only, proved at length an employment of profit." It seems probable, however, that he resided at that university to teach his own art, for profit. The earliest account we have of his skill, mentions a micrographical performance, in which the writing was so wonderfully small, yet so very legible, that it surprised all who saw it, and advanced his name into Holinshed's Chronicle. This delicate specimen of his art is also thus celebrated by Mr. Evelyn. "Adrian Junius speaks of that person as a miracle (F. Alumnus), who wrote the apostles' creed, and beginning of St. John's gospel, in the compass of a farthing. What would he have thought of our famous Bales, who, in 1557, wrote the Lord's prayer, creed, decalogue, with two short Latin prayers, his own name, motto, day of the month, year of our Lord, and of the queen's reign, to whom he presented it at Hampton court, all within the circle of a single penny, enchased in a ring and border of gold, and covered with crystal, so nicely wrote as to be plainly legible, to the admiration of her majesty, her privy council, and several ambassadors who then saw it." He was also skilled in other excellencies of the pen, which seem to have recommended him to employment, upon certain particular emergencies, under the secretary of state, about 1586, when the conspiracies of Mary queen of Scots with the Popish faction were discovered. And as sir Francis Walsingham had other able instruments to unveil the disguised correspondence which passed between them, he had also need of some one who was expert in the imitation of hands, and could add, according to instruction, any postscript, or continuation of one, in the very form and turn of letters wherein the rest of the epistle was written, to draw out such farther intelligence as was wanted for a complete discovery, from the traitors themselves, of their treasonable inter-

[1] Dict. Hist.—Pilkington.

course. Mr. Bales was famous for this dangerous talent, and was employed to exercise the same, sometimes, for the service of the state. A few years after, about 1589, and not long before the death of the said secretary, Bales, by a friend, complained that some preferment which he had been led to expect, had not been settled upon him, for what he had formerly performed in behalf of the government before the said queen's death; and, upon the merit of this service, he was several years after in quest of a place at court, though we cannot find that he ever obtained it. It appears also, that he had some occasion given him to write or speak something in defence of accurate penmen, or those who were masters in the art of writing, against the unreasonable and illiberal insinuations of some supercilious courtier, who would have objected his profession against his promotion, as if writing were but a mechanic art, and the masters of it fitter to guide the hands of boys than the heads of men. Bales took much pains to confute these objections, and although disappointed, he continued to follow his business, teaching the sons and daughters of many persons of distinction, some at their own houses, others at his school, situated at the upper end of the Old Bailey, where also some of the best citizens sent their children. Here we find him in 1590, publishing the first fruits of his pen, as he observes in his epistle, his "Writing Schoolmaster, in three parts." From the first of which, shewing how, by the contraction of words into literal abbreviations, the pen of a writer may keep pace with the tongue of a moderate speaker, Mr. Evelyn conceived he was the inventor of short-hand, but he was rather the improver of a scheme published about two years before (1588) by Dr. Timothy Bright, a physician of Cambridge; yet his improvement was so great as perhaps to constitute him the founder of all those successive systems of short-hand which have since led to perfection in this useful art.

In or not long after 1592, he was employed in writing for or to sir John Puckering, lord keeper of the great seal, whose servant he styles himself; and it is certain there were several petitions, letters, &c. about that time, written in the fine small secretary and Italian hands, by Bales, among that lord keeper's papers, many of which are still in being. Among the rest there are several letters written by one Topcliffe, who was much employed about the country in searching out the Popish priests and their plots, and he

made some discoveries which it was necessary to communicate in a secret manner; but disliking the use of multiplied alphabets, as a method too tedious, preferred an invention of Bales's, which is called his lineal alphabet, or character of dashes, as the shortest and simplest he had heard of, wherein every letter was expressed by a single straight stroke, only in different postures and places. Bale was also one of the earliest writing-masters who had his specimens engraven on copper-plates, and one of those occurs in Hondius's "Theatrum Artis Scribendi," fol. 1614. On Michaelmas day, in 1595, he being then forty-eight years of age, had a great trial of skill in the Blackfryers, with one Daniel Johnson, for a golden pen of twenty pounds value, and won it, though his antagonist was a younger man by above eighteen years, and was therefore expected to have the advantage of a greater steadiness of hand. We are further told by a contemporary author, that he had also the arms of calligraphy given him, which are, Azure, a pen Or, at a prize, where solemn trial was made for mastery in this art, among the best penmen in London, which being a trial among more opponents than one, this, wherein the said arms were given to him, should seem different from that wherein he won the golden pen from Daniel Johnson before-mentioned. That is the first contention we meet with for the golden pen, though other memorable ones have since occurred. In 1597, when he re-published his "Writing Schoolmaster," he was in such high reputation for it, that no less than eighteen copies of commendatory verses, composed by learned and ingenious men of that time, were printed before it. He also, by other exercises of his pen, recommended himself to many other persons of knowledge and distinction, particularly by making fair transcripts of the learned and ingenious compositions of some honourable authors, which they designed as presentation-books to the queen, or others their friends or patrons, of high dignity; some of which manuscripts have been, for the beauty of them, as well as for their instructive contents, preserved as curiosities to these times. "Among the Harleian MSS. (now in the British Museum) No. 2368, there is a thin vellum book in small 4to, called Archeion. At the end of that treatise is a neat flourish, done by command of hand, wherein are the letters P. B. which shews, says a note in that book, that this copy was written by the hand of Peter Bales, the then famous writing-master of London." We

know not very particularly what other branches of the art he cultivated, but he was distinguished also with the title of a scrivener, as if he had some time professed the business of writing contracts, or drawing deeds, or other instruments, unless the signification of that word was not then confined, as it is now, to that particular business.

It has been said that Bales was engaged in the earl of Essex's treasons in 1600, but he appears to have been entrapped by one John Danyell of Deresburie, esq. who, resolving out of the distresses of his lord to raise a considerable addition to his own substance, induced Bales to imitate some of that earl's letters; but Danyell was sentenced in the Star-chamber, upon the evidence of Bales and other witnesses, in June 1601, to pay a fine of 3000*l.* for which his whole effects were extented, also to be exposed on the pillory, and endure perpetual imprisonment besides, for his forgery, fraud, and extortion. Bales was, indeed, for a short time, under some confinement, that they might be certain of his evidence at the trial; and we find also that he wrote a large declaration to the countess of Essex, and, it seems, at her request or command, in which he set forth the whole manner of his engagement, and the justification of his conduct in this business. We have little more of Bales after this, except that he is supposed to have died about 1610.[1]

BALEY, or BAILEY (Walter), an English physician, the son of Henry Baley of Warnwell in Dorsetshire, was born in 1529, at Portsham in that county, educated at Winchester school, and admitted perpetual fellow of New college in Oxford, in 1550, after having served two years of probation. Having taken the degrees of B. A. and M A. he studied physic, and was admitted to practise in that faculty in 1558, being at that time proctor of the university, and prebendary of Dultingcote or Dulcot in the church of Wells, which preferment he resigned in 1579. In 1561, he was appointed the queen's professor of physic in the university of Oxford. Two years after he took the degree of doctor in that faculty, and at last was appointed physician in ordinary to her majesty. He was esteemed to be very skilful in theory and successful in practice. He died March 3, 1592, at sixty-three years of age, and was buried

[1] Biog. Brit. the notes to which contain much curious historical matter.—Ath. Ox. vol. I.—Tanner.—Massey's Origin and Progress of Letters.—Ritson's Bibliographia Poetica.

in the inner chapel of New college, Oxford. His posterity, Mr. Wood tells us, subsisted at Ducklington near Whitney in Oxfordshire, and some of them had been justices of the peace for the said county. His works were, 1. "A discourse of three kinds of Pepper in common use," 1558, 8vo. 2. "A brief treatise of the preservation of the Eye-sight," printed in queen Elizabeth's reign in 12mo, and at Oxford in 1616 and 1654, 8vo. In the edition of 1616 there is added another "Treatise of the Eye-sight," collected from Fernelius and Riolanus, but by what hand we are not told. They both pass under Dr. Baley's name. 3. "Directions for Health, natural and artificial, with medicines for all diseases of the Eye," 1626, 4to. 4. "Explicatio Galeni de potu convalescentium et senum, et præcipuè de nostræ alæ et biriæ paratione," &c. in MS. 4to, in the library of Robert earl of Aylesbury.[1]

BALGUY (John), an eminent divine of the church of England in the last century, was born on the 12th of August 1686, at Sheffield in Yorkshire. His father, Thomas Balguy, who died in 1696, was master of the free grammar-school in that place, and from him he received the first rudiments of his grammatical education. After his father's death he was put under the instruction of Mr. Daubuz, author of a commentary on the Revelations, who succeeded to the mastership of the same school, Sept. 23, 1696, for whom he always professed a great respect. In 1702 he was admitted of St. John's college, Cambridge, under the care of Dr. Edmondson and of Dr. Lambert, afterwards master of that college. He frequently lamented, in the succeeding part of his life, that he had wasted nearly two years of his residence there in reading romances. But, at the end of that time happening to meet with Livy, he went through him with great delight, and afterwards applied himself to serious studies. In 1705-6, he was admitted to the degree of B. A. and to that of M. A. in 1726. Soon after he had taken his bachelor's degree, he quitted the university, and was engaged, for a while, in teaching the free school at Sheffield, but whether he was chosen master, or only employed during a vacancy, does not appear. On the 15th of July 1708, he was taken into the family of Mr. Banks, as private tutor to his son, Joseph Banks, esq. afterwards of Reresby in the county of Lincoln, and grand-

[1] Wood's Ath. vol. I.—Biog. Brit.

father of the present sir Joseph Banks, K. B. so eminently distinguished for his skill in natural history, and the expences, labours, and voyages, he has undergone to promote that part of science. Mr. Balguy, in 1710, was admitted to deacon's orders, and in 1711 to priest's by Dr. Sharp, archbishop of York. By Mr. Banks's means, he was introduced to the acquaintance of Mr. Bright of Badsworth, in the county of York, and was by him recommended to his father, sir Henry Liddel, of Ravensworth castle, who in 1711 took Mr. Balguy into his family, and bestowed upon him the donative of Lamesly and Tanfield in that county. For the first four years after he had obtained this small preferment, he did not intermit one week without composing a new sermon; and desirous that so excellent an example should be followed by his son, he destroyed almost his whole stock, and committed, at one time, two hundred and fifty to the flames. In July 1715, he married Sarah, daughter of Christopher and Sarah Broomhead of Sheffield. She was born in 1686, and by her he had only a son, the late Dr. Thomas Balguy, archdeacon of Winchester. After his marriage he left sir Henry Liddel's family, and lived at a house not far distant, called Cox close, where he enjoyed, for many years, the friendship of George Liddel, esq. member for Berwick-upon-Tweed, a younger son of sir Henry, who usually resided at Ravensworth castle. The first occasion of Mr. Balguy's appearance as an author, was afforded by the Bangorian controversy. In 1718 he published, without his name, "Silvius's examination of certain doctrines lately taught and defended by the Rev. Mr. Stebbing;" and, in the following year, "Silvius's letter to the Rev. Dr. Sherlock." Both of these performances were written in vindication of bishop Hoadly. Mr. Stebbing having written against these pamphlets, Mr. Balguy, in 1720, again appeared from the press, in the cause of the bishop, in a tract entitled "Silvius's defence of a dialogue between a Papist and a Protestant, in answer to the Rev. Mr. Stebbing; to which are added several remarks and observations upon that author's manner of writing." This also being answered by Mr. Stebbing, Mr. Balguy had prepared a farther defence; but Dr. Hoadly prevailed upon him to suppress it, on account of the public's having grown weary of the controversy, and the unwillingness of the *booksellers* to venture upon any new works relating to it, at their own risk. For a different reason the bishop per-

suaded him, though with difficulty, to abstain from printing another piece which he had written, called "A letter to Dr. Clarke," of whom, through his whole life, he was a great admirer. In 1726 he published "A letter to a deist concerning the beauty and excellence of Moral Virtue, and the support and improvement which it receives from the Christian revelation." In this treatise he has attacked, with the greatest politeness, and with equal strength of reason, some of the principles advanced by lord Shaftesbury, in his "Inquiry concerning Virtue." On the 25th of January, 1727-8, Mr. Balguy was collated, by bishop Hoadly, to a prebend in the church of Salisbury, among the advantages of which preferment was the right of presenting to four livings, and of presenting alternately to two others. The best of them did not fall in his life-time. But two small livings were disposed of by him; one to the Rev. Christopher Robinson, who married his wife's sister; the other to his own son. In 1727 or 1728, he preached an assize sermon at Newcastle-upon-Tyne, the subject of which was party spirit. It was printed by order of the judges, and either inscribed or dedicated to Dr. Talbot, bishop of Durham. "The foundation of Moral Goodness, or a farther inquiry into the original of our idea of Virtue," was published by him in 1728. This performance, which is written in a very masterly and candid manner, was in answer to Mr. Hutcheson's "Inquiry into the original of our ideas of Beauty and Virtue;" and its design is to shew that moral goodness does not depend solely upon instincts and affections, but is grounded on the unalterable reason of things. Mr. Balguy acquired, about this time, the friendship of Dr. Talbot, bishop of Durham, for which he was chiefly indebted to Dr. Rundle, afterwards bishop of Derry though something, perhaps, might be due to his acquaintance with Dr. Benson, Dr. Secker, and Dr. Butler. Through the assistance of his friends in the chapter of Durham, supported by the good offices of bishop Talbot, he obtained, on the 12th of August 1729, the vicarage of North-Allerton in Yorkshire, at that time worth only 270*l.* a year, on which preferment he continued to his death. This was, in some measure, his own fault, for he neglected all the usual methods of recommending himself to his superiors. He had many invitations from Dr. Blackburne, archbishop of York, and Dr. Chandler, bishop of Durham; but he constantly refused to accept of them. In the same year he published

"The second part of the foundation of Moral Goodness; illustrating and enforcing the principles and reasonings contained in the former; being an answer to certain remarks communicated by a gentleman to the author." The writer of these remarks was lord Darcy. His next publication was "Divine Rectitude; or, a brief inquiry concerning the Moral Perfections of the Deity, particularly in respect of Creation and Providence." A question then much agitated was, concerning the first spring of action in the Deity. This is asserted by our author to be rectitude, while Mr. Grove contended that it is wisdom, and Mr. Bayes, a dissenting minister of Tunbridge, that it is benevolence. The difference between Mr. Grove and Mr. Balguy was chiefly verbal; but they both differed materially from Mr. Bayes, as they supposed that God might have ends in view, distinct from, and sometimes interfering with the happiness of his creatures. The essay on divine rectitude was followed by "A second letter to a deist, concerning a late book, entitled 'Christianity as old as the Creation,' more particularly that chapter which relates to Dr. Clarke." To this succeeded "The law of Truth, or the obligations of reason essential to all religion; to which are prefixed some remarks supplemental to a late tract entitled 'Divine Rectitude.'" All the treatises that have been mentioned (excepting the assize sermon, and the pieces which were written in the Bangorian controversy) were collected, after having gone through several separate editions, by Mr. Balguy, into one volume, and published with a dedication to bishop Hoadly. This dedication was reprinted in the late edition of the works of that prelate, together with two letters of the bishop relating to it, one to Mr. Balguy, and the other to lady Sundon. The greatest regard for our author is expressed by Dr. Hoadly in both these letters, and he acknowledges the pleasure it gave him to receive the sincere praises of a man whom he so highly esteemed. In 1741 appeared Mr. Balguy's "Essay on Redemption," in which he explains the doctrine of the atonement in a manner similar to that of Dr. Taylor of Norwich, but Hoadly was of opinion he had not succeeded. This, and his volume of sermons, including six which had been published before, were the last pieces committed by him to the press*. A posthumous volume was afterwards

* "To a person that was praising his Discourses on the Vanity and Vexation of our pursuits after Knowledge, he replied, 'I borrowed the whole from ten

printed, which contained almost the whole of the sermons he left behind him. Mr. Balguy may justly be reckoned among the divines and writers who rank with Clarke and Hoadly, in maintaining what they term the cause of rational religion and Christian liberty. His tracts will be allowed to be masterly in their kind, by those who may not entirely agree with the philosophical principles advanced in them; and his sermons have long been held in esteem, as some of the best in the English language. He was remarkable for his moderation to dissenters of every denomination, not excepting even Roman Catholics, though no man had a greater abhorrence of popery. Among the Presbyterians and Quakers he had a number of friends, whom he loved and valued, and with several of them he kept up a correspondence of letters as well as visits. Among other dissenters of note, he was acquainted with the late lord Barrington, and Philips Glover, esq. of Lincolnshire, author of an "Inquiry concerning Virtue and Happiness," published after his decease in 1751. With the last gentleman Mr. Balguy had a philosophical correspondence. Having always had a weakly constitution, his want of health induced him, in the decline of life, to withdraw almost totally from company, excepting what he found at Harrogate, a place which he constantly frequented every season, and where at last he died, on the 21st of September, 1748, in the sixty-third year of his age. With regard to the letter to Dr. Clarke, which Hoadly prevented him from publishing, we have the following information from a note in the Biographia Britannica. "From two letters of bishop Hoadly to Mr. Balguy, it appears that both the bishop and Dr. Clarke were exceedingly fearful of any thing's being published which might be prejudicial to the doctor's interest; so that he could not then (1720) have come to the resolution which he afterwards formed, of declining farther preferment, rather than repeat his subscription to the thirty-nine articles. The solicitude of Dr. Hoadly and Dr. Clarke to prevent Mr. Balguy's intended publication, was the more remarkable, as it did not relate to the Trinity, or to any obnoxious point in theology; but to the natural immortality

ines of Pope's Essay on Man, at verse 259, and I only enlarged and commented upon what the poet had expressed with such marvellous conciseness, penetration, and precision." He particularly admired the line, "All fear, none aid you, and few understand." Note by Warton, in his edit. of Pope.

of the soul, and such philosophical questions as might have been deemed of an innocent and indifferent nature."[1]

BALGUY (Thomas), D. D. son of the above, was born at his father's residence at Cox-close, near Ravensworth castle, Sept. 27, 1716, and was admitted of St. John's college, Cambridge, about 1732. He proceeded B.A. 1737, M.A. 1741, and S.T.P. 1758. In 1746, he was presented by his father to the North mediety or rectory of North Stoke, near Grantham in Lincolnshire, which was probably the first preferment he had, and which he vacated in 1771, on being presented to the vicarage of Alton in Hampshire. By the interest of bishop Hoadly, he obtained a prebend at Winchester, 1757, became archdeacon of Salisbury in 1759, and afterwards archdeacon of Winchester. We have his own authority in his life of his father, as given in the Biog. Britannica, that he owed all his preferments to bishop Hoadly, from whose latitudinarian principles, however, he appears to have departed more widely than his father.

In 1769, he published "A Sermon preached in Lambeth chapel, Feb. 12, 1769, at the consecration of the right rev. Dr. Shute Barrington, bishop of Llandaff." This was attempted to be answered by Dr. Priestley in a vague and unargumentative pamphlet, entitled "Observations on Church Authority." In 1772, he published a very able defence of subscriptions to articles of religion, in "A charge delivered to the Clergy" of his archdeaconry, which produced a reply from the rev. John Palmer, a dissenting minister, dated Macclesfield. In 1775, Dr. Balguy published "A sermon on the respective Duties of Ministers and People, at the consecration of the right rev. Richard Hurd, D.D. bishop of Lichfield and Coventry, and the right rev. John Moore, D.D. bishop of Bangor," Feb. 12. 4to, which produced "Remarks on Dr. Balguy's Sermon, in a letter to that gentleman, by one of the petitioning clergy." In 1775, he edited the sermons of Dr. Powell, master of Jesus college, Cambridge, with a life of that divine prefixed. In 1781, the declining state of his health, and particularly the decay of his sight, which ended at last in total blindness, prevented his acceptance of the bishopric of Gloucester, to which his majesty, without any

[1] Biog. Brit. communicated by Dr. Thomas Balguy, the subject of the following article.

solicitation, had nominated him, on the death of bishop Warburton. This he gratefully acknowledges in the dedication of his discourses to the king. In 1782, he published "Divine Benevolence asserted, and vindicated from the reflections of ancient and modern sceptics," 8vo, which is thought by far the ablest of his performances, but was only part of a larger dissertation on natural religion, which he did not live to complete. In 1785, he republished his father's "Essay on Redempton," with a preface seemingly intended to bring his father's sentiments nearer to the orthodox belief. A collection of his sermons and charges appeared the same year under the title of "Discourses on various subjects," 8vo. He died Jan. 19, 1795, in his seventy-ninth year, at his prebendal house at Winchester, and was buried in the cathedral, with an inscription giving him the character of a sincere and exemplary Christian, a sound and accurate scholar, a strenuous and able defender of the Christian religion, and of the church of England.[1]

BALIOL or BALLIOL (John de), founder of Balliol college in Oxford, was the son of Hugh de Balliol of Bernard's castle in the diocese of Durham. He was a person very eminent for power and riches, being possessed of thirty knights' fees, about 12,000*l.* a considerable estate in those times. But he received a great addition thereto, by his marriage with Dervorgille, one of the three daughters and coheiresses of Alan of Galloway (a great baron in Scotland), by Margaret the eldest sister of John Scott, the last earl of Chester, and one of the heirs to David, some time earl of Huntingdon. From 1248 to 1254 he was sheriff of the county of Cumberland; and in 1248 was constituted governor of the castle of Carlisle. Upon the marriage of Margaret daughter of king Henry III. to Alexander III. king of Scotland, the guardianship of them both, and of that kingdom, was committed to our sir John de Balliol, and to another lord; but, about three years after, they were accused of abusing their trust, and the king marched towards Scotland with an army, to chastise them. However, in consideration of the many important services performed, in the most difficult times, to K. John the king's father, by Hugh, our John Balliol's father; and especially by a sum of money, he soon made his peace.

[1] Nichols's Life of Bowyer, vol. III.—Warburton's Letters to Hurd, passim. —Wool's Life of Warton, in which are four letters from him.—Epitaph, Gent. Mag. vol. LXXXI. part II. p. 512.

In the year 1258, he had orders to attend the king at Chester, with horse and arms, to oppose the incursions of Lhewelyn prince of Wales. And two years after, in recompence of his service to king Henry, as well in France as in England, he had a grant of two hundred marks; for discharging which, the king gave him the wardship of William de Wassingle. In part of the years 1260, 1261, 1262, 1263, and 1264, he was sheriff for the counties of Nottingham and Derby; and in 1261, was appointed keeper of the honour of Peverell. In 1263, he began the foundation and endowment of Balliol college in Oxford, which was perfected afterwards by his widow. During the contests and war between king Henry III. and his barons, he firmly adhered to the king; on which account his lands were seized and detained by the barons, but restored again through one of his sons' interposition. In 1264, he attended the king at the battle of Northampton, wherein the barons were defeated: but, the year following, he was taken prisoner, with many others, after the king's fatal overthrow at Lewes. It appears that he soon after made his escape, and endeavoured to keep the northern parts of England in king Henry's obedience, and having obtained authority from prince Edward, he joined with other of the northern barons, and raised all the force he could to rescue the king from his confinement. He died a little before Whitsuntide, in the year 1269, or as Savage, the historian of Balliol college, thinks, in 1266; leaving three sons behind him, Hugh, and Alexander, who both died without issue; and John, afterwards chosen king of Scotland.[1]

BALL (JOHN), a Puritan divine of the seventeenth century, was born in 1585, of an obscure family, at Cassington or Chersington, near Woodstock in Oxfordshire. He was educated in grammar learning at a private school, under the vicar of Yarnton, a mile distant from Cassington; and was admitted a student of Brazen-nose college in Oxford in 1602. He continued there about five years, in the condition of a servitor, and under the discipline of a severe tutor; and from thence he removed to St. Mary's hall, and took the degree of bachelor of arts in 1608. Soon after, he was invited into Cheshire, to be tutor to the lady Cholmondeley's children; and here he became acquainted

[1] Biog. Brit.—For an account of the foundation and progress of the college, see Chalmers's Hist. of Oxford, vol. I.—Savage's Balliofergus, or Hist. of Balliol college.

with some rigid Puritans, whose principles he imbibed. About this time, having got a sum of money, he came up to London, and procured himself to be ordained by an Irish bishop, without subscription. Soon after, he removed into Staffordshire, and in 1610 became curate of Whitmore, a chapel of ease to Stoke. Here he lived in a mean condition, upon a salary of about twenty pounds a year, and the profits of a little school. Mr. Baxter tells us, "he deserved as high esteem and honour as the best bishop in England; yet looking after no higher things, but living comfortably and prosperously with these." He has, among the Puritan writers, the character of an excellent school-divine, a painful preacher, and a learned and ingenious author; and, though he was not well affected to ceremonies and church discipline, yet he wrote against those who thought such matters a sufficient ground for separation. He died the 20th of October, 1640, aged about fifty-five, and was buried in the church of Whitmore. Although he is represented above, on the authority of Ant. Wood, as living in a mean condition, it appears by Clarke's more ample account, that he was entertained in the house of Edward Mainwaring, esq. a gentleman of Whitmore, and afterwards supplied by him with a house, in which he lived comfortably with a wife and seven children. He was likewise very much employed in teaching, and particularly in preparing young men for the university. His works are, 1. "A short treatise concerning all the principal grounds of the Christian Religion, &c." fourteen times printed before the year 1632, and translated into the Turkish language by William Seaman, an English traveller. 2. "A treatise of Faith, in two parts; the first shewing the nature, the second, the life of faith," London, 1631, and 1637, 4to, with a commendatory preface, by Richard Sibbs. 3. "Friendly trial of the grounds tending to Separation, in a plain and modest dispute touching the unlawfulness of stinted Liturgy and set form of Common Prayer, communion in mixed assemblies, and the primitive subject and first receptacle of the power of the keys, &c." Cambridge, 1640, 4to. 4. "An Answer to two treatises of Mr. John Can, the first entitled A necessity of Separation from the Church of England, proved by the Nonconformist's principles; the other, A stay against Straying; wherein, in opposition to Mr. John Robinson, he undertakes to prove the unlawfulness of hearing the ministers of the church of

England," London, 1642, 4to, published by Simeon Ash. The epistle to the reader is subscribed by Thomas Langley, William Rathband, Simeon Ash, Francis Woodcock, and George Croft, Presbyterians. After our author had finished this last book, he undertook a large ecclesiastical treatise, in which he proposed to lay open the nature of schism, and to handle the principal controversies relating to the essence and government of the visible church. He left fifty sheets of this work finished. The whole was too liberal for those of his brethren who were for carrying their nonconformity into hostility against the church. 5. "Trial of the new Church-way in New-England and Old, &c." London, 1644, 4to. 6. "A treatise of the Covenant of Grace," London, 1645, 4to, published by his great admirer Simeon Ash. 7. "Of the power of Godliness, both doctrinally and practically handled," &c. To which are annexed several treatises, as, I. Of the Affections. II. Of the spiritual Combat. III. Of the Government of the Tongue. IV. Of Prayer, with an exposition on the Lord's Prayer, London, 1657, fol. 8. "A treatise of Divine Meditation," Lond. 1660, 12mo.[1]

BALLANDEN. See BELLENDEN.

BALLARD (GEORGE), an English antiquary and biographer, and one of those singular compositions which shoot forth without culture, was born at Campden in Gloucestershire. Being of a weakly constitution, his parents placed him in the shop of a habit-maker; and in this situation he had the curiosity to acquire the Saxon language. The time he employed for this purpose was stolen from sleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who used to spend about a month of the season at Campden, hearing of his laudable industry, generously offered him an annuity of 100*l.*; but he modestly told them, that 60*l.* were fully sufficient to satisfy both his wants and his wishes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, president, made him one of the eight clerks of Magdalen college, which furnished him with chambers and commons, and being thus a gremial, he was afterwards chosen one of the university beadles, but died in June, 1755, rather young; which is supposed to have been owing to too intense application. He left large collections be-

[1] Biog. Brit.—Wood's Ath. vol. I.—Clarke's Lives of Thirty-two Divines, p. 147, edit. 1677 fol.—Fuller's Worthies.

hind him, but published only "Memoirs of British Ladies, who have been celebrated for their writings or skill in the learned languages, arts, and sciences, 1752," 4to, a work of great research and entertainment. It was reprinted in 1775, 8vo. He drew up an account of Campden church, which was read at the society of antiquaries, Nov. 21, 1771. There is a letter of Mr. Thomas Hearne to Mr. Baker, dated Oxford, July 3, 1735, from which Mr. Nichols has produced the following surly extract: "I know not what additions Mr. George Ballard can make to Mr. Stowe's life; this I know, that being a taylor himself, he is a great admirer of that plain honest antiquary," — who was also a taylor. A very large collection of his epistolary correspondence is preserved in the Bodleian library.[1]

BALLERINI (PETER and JEROM), brothers, born at Verona, the former in 1698, the latter in 1702, were both of them priests and scholars, especially in ecclesiastical history. United by a common predilection for the same studies, no less than by the ties of blood, they studied usually together, dividing their labour according to their particular talents. Subjects purely theological and canonical fell to the lot of Peter; points of history and criticism became the task of Jerom. The former died in 1769. Besides several works of their own, the public is indebted to their care for the correct editions of 1. The Summa Theologicalis of St. Antoninus, as well as that of St. Raimond de Pegnafort; 2. The works of St. Leo the Great; 3. Those of Gilbert bishop of Verona; 4. A complete edition of all the works of cardinal Noris, with notes, dissertations, &c. printed at Verona 1732, 4 vols. fol.; 5. A small tract, in Italian, on the method of study, Verona, 1724, Rome, 1757.[2]

BALLEXSERD (N. JAMES), citizen of Geneva, who was born in 1726, and died in 1774, is known by a judicious performance, entitled "L'education physique des enfans," 1762, 8vo, of which M. David, physician at Paris, gave a second edition in 1780, with annotations. This dissertation, crowned by the society of sciences at Haerlem in 1762, abounds with excellent observations. The author begins from the moment of birth, and conducts his pupils to the age of puberty. We have likewise of him a

1 Nichols's Life of Bowyer, vol. II.
2 Fabroni Vitæ Italorum, vol. XVIII.—Moreri.—Saxii Onomasticon.

dissertation of no less importance than the foregoing, on this question: What are the principal causes of the death of so great a number of children? 1775.[1]

BALLIN (CLAUDE), born at Paris, in 1615, was the son of a goldsmith, and became a goldsmith himself. He began to be known in the time of cardinal Richelieu, who bought of him four large silver basons, on which Ballin, hardly 19 years old, had curiously represented the four ages of the world. The cardinal, who was never weary of admiring these master-pieces of workmanship, employed him to make four vases, from the antique, to match with the basons. Ballin brought his art to the summit of perfection. He executed for Louis XIV. silver tables, girandoles, sophas, lustres, vases, &c. But that monarch was obliged to convert them all into money, to supply the expences of the tedious war that was terminated by the peace of Ryswic. Several works by this great artist are still, or were formerly, at Paris, at St. Denys, and at Pontoise, of singular beauty and delicacy. On the death of Varin, being appointed to the direction of the dies for striking medals and counters, he shewed in these little works the same taste he had displayed in the larger. To the beauties of the antique he added the graces of the moderns. He died the 22d of Jan. 1678, at the age of 63. He had scarcely ever been out of Paris; and gave a proof that foreign travel is not always necessary in order to excel in the fine arts. Launoi, a kinsman of Ballin by marriage, an excellent goldsmith, and an expert designer, made drawings of almost all the works of his relation, previous to the sale of them by Louis XIV.[2]

BALLYET (EMMANUEL), a French antiquary, was born at Marnay, in 1700, and entered the order of the bare-footed Carmelites. He was afterwards promoted to be bishop of Babylon, and French consul, and during his residence in the east, acquired the esteem and confidence of the native powers, as well as of the French merchants. He published "Relation faite à Rome, 1754, à le pape Benoit XIV. du commencement, du progres, et de l'etat present de la mission de Babylone," Fr. and Lat. Rome, 1754, 12mo, which, although often reprinted, is now scarce. He had also a taste for the fine arts, and formed a noble collection of medals, amounting to six thousand

[1] Dict. Hist. [2] Perrault Les Hommes Illustres.—Dict. Hist.

three hundred pieces, of which one of his nephews printed a catalogue. Having travelled over the Christian establishments of Asia, he had an opportunity of examining the accounts of former travellers, and his observations, in the form of a journal, were deposited in the library of the duke of Orleans. From these D'Anville extracted the description of an ancient piece of sculpture, which he inserted in vol. XVII. of the Memoirs of the Academy of Inscriptions. Ballyet died of the plague, at Bagdad, in 1773.[1]

BALNAVES (HENRY), one of the promoters of the reformation in Scotland, was born at Kircaldy, in the county of Fife, in the reign of James V. and educated at the university of St. Andrew's. He afterwards went to France, in order to complete his studies; and, returning to Scotland, was admitted into the family of the earl of Arran, who at that time governed the kingdom; but in the year 1542 the earl dismissed him, for having embraced the Protestant religion. In 1546 he joined the murderers of cardinal Beaton, although without having been concerned in that act, yet for this he was declared a traitor, and excommunicated. Whilst that party were besieged in the castle of St. Andrew's, they sent Balnaves to England, who returned with a considerable supply of provisions and money; but, being at last obliged to surrender to the French, he was sent, with the rest of the garrison, to France. He returned to Scotland about the year 1559, and having joined the congregation, he was appointed one of the commissioners to treat with the duke of Norfolk on the part of queen Elizabeth. In 1563 he was made one of the lords of session, and appointed by the general assembly, with other learned men, to revise the book of discipline. The celebrated reformer Knox, his contemporary, gives him the character of a very learned and pious divine, and we learn from Calderwood's MS history, and from Sadler's State Papers, that he raised himself by his talents and probity, from an obscure station to the first honours of the state, and was justly regarded as one of the principal supporters of the reformed cause in Scotland. It is added, that when a boy, he travelled to the continent, and hearing of a free school at Cologne, procured admission to it, and received a liberal education.

[1] Dict. Hist.

He died at Edinburgh in 1579. It was during his confinement at Rouen in France that he wrote a treatise on justification, and the works and conversation of a justified man, which was revised by Knox, who added a recommendatory dedication, and desired it might be printed. The MS. however, was not discovered until after Knox's death, when it was published in 1584, 8vo, with the title of "Confession of Faith, &c. by Henry Balnaves, of Halhill, one of the lords of council, and lords of session." According to Irvine, it was printed at Edinburgh, but M'Rie speaks of a London edition of the same date. Mackenzie erroneously divides it into two works, one "A treatise concerning Justification," Edin. 1550, and the other, "A Catechism or Confession of Faith," ib. 1584. From a poem subscribed Balnaves, having appeared in Ramsay's collection, he has been ranked among the minor poets of Scotland.[1]

BALSAMON (THEODORE), an eminent scholar of the Greek church, who flourished about the end of the twelfth century, was chancellor and library keeper of the church of Constantinople, and provost of that of Blachern. He was also nominated patriarch of Antioch, but never was installed, and was flattered by the emperor Isaac Comnenus, with the hope of being advanced to the patriarchal see of Constantinople, which he never attained. He composed several valuable works, the chief of which are: 1. "Commentarius in Canones SS. Apostolorum, &c." Paris, 1620, fol. but a far better edition, by Beveridge, Oxf. 1672, in his Pandects of Canons. 2. "Commentarius in Photii Nomocanonem," Paris, 1615, 4to. 3. "Collectio ecclesiasticarum Constitutionum," printed in Justelli Bibliotheca Juris Canon. vol. II. 4. "Responsa ad varias questiones Jus Canonicum spectantes," in Leunclavius' Jus Gr. Rom. lib. 2. 5. "Responsa ad interrogationes Marci patriarchæ Alexandrini," Gr. et Lat. ibid. 6. "Meditata, sive responsa ad varios casus," ibid. &c. The time of Balsamon's death is not ascertained, but he was certainly alive in 1208, when Constantinople was taken by the Latins. Baronius and other adherents to the church of Rome speak with disrespect of Balsamon, but Dupin, with his usual candour.[2]

1 Mackenzie's Lives, vol. III.—M'Rie's Life of Knox.—Tanner Bibl.—Irvine's Lives of the Scotish poets, vol. II.
2 Cave, vol. II.—Fabric. Bibl. Græc.—Dupin.—Saxii Onomast.

BALSHAM (Hugh de), or de Bedesale, or Belesale, the tenth bishop of Ely, and founder of St. Peter's college, or Peter-house, in Cambridge, was in all probability born at Balsham, in Cambridgeshire, from whence he took his surname, about the beginning of the thirteenth century. He was at first a monk, and afterwards sub-prior of the Benedictine monastery at Ely. In 1247, November 13, he was chosen, by his convent, bishop of Ely, in the room of William de Kilkenny, deceased, but king Henry III. who had recommended his chancellor, Henry de Wengham, being angry at the disobedience of the monks, refused to confirm the election, and wasted the manors and estates belonging to the bishoprick. He endeavoured at last to persuade the monks to proceed to a new election; alledging, that it was not fit so strong a place as Ely should be intrusted with a man that had scarcely ever been out of his cloister, and who was utterly unacquainted with political affairs. Balsham, finding he was not likely to succeed at home, went to Rome, in order to be confirmed by the pope; who then was allowed to dispose of all ecclesiastical preferments. In the mean time, Boniface, archbishop of Canterbury, used his interest at Rome to obstruct Balsham's confirmation, though he could alledge nothing against him; and recommended Adam de Maris, a learned Minorite friar, to the bishopric: but all his endeavours proved unsuccessful. As to Wengham, having been recommended by the king without his own desire and knowledge, he declined the honour, alledging that the two others, (Balsham and Maris), were more worthy of it than himself. This matter remained in suspense for above ten years, and was at length determined in favour of Balsham: for Wengham being promoted to the bishopric of London, upon Fulk de Basset's decease, the pope confirmed Balsham's election on the 10th of March, 1257, and he was consecrated the 14th of October following. Being thus fixed in his see, he applied himself to works of charity, and particularly in the year 1257, or 1259, according to some, put in execution what he had designed, if not begun, before, the foundation of St. Peter's college, the first college in the university of Cambridge. He built it without Trumpington gate, near the church of St. Peter, (since demolished), from whence it took its name; and on the place where stood Jesus hostel, or *de pœnitentia Jesu Christi*, and St. John's hospital, which he

purchased, and united. At first, he only provided lodgings for the scholars, who were before obliged to hire chambers of the townsmen at an extravagant rate; and they, and the secular brethren of St. John the Baptist, lived together till the year 1280. Then the monks making over to him their right to the hospital above-mentioned, he endowed his college on the 30th of March of the same year, with maintenance for one master, fourteen fellows, two bible-clerks, and eight poor scholars, whose number might be increased or diminished, according to the improvement or abatement of their revenues. And he appointed his successors, the bishops of Ely, to be honorary patrons and visitors of that college. The revenues of it have since been augmented by several benefactors. The munificent founder had not the satisfaction to see all things finished before his decease. He died at Dodington, June 16, 1286, and was buried in the cathedral church of Ely, before the high altar.[1]

BALTHASAR (CHRISTOPHER), a man of great learning and merit, was born about 1588, and applied himself chiefly to the study of ecclesiastical history, which gave him a disgust to the Romish, and a desire to embrace the Protestant religion. He had a considerable post, that of king's advocate, in the presidial of Auxerre; and as he must either resolve to abandon it, or not change his religion, he was some time perplexed, but at last he conscientiously determined to leave Auxerre, his estate, his post, his relations, and friends, and go to Charenton, where he publicly joined himself to the reformed church, and continued in it till his death, edifying his brethren, both by his exemplary life, and his discourses. The expence which he was obliged to be at in Paris, being too great for his circumstances, and his conversion rendering him too obnoxious in that city, he accepted an invitation to Castres from M. de Faur, a rich young counsellor of the bipartite court of the edict, who gave him a lodging in his house, and a proper pension, happy to have with him a man of learning, by whose instructions and conversation he might profit. But as Balthasar had an inclination to labour for the public, he wished to have all his time at his own disposal, and for that reason took his leave of his host. His design was favoured by the national

[1] Biog. Brit.—Bentham's Hist. of Ely, where are a few additional particulars.

synod of Loudun, in the year 1659; for that assembly granted him a pension of 750 livres to be paid by all the churches of France, according to the repartition that was made of them. He had prepared, before that synod was held, a considerable number of dissertations upon important subjects, against cardinal Baronius, which he entitled "Diatribæ." He put four or five into the hands of a minister of Castres, who was one of the deputies of the province of Upper Languedoc and Upper Guienne. They were presented to Mr. Daillé, moderator of that national synod, an excellent judge, who was extremely pleased with them, and gave a very advantageous character of them to the whole assembly. He then carried them to Paris, where it was hoped they would be printed, but either proper measures were not taken, or could not be taken, for that purpose. The author, who was very old, and troubled with the stone, died in 1670. Mr. Daillé died too; and after that, the church of Castres sent repeated letters to recover those dissertations, but could never discover what became of them. Mr. Balthasar left others, which were not finished, and a great many collections, the greatest part of which consisted of separate pieces of paper, in which he had noted down the authorities and testimonies which he designed to make use of against cardinal Baronius. He wrote also, 1. an eloge on M. Fouquet, in Latin, 1655, 4to. 2. "Traite des usurpations des rois de' Espagne sur la couronne de France, depuis Charles VIII. &c." Paris, 1626, 8vo, and reprinted in 1645, with an additional discourse on the pretensions of the court of France. 3. "Justice des armes du roi treschretien contre le roi d'Espagne," Paris, 1657, 4to.[1]

BALTHAZARINI (surnamed BEAUJOYEUX), a famous Italian musician, lived in the reign of Henry III. of France. The marechal de Brissac, governor in Piedmont, sent this musician to the king, together with the whole band of violins, of which he was chief. The queen conferred on him the place of her valet-de-chambre; and Henry, after her example, gave him the same office in his house. Balthazarini was the delight of the court, as well by his skill on the violin, as by his invention of ballets, of pieces of music, festivities, and representations. It was he who composed in 1581 the ballet of the nuptials of the duc de

[1] Moreri.—Gen. Dict.

Joyeuse with mademoiselle de Vaudemont, sister of the queen, a ballet that was represented with extraordinary pomp; it was printed under the title of "Ballet Comique de la Reine, fait aux Noces de M. le duc de Joyeuse et de Mademoiselle de Vaudemont," Paris, 1582. Dr. Burney thinks this the origin of the heroic and historical ballets in France.[1]

BALTUS (JOHN FRANCIS), a learned French Jesuit, was born at Metz, June 8, 1667, and received into the society of Jesuits, at Nancy, in Nov. 1682. In 1700, when he took the four vows, he was professor of Hebrew in the college of Strasburgh, and before that, when much younger, he taught the lower classes at Dijon, and gave essons on rhetoric at Pont-a-Mousson. In his youth he studied Greek and Latin with ardour, and afterwards applied with equal zeal to Hebrew and Christian antiquities, until his continued study had injured his health. With a view of restoring it by travelling, he was sent from Strasburgh to Dijon, where he had the care of the public library. In 1717 he was called to Rome, and for some time was censor of the press; but the air of Rome disagreeing with him, he returned to France, where he was successively rector of the Jesuits colleges at Dijon, at Pont-a-Mousson, and other places. His last employment was that of librarian, at Rheims, where he died, March 9, 1743. He was in very high esteem among his brethren, and acquired considerable reputation by his works, which are, 1. "Oraison funebre de Mr. Pierre Creagh," archbishop of Dublin, Strasburgh, 1705, 4to. 2. "Reponse à l'histoire des Oracles de M. de Fontenelle," Strasburgh, 1707, and 1709, 8vo. It was the general sentiment of the church that the pagan oracles were the work of demons, and that they were silenced by the power of Jesus Christ, until Van Dale, an Anabaptist physician at Haerlem, endeavoured to prove, that these oracles were merely the quackish contrivances of the heathen priests, and that instead of attributing their silence to the power of Christ, we ought to refer it to the destruction of their temples by the Christian emperors. Fontenelle, when writing on this subject, adopted the opinion of Van Dale, and gave it to the public in his own polished and popular style, which induced Baltus to answer him as the chief propagator of this new doctrine, and to address his book to him. Fontenelle made no reply;

[1] Dict. Hist.—Burney's Hist. of Music, vol. III.

but Le Clerc, in his Bibliotheque Choisie, for 1707, criticised Baltus' work in such a manner as to draw from him, 3. "Suite de la Reponse, &c." Strasburgh, 1708, 8vo, and both the answer and continuation were translated into English by Hickes, and printed at London, the first in 1708, and the other in 1709. At the conclusion of the preface to the continuation, he announced another work, in which he promised to examine more closely the platonism attributed to the fathers of the church, and the custom of referring the greatest mysteries of our religion to certain ideas and opinions invented by a pagan philosopher. This he published accordingly under the title 4. "Defense des SS. Peres accusés de Platonisme," Paris, 1711, 4to. Dupin has given a good analysis of this learned work in the second volume of his ecclesiastical authors of the eighteenth century. 5. "Jugement des SS. Peres sur la morale de la philosophie paienne," Strasburgh, 1719, 4to. 6. "Reflexions spirituelles et sentimens de pieté du R. P. Charles de Lorraine," a translation from the Italian, Dijon, 1720, 12mo. 7. "La Vie de Sainte Fabronie," from the Greek, ib. 1721, 12mo. 8. "Les actes de S. Barlaam," from the Greek, ib. 1720, 12mo. 9. "Sentimens du R. P. Baltus, sur le traite de la foiblesse de l'esprit humain." These remarks on M. Huet's work were addressed to the abbé Olivet, and were printed in the literary and historical memoirs of father Molets. 10. "La religion Chretienne, prouvée par l'accomplissement des propheties de l'ancien et du nouveau Testament, suivant la methode des SS. Peres," Paris, 1728, 4to. 11. "Defense des propheties de la religion Chretienne," Paris, 1737, 3 vols. 12mo. In this he examines and refutes the opinions of Grotius at great length, and shews that the most ancient fathers of the church, as Justin Martyr, Tertullian, Origen, &c. never thought of interpreting the prophecies of the old Testament in a double sense; but applied them in their literal meaning to the Messiah. The same sentiments he defended in a letter inserted in the Memoires de Trevoux, for March, 1738.[1]

BALUZE (STEPHEN), a learned French writer, was born in 1631, at Tulles, in the province of Guienne, where he began his education, and finished it at Toulouse, obtaining a scholarship in the college of St. Martial. In

[1] Moreri.

1656, Peter de Marca, archbishop of Toulouse, invited him to Paris, which he accepted, and in a little time gained the esteem and entire confidence of this prelate. But upon his death, in June 1662, Baluze, looking out for another patron, was agreeably prevented by M. le Tellier, afterwards chancellor of France, who having an intention to engage him in the service of abbé le Tellier his son, afterwards archbishop of Rheims, made him several considerable presents. Some obstacles, however, having happened to prevent his continuance in this family, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted the office with the consent of M. le Tellier. He continued in this employment till some time after the death of M. Colbert; when, not being so well treated by the archbishop of Rouen, he declined being any longer librarian. The excellent collection, however, of manuscripts, and many other books, which are to be found in that library, was formed by his care and advice.

In 1670 he was appointed professor of canon-law in the royal college, with this mark of respect, that the professorship was instituted by the king on his account. In 1668 the abbé Faget had published several works of de Marca; and having, in his life prefixed, asserted, that the archbishop, at his death, had ordered Baluze to give up all his papers in his possession to the president de Marca his son, this raised the resentment of Baluze, who vindicated himself in several severe letters, which he wrote against the abbé Faget. In 1693 he published his "Lives of the popes of Avignon;" with which the king was so much pleased, that he gave him a pension, and appointed him director of the royal college. But he soon felt the uncertainty of courtly favours, for, having attached himself to the cardinal Bouillon, who had engaged him to write the history of his family, he became involved in his disgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain was, to be first sent to Roan, then to Tours, and afterwards to Orleans. Upon the peace he was recalled, but never employed again as a professor or director of the royal college, nor could he recover his pension. He lived now at a considerable distance from Paris, and was above eighty years of age, yet still continued his application to his studies, and was engaged in publishing St. Cyprian's works, when he was carried off by death, on the 28th of July 1718.

Baluze is to be ranked among those benefactors to literature who have employed their time and knowledge in collecting from all parts ancient manuscripts, and illustrating them with notes. He was extremely versed in this species of learning, and was perfectly acquainted with profane as well as ecclesiastical history, and the canon law, both ancient and modern. He kept a correspondence with all the men of learning in France, and other countries. His conversation was easy and agreeable, and even in his old age he retained great vivacity. He shewed, however, somewhat of caprice in his last will, by appointing a woman, no way related to him, his sole legatee, and leaving nothing to his family and servants.

Niceron has given a list of twenty-nine articles, of which Baluze was either author or editor. The principal are, 1. "Petri de Marca de Concordiæ Sacerdotii et Imperii," fol. Paris, 1663, 1669, and 1704. 2. "Salviani Massiliensis et Vincentii Lirinensis Opera, cum Notis," Paris, 1669, and 1684, 8vo, the last the best edition. 3. "Servati Lupi opera," Paris, 1664, 8vo, with judicious notes. 4. "Agobardi opera et Leidradi et Amulonis, epistolæ et opuscula," Paris, 2 vols. 8vo. 5. "Petri Castellani vita, auctore Petro Gallandio," ib. 1674, 8vo. 6. "Marii Mercatoris Opera," ib. 1684; these two collated with MSS. and enriched by notes illustrative of the history of the middle age. 7. "Miscellanea," a collection of ancient pieces from manuscripts, 7 vols. 8vo, published in various years from 1678 —1715, and reprinted by Mansius in 1761. 8. "Capitularia regum Francorum," ib. 2 vols. folio. This collection contains several capitularies never published before. Mr. Baluze has corrected them with great accuracy, and has given an account in his preface of the original and authority of the several collections of the capitularies. The kings of France held anciently every year a large assembly, in which all the public affairs were treated. It was composed of all the considerable persons among the clergy and laity, bishops, abbots, and counts. It was in the presence and by the advice of this assembly, that the kings made their constitutions, which were read aloud; and after the assembly had given their consent, every person subscribed. These constitutions being abridged and reduced under proper heads were called capitula or chapters, and a collection of several articles was stiled a capitulary. They may be distinguished into three kinds, according to

the subjects of them. Those which treat of ecclesiastical affairs were generally taken from the canons, and had the sanction of the bishop's authority, and therefore might be considered of the same force as the canons. Those which contained general regulations in civil affairs, had properly the real force of laws. And those which related only to certain persons and certain occasions, were only to be considered as particular regulations. The authority of these capitularies was always very great. They were constantly observed in the most exact manner in all the empire of the Francs, that is, in almost all Europe during the reigns of Charlemagne, Lewis the Debonnaire, and his sons. The bishops transcribed them in their councils, and even the popes were ambitious to follow them, as appears by a letter of Leo IV. to the emperor Lotharius, mentioned by Yvo of Chartres and Gratian. They were for a long time in force in Germany as well as in France, and the use of them was not interrupted till the beginning of the third race of the kings of France. Mr. Baluze has added to these capitularies the ancient formularies of Marculfus; those of an anonymous author; those published by father Sirmond and Mr. Bignon; a new Collection of Formularies extracted from divers old Manuscripts; and those of the promotion of bishops published by father Sirmond in the second volume of the Councils of France. 9. "L. C. F. Lactantii Liber, de mortibus persecutorum," ib. 1680, and Utrecht, 1692, 8vo. 10. "Epistolæ Innocentii III. Liber XI." ib. 1682, 2 vols. fol. not a complete collection, as Baluze was refused the use of those preserved in the Vatican. 11. "Nova Collectio Conciliorum," ib. 1683, fol. containing such pieces as are wanting or imperfect in Labbe's collection. 12. "Vitæ Paparum Avenionsium," mentioned before, ib. 1693, 2 vols. 4to. In this he gave such a preference to Avignon over Rome, as the seat of the popes, on account of the contamination of their morals in the latter place, that his book was honoured with a place in the Index expurgatorius. 13. "Histoire Genealogique de la maison d'Auvergne," ib. 2 vols. fol. a work which ranks him among the ablest French antiquaries. 14. "Historiæ Tutelensis, libri tres." This history of Tulles likewise acquired him much reputation as a man of research. Lastly, his edition of St. Cyprian's works, which was edited after his death by Maran, Paris, 1726, fol.[1]

[1] Gen. Dict.—Niceron.—Dupin.—Moreri.

BALZAC (JOHN LEWIS GUEZ DE), a French writer, was born in 1594 at Angouleme. When about seventeen years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the duke d'Epernon to several places. In 1621 he was taken into the service of the cardinal de la Valette, with whom he spent eighteen months at Rome. Upon his return he retired to his estate at Balzac, where he remained for several years, till he was drawn thence by the hopes he had conceived of raising his fortune under cardinal Richelieu, who had formerly courted his friendship; but being in a few years tired of the dependent state of a court-life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France, which he used to call magnificent trifles. He was much esteemed as a writer, especially for his letters, which went through several editions, but there were in his own time some critics who started up against him: the chief of these was a young Feuillant, named André de St. Denis, who wrote a piece entitled, "The conformity of M. de Balzac's eloquence, with that of the greatest men in the past and present times." Although this piece was not printed, yet it was circulated very extensively, which made Balzac wish to have it publicly refuted, which was accordingly done by prior Ogier in 1627, with the assistance of Balzac himself. Father Goulu, general of the Feuillants, undertook the cause of brother André, and, under the title of Phyllarchus, wrote two volumes of letters against Balzac. Several other pieces were also written against him, but he did not think proper then to answer his adversaries: he did, indeed, write an apology for himself, but this was never made public till it appeared with some other pieces of his in 1645. The death of his chief adversary father Goulu having happened in 1629, put an end to all his disputes, and restored him to a state of tranquillity; for father André de St. Denis, who had been the first aggressor, became heartily reconciled, and went to pay him a visit at Balzac.

Balzac had a very infirm constitution, insomuch that, when he was only 30 years of age, he used to say he was older than his father; and that he was as much decayed as a ship after her third voyage to the Indies; yet he lived till he was 60, when he died Feb. 18, 1654, and was interred in the hospital of Notre Dame des Anges. He be-

queathed twelve thousand livres to this hospital, and left an estate of an hundred franks *per annum*, to be employed every two years for a prize to him who, in the judgment of the French academy, should compose the best discourse on some moral subject. The prize is a golden medal, representing on one side St. Lewis, and on the other a crown of laurel, with this motto, *A l'Immortalité*, which is the device of the academy.

His works are, 1. "Letters," 1624, 8vo. 2. "Le Prince," 1631, 4to. 3. "Discours sur une tragedie, Herodes Infanticida," 1636. 4. "Discours politique sur l'état des Provinces Unies," Leyde, 1638. 5. "Oeuvres diverses," 1644, 4to. 6. "Le Barbon," 1648, 8vo. 7. "Carminum libri iii. ejusdem epistolæ selectæ," Paris, 1650. 8. "Socrate Chretienne, et autres œuvres," 1652. 9. "Lettres familiaires à M. Chapelain," 1656. 10. "Entretiens," 1657. 11. "Aristippe," 1658, 4to. All the above works were collected, and printed at Paris in 1665, with a preface by abbé de Cassagnes.

Of all these, his Letters, of which there is an English translation, and which passed through many editions in French, contributed most to his reputation. During his time he was not only deemed the most eloquent, but the only eloquent writer, and Maynard, a contemporary poet, pronounced him not mortal who could speak like Balzac. It was not only by such praises that he was encouraged. It became a fashion to write to Balzac, in hopes of an answer, which was a treasure worth boasting of. "I am," says he, "the butt of all the aukward compliments in Christendom, not to speak of the genteel ones, which give me still more trouble. I am harassed; I am teazed to death with encomiums from the four quarters of the globe: yesterday, there lay upon the table fifty letters requiring answers; and oh! unconscionable! well-turned, eloquent answers; answers fit to be shewn, copied, and printed.—At this instant, I see before me not less than a hundred letters, which must all have their answers; I am in arrears to crowned heads." As he seems, therefore, to have suspected the use that would be made of his letters, we cannot be surprised at the artificial and inflated style which frequently occurs. Voltaire, however, allows that he contributed to the harmony of French prose. But the magic which gave them for many years an unprecedented popularity was dispelled probably in Boileau's time, who asserts

that what Balzac employed himself most upon, viz. writing letters, was what he least understood; in them all, he adds, we meet with the two faults that are the most inconsistent with the epistolary style; affectation, and bombast. Boileau, also, in his two letters to the marechal de Vivonne, very successfully imitates the style of Balzac and Voiture; but Dr. Warton considers Balzac as much superior to Voiture, and adds, that although he was affectedly turgid, pompous, and bloated on all subjects and on all occasions alike, yet he was the first that gave form and harmony to the French prose.[1]

BAMBOCCIO, an eminent Dutch, or perhaps rather Italian, painter, was born at Laeren, near Narden, in 1613. His name was Peter Van Laer, but in Italy they gave him the name of Bamboccio, on account, either of the uncommon shape of his body, the lower being one third longer than the upper, and his neck buried between his shoulders; or, as Mr. Fuseli conjectures, he might acquire this name from the branch of painting in which he excelled; for his usual subjects, the various sports of the populace, and transactions of vulgar life, harvest-homes, drolleries, hops, &c. are by the Italians comprised under the name of Bambocciate. Baldinucci seems to be of the same opinion. He had, however, an ample amends for the unseemliness of his limbs, in the superior beauties of a mind endowed with extensive powers of perception and imitation. He resided at Rome for sixteen years successively, and was held in the highest esteem by all ranks of men, as well as by those of his own profession, not only on account of his extraordinary abilities, but also for the amiable qualities of his mind.

He studied nature incessantly, observing with a curious exactness every effect of light on different objects, at different hours of the day; and whatsoever incident afforded pleasure to his imagination, his memory for ever perfectly retained. His style of painting is sweet and true, and his touch delicate, with great transparency of colouring. His figures are always of a small size, well proportioned, and correctly designed; and although his subjects are taken but from the lower kind of nature, such as plunderings, playing at bowls, inns, farriers shops, cattle, or conversations,

[1] Gen. Dict.—Moreri.—Perrault Les Hommes Illustres.—Warton's Essay, vol. II. p. 391.

yet whatever he painted was so excellently designed, so happily executed, and so highly finished, that his manner was adopted by many of the Italian painters of his time. His works are still universally admired, and he is justly ranked among the first class of the eminent masters. His hand was as quick as his imagination, so that he rarely made sketches or designs for any of his works; he only marked the subject with a crayon on the canvas, and finished it without more delay. His memory was amazing; for whatever objects he saw, if he considered them with any intention to insert them in his compositions, the idea of them was so strongly impressed on his mind, that he could represent them with as much truth as if they were placed before his eyes. Sandrart observes, that although painters, who are accustomed to a small size, are frequently inaccurate in the disposition of the different parts of their subjects, seeming content if the whole appears natural, yet Bamboccio was as minutely exact in having his figures, trees, grounds, and distances, determined with the utmost precision and perspective truth, as the best masters usually are in pictures of the largest size; which is one circumstance that causes the eye to be so agreeably deluded by the paintings of Bamboccio.

The earnest requests of his family and friends induced him to leave Italy in 1639, after which he resided for some time at Amsterdam and Harlem, where his pieces were as much admired as in Italy, which makes us doubt Houbraken's assertion that he became jealous of the popularity of Wouvermans. Bamboccio, however, was a bad manager, and often in distress, and in the latter part of his life he was afflicted with an asthmatic complaint, which became insupportable, and brought on fits of melancholy, during one of which he threw himself into a canal, and was drowned. This happened in 1675. His disciples are not known, except Andrew Both, who imitated his manner. His elder brother Roeland Van Laer, who died in 1640, aged only thirty, painted in the same style and manner as his brother; being not much inferior to him, either in colouring, pencil, or design. He travelled to Italy along with Peter, and they resided together at Rome for several years; Roeland painting the same subjects, and following his profession with very great success. He left Rome to visit Genoa, perhaps with a view to avoid all competition with his brother; and it is highly probable that he would have made a

considerable figure, if he had not been cut off in the prime of his years in that city.[1]

BAMBRIDGE, or BAINBRIDGE (CHRISTOPHER), archbishop of York, and cardinal-priest of the Roman church, was born at Hilton near Appleby in Westmorland, and educated at Queen's college in Oxford. Having taken holy orders, he became rector of Aller in the diocese of Bath and Wells. He enjoyed three prebends successively in the cathedral church of Salisbury; that of South-Grantham in 1485, that of Chardstock the same year, and that of Horton in 1486. He was elected provost of Queen's college in 1495, and about the same time created doctor of laws. On September 28, 1503, he was admitted prebendary of Strenshall in the cathedral church of York, void by the consecration of Jeoffrey Blyth to the see of Litchfield and Coventry; and on the 21st of December following, he was installed in the deanery of that church, in the room of the said Blyth. In 1505 he was made dean of Windsor, and the same year master of the rolls, and one of the king's privy council. In 1507, he was advanced to the see of Durham, and received the temporalities the 17th of November. The next year he was translated to the archbishopric of York, and received the temporalities the 12th of December. Pits assures us, that Bambridge had been very intimate with Morton archbishop of Canterbury, and shared in that prelate's sufferings during the usurpation of Richard III. after whose death, his affairs took a more prosperous turn, as he was appointed almoner to king Henry VII. and employed by that prince on several embassies to the emperor Maximilian, Charles VIII. king of France, and other potentates of Europe. But he distinguished himself chiefly by his embassy from king Henry VIII. to pope Julius II. who created him a cardinal, with the title of St. Praxede, in March 1511, and, eight days after, appointed him legate of the ecclesiastical army, which had been sent into the Ferrarese, and were then besieging the fort of Bastia. In return for which marks of honour, our new cardinal and legate prevailed with the king his master, to take part with his holiness against the king of France, nor was he less zealous in the service of that pontiff during his life, than in honouring and defending his memory after his death. There are extant in

[1] Pilkington.—Abregé de la Vie de plus fameux Peintres, vol. III.

Rymer's Fœdera, &c. two letters; one from cardinal Bambridge, during his residence at Rome, to king Henry VIII. concerning the pope's bull giving him the title of most Christian king; and another from the cardinal de Sinigallia to the king, acquainting his highness that he had delivered that instrument to cardinal Bambridge. This prelate died at Rome July 14, 1514, being poisoned by one of his domestics, whom he had chastised, and was buried there in the English church of St. Thomas. Pits commends him for his extensive learning, and adds, that he wrote some treatises on subjects of civil law, but that biographer erroneously calls him Urswic, which was the name of his predecessor in the deanery of Windsor.[1]

BANCHI, or BANQUI (SERAPHIM), a native of Florence, and a Dominican of Fiesoli, and doctor of divinity, gained the esteem and friendship of Ferdinand I. grand duke of Tuscany, and was sent by him into France during the troubles, that he might give an account of them. Being at Lyons 1593, Peter Barriere, a young man of twenty-seven, consulted him upon the horrid design of assassinating Henry IV. Banchi, zealous for France and the royal family, directly mentioned it to a lord of the court, pointed out the young man to him, and entreated him to ride off, with all possible speed, to acquaint the king with the danger which threatened him. The nobleman, going to Melun for that purpose, met Barriere, who had just entered the palace to perpetrate his crime. He was arrested, and being put to the torture, confessed all. The king, to reward Banchi, appointed him bishop of Angoulême, but he either resigned it 1608, in favour of Anthony de la Rochefoucauld, or declined it with the reserve of a moderate pension. He appears to have passed the rest of his life at Paris, in the convent of St. James; he was living in 1622, and was a great benefactor to that convent, among other things, by finishing the beautiful Salle des Artes at his own expence: he was also very liberal to the convent at Fiesoli. His works are, "Histoire prodigieuse du Parricide de Barriere," 1594, 8vo. "Apologie contre les Jugemens téméraires de ceux, qui ont pensé conserver la Religion Catholique en faisant assassiner les très Chrétiens Rois de France," Paris, 1596, 8vo. "Le Rosaire spirituel de la

[1] Biog. Brit.—Hutchinson's Hist. of Durham, vol. I.—Ath. Ox. in Bainbridge, vol. I.

sacrée Vierge Marie," &c. Paris, 1610, 12mo. Père Banchi justifies himself in this work against some historians who had accused him of abusing Peter Barriere's confession. He never confessed that young man, and the detestable project was only discovered to him by way of consultation.[1]

BANCK (LAWRENCE), a Swedish lawyer, was born at Norcopin, and was professor of civil law in the university of Franeker for fifteen years, a place conferred upon him on account of his high reputation when a scholar. He died Oct. 13, 1662. In 1649 he published at Franeker a work, "De tyrannide papæ in reges et principes Christianos," and seven years after, "Roma triumphans, seu inauguratio Innocentii X." also some writings, "de Bancæ ruptoribus," "de Duellis," "de conciliis et consiliariis principum;" but his most celebrated work was an edition of the Taxes of the Roman Chancery, on the sums paid for absolution for crimes, even of the most atrocious kind. It was published at Franeker in 1651, in 8vo, after he had consulted the most ancient copies, printed or manuscript, and by comparing them word for word, supplied by means of one what was wanting in others. He made use of the edition of Cologne in 1523, of that of Wittemberg in 1538, of that of Venice in 1584, and of a manuscript, which had been communicated to him by John Baptista Sibon, a Bernardine monk, and reader in the college of Rome. By this means he has made his edition somewhat larger than all that had been published before, and he has added notes, in which he explains a great many terms, which are difficult to be understood: it is a kind of glossary. He has likewise joined to it a small Italian tract, which contains the tax which was made use of under pope Innocent X. and he has explained the value of the money as it was at that time. It is almost unnecessary to add, that this work was soon added to the list of prohibited books.[2]

BANCROFT (RICHARD), archbishop of Canterbury in the reign of king James I. the son of John Bancroft, gentleman, and Mary daughter of Mr. John Curwyn, brother of Dr. Hugh Curwyn, archbishop of Dublin, was born at Farnworth in Lancashire, in September 1544. After being taught grammar, he became a student of Christ college,

[1] Dict. de l'Avocat.—Marchand.—Moreri.—Dict. Hist.
[2] Gen. Dict.—Marchand, see Index.—Saxii Onomasticon.

Cambridge, where, in 1566-7, he took the degree of B. A. and thence he removed to Jesus' college, where, in 1570, he commenced M. A. Soon after, he was made chaplain to Dr. Cox, bishop of Ely, who, in 1575, gave him the rectory of Teversham in Cambridgeshire. The year following he was licensed one of the university preachers, and in 1580 was admitted B. D. September 14th, 1584, he was instituted to the rectory of St. Andrew, Holborn, at the presentation of the executors of Henry earl of Southampton. In 1585 he commenced D. D. and the same year was made treasurer of St. Paul's cathedral in London. The year following he became rector of Cottingham in Northamptonshire, at the presentation of sir Christopher Hatton, lord chancellor, whose chaplain he then was. Feb. 25th, 1589, he was made a prebendary of St. Paul's, in 1592 advanced to the same dignity in the collegiate church of Westminster, and in 1594 promoted to a stall in the cathedral of Canterbury. Not long before, he had distinguished his zeal for the church of England by a learned and argumentative sermon against the ambition of the Puritans, preached at St. Paul's cross. In 1597, Dr. Bancroft, being then chaplain to the archbishop of Canterbury, Whitgift, was advanced to the see of London, in the room of Dr. Richard Fletcher, and consecrated at Lambeth the 8th of May. From this time he had, in effect, the archiepiscopal power: for the archbishop, being declined in years, and unfit for business, committed the sole management of ecclesiastical affairs to bishop Bancroft. Soon after his being made bishop, he expended one thousand marks in the repair of his house in London. In 1600, he, with others, was sent by queen Elizabeth to Embden, to put an end to a difference between the English and Danes; but the embassy had no effect. This prelate interposed in the disputes between the secular priests and the Jesuits, and furnished some of the former with materials to write against their adversaries. In the beginning of king James's reign, he was present at the conference held at Hampton court, between the bishops and the Presbyterian ministers. The same year, 1603, he was appointed one of the commissioners for regulating the affairs of the church, and for perusing and suppressing books, printed in England, or brought into the realm without public authority. A convocation being summoned to meet, March 20, 1603-4, and archbishop Whitgift dying in the mean time, Bancroft was, by the king's writ, appointed

president of that assembly. October 9th, 1604, he was nominated to succeed the archbishop in that high dignity, to which he was elected by the dean and chapter, Nov. 17, and confirmed in Lambeth chapel, Dec. 10. Sept. 5, 1605, he was sworn one of his majesty's most honourable privy council. This year, in Michaelmas term, he exhibited certain articles, to the lords of the council, against the judges. This was a complaint of encroachment, and a contest for jurisdiction between the temporal and ecclesiastical judges, and as Collier has well observed, ought to be decided by neither side: but the decision was against him. In 1608 he was elected chancellor of the university of Oxford, in the room of the earl of Dorset. In 1610 this archbishop offered to the parliament a project for the better providing a maintenance for the clergy, but without success. One of our historians pretends, that archbishop Bancroft set on foot the building a college near Chelsea for the reception of students, who should answer all Popish and other controversial writings against the church of England. This prelate died Nov. 2, 1610, of the stone, in his palace at Lambeth. By his will he ordered his body to be interred in the chancel of Lambeth church, and besides other legacies, left all the books in his library to the archbishops his successors for ever. He was a rigid disciplinarian, a learned controversialist, an excellent preacher, a great statesman, and a vigilant governor of the church, and filled the see of Canterbury with great reputation; but as he was most rigid in his treatment of the Puritans, it is not surprising that the nonconformist writers and their successors have spoken of him with much severity; but whatever may be thought of his general temper and character, his abilities appear to have been very considerable. In his famous sermon against the Puritans, there is a clearness, freedom, and manliness of style, which shew him to have been a great master of composition. It was printed with a tract of his, entitled "Survey of the pretended Holy Discipline." He wrote also another tract, entitled "Dangerous Positions," and there is extant, in the Advocates' library at Edinburgh, an original letter from him to king James I. containing an express vindication of pluralities. This letter has been printed by sir David Dalrymple, in the first volume of his Memorials. Dr. Bancroft is also the person meant as the chief overseer of the last translation of the Bible, in that paragraph of the preface to it beginning

with "But it is high time to leave them," &c. towards the end.[1]

BANCROFT (John), bishop of Oxford in the reign of king Charles I. and nephew of the preceding Dr. Richard Bancroft, archbishop of Canterbury, was born at Astell, or Estwell, a small village between Whitney and Burford in Oxfordshire, and admitted a student of Christ-church in Oxford in 1592, being then about eighteen years of age. Having taken the degrees in arts, and entered into holy orders, he became a preacher for some years in and near Oxford. In 1609, being newly admitted to proceed in divinity, he was, through the interest and endeavours of his uncle, elected head of University college, in which station he continued above twenty years, and was at great pains and expence in recovering and settling the ancient lands belonging to that foundation. In 1632 he was advanced to the see of Oxford, upon the translation of Dr. Corbet to that of Norwich, and consecrated about the 6th of June. This prelate died in 1640, and was buried at Cuddesden in Oxfordshire, the 12th of February, leaving behind him, among the Puritans or Presbyterians, the character of a corrupt, unpreaching, Popish prelate. This bishop Bancroft built a house or palace, for the residence of his successors, at Cuddesden. Before his time the bishops of Oxford had no house left belonging to their see, either in city or country, but dwelt at their parsonage-houses, which they held *in commendam*; though Dr. John Bridges, who had no *commendam* in his diocese, lived for the most part in hired houses in the city. For though, at the foundation of the bishopric of Oxford, in the abbey of Osney, Gloucester college was appointed for the bishop's palace, yet, when that foundation was inspected into by king Edward VI. that place was left out of the charter, as being then designed for another use. So that afterwards the bishops of Oxford had no settled house or palace, till Bancroft came to the see, who, at the instigation of archbishop Laud, resolved to build one. In the first place, therefore, in order to improve the slender revenues of the bishopric, he suffered the lease of the impropriate parsonage of Cuddesden aforesaid, five miles distant from Oxford (which belonged to the bishop in right of his see) to run out, without

[1] Biog. Brit.—Wood's Fasti, vol. I.—Le Neve.—Strype's Whitgift, p. 292, 363, 404, 515—517, 541, 572, 590.—Harrington's Brief View.—Neal's History of the Puritans.—Granger, vol. I.

any more renewing. In the mean time, the vicarage of his own donation becoming vacant, he procured himself to be legally instituted and inducted thereunto; and afterwards, through the archbishop's favour, obtained an annexation of it to the episcopal see, the design of the impropriation's falling in still going on. Soon after, with the help of a large quantity of timber from the forest of Shotover, given him by the king, he began to build a fine palace, which, with a chapel in it, was completely finished in 1634. The summer after, it was visited out of curiosity by archbishop Laud, who speaks of it in his Diary thus: "September the second, an. 1635, I was in attendance with the king at Woodstock, and went thence to Cudsden, to see the house which Dr John Bancroft, then lord bishop of Oxford, had there built, to be a house for the bishops of that see for ever; he having built that house at my persuasion." But this house, which cost 3500*l.* proved almost as short-lived as the founder; for, in the latter end of 1644, it was burnt down by colonel William Legg, then governor of the garrison of Oxford, to prevent its being garrisoned by the parliament forces. It lay in ruins till 1679, when Dr. John Fell, bishop of Oxford, at his own expence, and with the help of timber laid in for that purpose by Dr. William Paul, one of his predecessors, rebuilt it upon the old foundation, with a chapel in it, as at first.[1]

BANDELLO (MATTHEW), a celebrated Italian novelist, was born at Castelnuovo in the district of Tortona, where he remained for some years, under the patronage of his uncle Vincenzio Bandello, general of the order of Dominicans, with whom he also travelled through various parts of Italy, France, Spain, and Germany, where it was the duty of the general to inspect the convents of his order. After the death of his uncle, at the convent of Altomonte in Calabria, in 1506, Bandello passed a considerable part of his time at the court of Milan, where he had the honour of instructing the celebrated Lucretia Gonzaga, in whose praise he wrote an Italian poem, which still remains, and where he formed an intimacy with many eminent persons of the age, as appears from the dedicatory epistles prefixed to his novels. Having early enrolled himself in the order of Dominicans, in a fraternity at Milan, he entered deeply into the ecclesiastical and political affairs of the times, and

[1] Biog. Brit.—Ath. Ox. vol. I.—Wood's Antiquities, and Colleges and Halls.

after various vicissitudes of fortune, obtained at length, in 1550, the bishopric of Agen in France, conferred on him by Henry II.; but being fond of the poets, ancient and modern, addicted himself much more to the belles lettres than to the government of his diocese. He filled the episcopal chair of Agen for several years, and died about 1561, at the chateau de Bazens, the country seat of the bishops of Agen. His monument was erected in the church of the Jacobins du port St. Marie. He had resigned the bishopric of Agen in 1555, when his successor, Janus Fregosa, son of the unhappy Cæsar, assassinated by the marquis de Guast, had attained his twenty-seventh year. Henry II. who had a regard for the Fregosas, had agreed with the pope, on the death of the cardinal de Lorraine, bishop of Agen, to give, by interim, this bishopric to Bandello, till Janus should arrive at the age required. Bandello consented to this arrangement, and gave up the see according to promise. The best edition of his novels is that of Lucca, 1554, 3 vols. 4to, to which belongs a fourth volume, printed at Lyons in 1573, 8vo. This edition is scarce and dear. Those of Milan, 1560, 3 vols. 8vo, and of Venice, 1566, 3 vols. 4to, are curtailed and little esteemed; but that of London, 1740, 4 vols. 4to, is conformable to the first. Boaisteau and Belleforest translated a part of them into French, Lyons, 1616, et seq. 7 vols. 16mo. It is entirely without reason that some have pretended that these novels are not by him, but were composed by a certain John Bandello, a Lucchese, since the author declares himself to be of Lombardy, and even marks Castelnuovo as the place of his nativity. On the other hand, Joseph Scaliger, his contemporary and his friend, who calls him Bandellus Insuber, positively asserts that he composed his novels at Agen. Fontanini is likewise mistaken in making him the author of a Latin translation of the history of Hegesippus, which he confounds with the novel of Boccace entitled Sito è Gisippo, which Bandello did really translate into Latin. We have by him likewise the collection of poems beforementioned, entitled "Canti xi. composti del Bandello, delle lodi della signora Lucrezia Gonzaga," &c. printed at Agen in 1545, 8vo, which is excessively scarce, and sought after by the curious.

"Whilst he was engaged," says Mr. Roscoe, "in frequent journeys and public transactions, he omitted no opportunity of collecting historical anecdotes and narratives of

extraordinary events, as materials for his novels, which were composed at different periods of his life, as occasion and inclination concurred. These tales bear the peculiar character which in general distinguishes the literary productions of the ecclesiastics of that age from those of the laity, and are no less remarkable for the indecency of the incidents than for the natural simplicity with which they are related. In point of composition, these novels, although much inferior to those of Boccaccio, are written with a degree of vivacity and nature, which seldom fails to interest the reader, and which, combined with the singularity of the incidents, will probably secure a durable, although not a very honourable reputation, to the author." It may be added, that Shakspeare took his Romeo and Juliet from one of his novels, which was accordingly translated in the "Shakspeare illustrated." [1]

BANDINELLI (BACCIO), an eminent sculptor, was born at Florence in 1487, and died in 1559. He was intended by his father, who was a goldsmith, to follow that business, but discovered an early and much higher relish for sculpture. It is said that at the age of nine he made a statue of snow, which was remarkable for justness of proportion. He attempted also painting, but was deficient in colouring, and wanted perseverance to acquire execution and handling. He was, however, a great designer, and his compositions of the Martyrdom of St. Lawrence, and the Massacre of the Innocents, shew exuberance of fancy. In the former, the draped figures that compose the upper rank of spectators, are equally admirable for simplicity and elegance, whilst the saint himself, and those around him, exhibit little more than clumsiness, or barefaced contrast. The Massacre of the Innocents, with a display of anatomic prowess, presents a scene, not of terror and pity, but loathsomeness and horror. As a sculptor, however, he was esteemed the greatest after Michael Angelo. Among his most admired works is the copy of the Laocoon, in the garden of the Medicis at Florence. This was intended by pope Clement VII. as a present to Francis I. but when he saw it, he was so much pleased that he could not part with it, and in its stead sent a present of antique statues to the king of France. Another of his admired productions was a bas relief of a Descent from the Cross, which he presented

[1] Roscoe's Leo.—Gen. Dict.—Moreri.

to Charles V. who rewarded him with a commandery of St. James; and to this, not inferior in excellence, may be added his Hercules and Cacus, a colossal groupe, and his statues of Leo X. and Clement VII. Vasari, who has written his life, justly censures his envious disposition, and particularly his jealous hatred of Michael Angelo.[1]

BANDURI (ANSELM), a celebrated antiquary, was born at Ragusa, a small republic situated in Dalmatia, on the coast of the Adriatic, and entered when young into the Benedictine order, in Meleda or Melita, an island not far from Ragusa. After taking the vows at Naples, he travelled over part of Italy, and intended to have settled at Florence, a place favourable for literary pursuits. During this journey his musical skill, particularly on the organ, procured him a favourable reception at the different convents in his way, and enabled him to travel agreeably and without expense. On his arrival at Florence, although still a very young man, he was found so able a linguist, that he was appointed to teach the learned languages in various religious houses of his order. The celebrated Montfaucon happening to visit Florence in 1700, he employed Banduri to examine the manuscripts which he wished to consult for a new edition of the works of St. Chrysostom, and conceived such an opinion of him as to recommend him to Cosmo II. grand duke of Tuscany, who then had a design of restoring the fame of the university of Pisa. But representing, at the same time, that it would be advantageous for so young a man to pass some years at Paris, in the abbey of St. Germain, for farther improvement, the grand duke consented, and Banduri arrived at Paris about the end of 1702, and was lodged in the abbey, where his patron Cosmo supplied him with every thing necessary and useful. His first studies here, agreeably to his original design, were turned to divinity and ecclesiastial history, and in May 1705, he published the prospectus of an edition of the works of Nicephorus, patriarch of Constantinople, with prefaces, dissertations, and notes. This he intended to be followed by an edition of Theodorus of Mopsuesta's commentary on the minor prophets, and other ancient commentators. Happening, however, in the course of his researches, to meet with several documents relative to the antiquities of Constantinople, he was advised to publish them, along with

[1] Moreri.—Dict. Hist.

others already published; and this gave rise to his most celebrated work, "Imperium Orientale, sive Antiquitatis Constantinopolitanæ," &c. Paris, 1711, 2 vols. folio. This work, which forms a valuable, and indeed necessary, supplement to Du Cange's works on the same subject, is divided into four parts, and illustrated with commentaries, geographical and topographical tables, medals, &c. Casimir Oudin made a feeble attack on the merit of this work, but without acquiring any credit. In preparing this work Banduri discovered Du Cange's defects in the medallic history, and therefore began to collect all the medals of the Roman emperors to the last Palæologus, or the taking of Constantinople, which he published at Paris, under the title "Numismata Imperatorum Romanorum, cum Bibliotheca nummaria, sive auctorum qui de re nummaria scripserunt," 2 vols. folio, 1718, reprinted by John Albert Fabricius at Hamburgh in 1719, 4to. In both these works Banduri was assisted by the abbé Lama, of Naples, and yet more by M. de la Barre, who was his associate in the academy of the belles lettres. In 1715 he was elected an honorary academician, and was very assiduous in his attendance on that learned body. In 1723 he announced his new edition of Nicephorus and Theodorus of Mopsuesta, as being ready for publication in 4 vols. folio, but they never appeared. In 1724 he was appointed librarian to the duke of Orleans, with apartments in the palace, and there he died of an attack of the gout, Jan. 14, 1743, aged about seventy-two or seventy-three years. His eloge, by M. Freret, is inserted in the Memoirs of the academy of inscriptions and belles lettres, vol. XVI.[1]

BANGIUS (Thomas), doctor and professor of divinity in the university of Copenhagen, was born in 1600, and was educated first in the college of Ottensée in the isle of Funen, and then at Copenhagen. Gaspar Brochmand, professor of divinity and bishop of Selande, made him tutor to his son; and he was preceptor at the same time to Christian Friis, eldest son to the chancellor of Denmark. After he had continued in that employment above five years, he obtained a pension from the king, and went to Rostoch, from whence he returned to Copenhagen, when the emperor's troops drew near to the Baltic sea. He finished his course of divinity under professor Brochmand, and afterwards went

[1] Moreri.—Saxii Onomasticon.

to Franeker, where he learned rabbinical and Chaldee learning under Sixtinus Amama, by whom he was greatly esteemed. He studied afterwards at Wittemberg, and received there, in 1630, a letter from the rector and academical council of Copenhagen, with an offer of the professorship in Hebrew, which he accepted, on condition that he should be permitted to employ the revenue of that place in studying for some years the Arabic and Syriac tongues under Gabriel Sionita. He discharged the professorship with great advantage to students till 1652, when he was raised to the professorship of divinity, vacant by the death of Mr. Brochmand. He was promoted to the doctorship in the same faculty in 1653, in the presence of the king and queen. In 1656 he was appointed librarian of the academy. He died Oct. 27, 1661, of an illness of only six days, leaving a widow and fourteen children. He was the author of several learned works on the Hebrew language and criticism, among which are, "Observationes Philologicæ," Copenhagen, 1640, 8vo; a treatise on the origin of diversity of Languages, and on the excellence of the Hebrew, 1634, 8vo; and a "Hebrew Lexicon," 1641, 4to.[1]

BANIER (ANTHONY), licentiate in laws, member of the academy of inscriptions and belles lettres, and an ecclesiastic in the diocese of Clermont, in Auvergne, where he applied himself to his several studies, except philosophy, to pursue which he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendships he had contracted, and the pleasure they gave him, were more irresistible than the authority of his relations; for he told them, that he was determined to remain where he was, and seek, in the exertion of his abilities, for those resources which, from their indigence, he had not any reason to expect. He was very shortly afterwards received into the family of Monsieur du Metz, president of the chamber of accounts, who intrusted to him the education of his sons, who always honoured him with their patronage and esteem. The exercises which he had set for these young gentlemen gave birth to his "Historical Explanation of Fables," and, in some measure, determined the author to make mythology the principal object of his studies during the remainder of his life.

[1] Moreri.—Gen. Dict.—Saxii Onomasticon.

This work appeared at first only in two volumes 12mo; but the uncommon taste and erudition discovered through the whole were the causes of his obtaining, in the year 1714, an admission into the academy of inscriptions and belles lettres, as one of their scholars. In 1716, this order was suppressed, and that of the associates augmented to ten, of which number was Banier. In 1729, he was elected one of their pensioners. In 1715, he published a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; so great was the difference between this edition and the former, that it became justly entitled to all the merits of a new performance. Besides the five dialogues, which he added on subjects either not treated of in his former undertaking, or else very slightly mentioned, there is scarcely a single article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in its support. "Until that time," says the abbé du Fresnoy, in his catalogue of historians, "the origin of ancient fables had never been explained with such knowledge and discernment: mythology is sought after at its first source, profane history. Here are no endeavours to mark out its affinity to the sacred writings: and it is more than probable that the ill success which Huet bishop of Avranches, Bochart, and many others, met with in their attempts of this kind, was the chief reason to induce Banier to drop so fruitless an undertaking. This, however, is a work in which the author, without losing himself in the labyrinth of a science which is but too often less replete with use than ostentation, has not only unravelled all the notions which the ancients, even of the remotest times, had entertained of their deities, but traced out, with equal judgment and precision, the progress of their religious worship in the succeeding ages of the world."

The turn which Banier had for researches of this nature, perpetually incited him to carry them to their utmost stretch: his knowledge of the learned languages made him, perhaps of all others, the most equal to the task; nor can there be more convincing instances of his excellence as a writer, than his historical explanation, and his thirty dissertations before the academy of belles lettres, which are now printed in the memoirs of that body, either entire or by extracts. The lists may be seen in the third volume of the panegyrics upon their deceased members, printed in

12mo, at Paris, 1740. There are also to be found the titles of many other essays, on subjects different from mythology, and which prove in how extensive a circle the abilities of Banier were capable of moving. In 1725, he gave new life to "The treatises on History and Literature," under the fictitious name of Vigneul Marville, but whose real author was Bonaventure d'Argonne, a carthusian friar. Three editions of this work had been already published, and in the third volume of the third edition, which was an appendix to the whole, scarce any thing appeared but articles relating to the former part of it, and an index referring to the pages in which the principal matters were contained. Banier added those articles to their proper subjects in the two first volumes, which were injudiciously designed to have been read as detached pieces in the third. And in return for having stripped this last volume, the able editor has replaced it by a new one; which is filled with tracts of history, anecdotes of literature, critical remarks, comparisons, extracts from scarce and valuable books, sentiments on various authors, refutations of errors and ridiculous customs; together with memorable sayings and lively repartees.

Of equal service was Banier to the third voyage of Paul Lucas into Egypt; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in 3 vols. 12mo. With regard to Corn. Le Brun, his voyage to the Levant was published in 1714, at Amsterdam, in folio: and his voyage to the East Indies came also out in folio, at the same place, 1718. Some booksellers at Rouen, choosing to reprint them both, intrusted the revising of them to Banier, who made several alterations, and added some remarks. This republication appeared in 1725, in 5 vols. 4to, but the Dutch edition is the best. His engagements with this work were however unable to prevent his application to mythology, his favourite study, the fruits of which appeared during the last ten years of his life, in his translation of the metamorphoses of Ovid, with historical remarks and explanations, published 1732, at Amsterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris, 1738, in 2 vols. 4to: and in his "Mythology, or Fables explained by history," a work full of the most important matter, printed at Paris, 1740, in two different forms, the one in 3 vols. 4to, and the other in several, 12mo. The eighth volume of this

extensive work treats of those public and solemn ceremonies of the Greeks, which composed a part of the religion of the ancients, and which were instituted in their age of heroes.

The abbé already began to perceive the attacks of a distemper, which seemed to be conducting him insensibly to the grave, when some booksellers at Paris prevailed upon him to superintend the new edition, which they designed to give, of "A general History of the ceremonies, manners, and religious customs of all the nations in the world;" a magnificent edition of which had made its appearance, about twenty years before, in Holland. Banier embarked in this attempt, with l'abbé le Mascrier, a Jesuit, who had assisted in the French translation of Thuanus. This, which was finished in 1741, in seven volumes folio, is much more valuable than the Dutch edition; as there are in it numberless corrections, a larger quantity of articles, and several new dissertations, written by these ingenious compilers. The Dutch author, particularly where he mentions the customs and ceremonies of the Roman church, is more occupied in attempting to make his readers laugh, than solidly to instruct them. The new editors, whilst they retained these passages, were also careful to amend them. The abbé Banier died on Nov. 19, 1741, in the 69th year of his age. An English translation of his Mythology and Fables of the Ancients, was published in London, 1741, in 4 vols. 8vo.[1]

BANISTER (John), an eminent physician of the sixteenth century, studied philosophy for some time at Oxford, and afterwards having entered upon the department of physic, applied himself entirely to that faculty and surgery. In July 1573, he took the decree of bachelor in physic, and was admitted to practice. He removed from Oxford to Nottingham, where he lived many years, and was in high esteem for his skill in physic and surgery. The time of his death is not known. His works are: 1. "A needfull, new, and necessary treatise of Chirurgery, briefly comprehending the general and particular curation of ulcers," 1575, 8vo. 2. "Certain experiments of his own invention," &c. 3. "History of man, sucked from the sap of the most approved anatomists, &c. in

[1] Moreri.—Dict. Hist.—His Eloge, by M. Bose, in the Hist. of the Academy, vol. XVI.—Saxii Onomasticon.

nine books," 1578. 4. "Compendious Chirurgery, gathered and translated especially out of Wecker," &c. 1589, 8vo. 5. "Antidotary chirurgical, containing variety of all sorts of medicines," &c. 1589, 8vo. Several years after his death, in 1663, his works were published at London in 4to, in six books. The first three books, Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers; and 6. The antidotary above-mentioned.

There was another physician named RICHARD BANISTER, who wrote, "A treatise of one hundred and thirteen Diseases of the Eyes and Eyelids;" commonly called Banister's Breviary of the Eyes; and "An appendant part of a treatise of one hundred and thirteen Diseases of the Eyes and Eyelids, called *Cervisia Medicata,* Purging Ale, with divers Aphorisms and Principles." From this book it appears that the author was living in 1617, and 1619, and probably in 1622, when the second edition was published. When it was first published, cannot be found. But in 1622, "The treatise of the one hundred and thirteen Diseases, &c." was reprinted.—In Chapter IV. of the "Appendant part, &c." he says: "In my treatise of the Eyes I have named the best oculists that have been in this land for fifty or sixty years, who were no graduates either in Cambridge or Oxon."[1]

BANISTER (JOHN), mentioned by Mr. Ray in very high terms, as a man of talents in natural history, first made a voyage to the East Indies, about the close of the seventeenth century, and remained there some time; but was afterwards fixed in Virginia. In that country he industriously sought for plants, described them, and himself drew the figures of the rare species: he was also celebrated for his knowledge of insects; and meditated writing the natural history of Virginia, for which, Mr. Ray observes that he was every way qualified. He sent to Ray, in 1680, "A catalogue of Plants observed by him in Virginia," which was published in the second volume of Ray's history, p. 1928. The world was deprived of much of the fruit of his labours, by his untimely death. Banister increased the martyrs to natural history. In one of his excursions in pursuit of his object, he fell from the rocks, and perished. His herbarium came into the pos-

[1] Biog. Brit.—Wood's Ath. vol. I.

session of Sir Hans Sloane, who thought it a considerable acquisition. Four papers by him, on subjects of natural history, peculiar to Virginia, are inserted in the Philosophical Transactions, No. 198, and 247.[1]

BANKES (Sir JOHN), lord chief justice of the common pleas, in the reign of king Charles I. was descended from a good family seated at Keswick, in Cumberland, where he was born, in A. D. 1589. The first part of his education he received at a grammar-school in his own county, whence, in 1604, he removed to Queen's college, in Oxford, being then about fifteen, and there, for some time, pursued his studies. He left the university without a degree, and taking chambers in Grays inn, he applied himself to the law, in which science he quickly became eminent. His extraordinary diligence in his profession, his grave appearance, and excellent reputation, recommended him early to his sovereign, Charles I. by whom he was first made attorney to the prince. He was next year, 1630, lent-reader at Gray's inn, and in 1631, treasurer of that society. In August 1634, he was knighted, and made attorney-general, in the place of Mr. Noy, deceased. He discharged this arduous employment, in those perilous times, with great reputation, till in hilary term 1640, he was made chief justice of the common pleas, in the room of Sir Edward Littleton, now lord keeper. In this high station he acted also with universal approbation, remaining at London after the king was compelled to leave it, in order to discharge the duties of his office. But when he once understood that his continuance amongst them was looked on by some as owning the cause of the Parliamentarians, he retired to York. So just an idea the king had of this act of loyalty, that when he had thoughts of removing the lord-keeper, he at the same time was inclined to deliver the great seal to the lord chief-justice Bankes, whose integrity was generally confessed; but he was by some suspected (though wrongfully as it afterwards appeared) in point of courage. He subscribed the declaration made June 15, 1642, by the lords and gentlemen then with his majesty at York; and yet his conduct was so free from aspersion, that even the Parliament in their proposals to the king, in January 1643, desired he might be continued in his office. Before this,

[1] Pulteney's Hist. and Biog. Sketches of Botany.

viz. January 31, 1642, the university of Oxford, to manifest their high respect for him, created him LL. D. His majesty also caused him to be sworn of his privy council, and always testified a great regard for his advice. In the summer circuit he lost all his credit at Westminster, for having declared from the bench at Salisbury, that the actions of Essex, Manchester, and Waller, were treasonable, the commons voted him, and the rest of the judges in that sentiment, traitors. In the mean time, lady Bankes with her family being at Sir John's seat, Corffe-castle, in the Isle of Purbeck, in Dorsetshire, the friends of the Parliament, who had already reduced all the sea coasts but that place, resolved to reduce it likewise. The courageous lady Bankes, though she had about her only her children, a few servants and tenants, and little hopes of relief, yet refused to surrender the fortress. Upon this, sir W. Earl, and Thomas Trenchard, esq. who commanded the Parliament forces, had recourse to very rough measures. Thrice they attempted the place by surprize, and as often were repulsed with loss, though the first time lady Bankes had but five men in the place, and during the whole time her garrison never exceeded forty. Then they interdicted her the markets, and at length formally besieged the house with a very considerable force, a train of artillery, and a great quantity of ammunition. This forced the little town dependant on the castle to surrender, which inclined the besiegers to be remiss, of which lady Bankes taking advantage, procured a supply of provision and ammunition, which enabled her still to hold out. At last, the gallant earl of Carnarvon, having with a considerable body of horse and dragoons, cleared a great part of the west, came into the neighbourhood of Purbeck, and sir W. Earl raised his siege, August 4, 1643, so precipitately, that he left his tents standing, together with his ammunition and artillery, all which fell into the hands of lady Bankes's household. There is no question but this action was very pleasing to the king, at Oxford, where sir John continued in the discharge of his duty, as a privy counsellor, till the last day of his life, *viz.* December 28, 1644. But that he ever had any other preferment, much less was chief-justice of the king's bench, as Wood has affirmed, is certainly erroneous. He was interred with great solemnity, in the cathedral of Christ-church, and a monument erected to his memory, with an inscription, signifying his

titles, &c. and that he was distinguished by his knowledge, integrity, and fidelity. He left a numerous posterity, both male and female. By his will, he gave various sums to pious and charitable uses.[1]

BANKS (JOHN), an English miscellaneous writer of some note, was born at Sunning, in Berkshire, in 1709, and put apprentice to a weaver at Reading; but accidentally breaking his arm before the expiration of his time, he was unable to follow his trade, and for some time, probably, lived upon charity. Ten pounds, however, being left him by a relation, he came up to London, and set up a book-stall in Spital-fields, hoping to be as lucky as Duck, who about this time raised himself to notice by his poem called "The Thresher," in imitation of which Banks wrote "The Weaver's Miscellany," but without success, which he afterwards acknowledged was not unjust. He then quitted this settlement, and lived some time with Mr. Montague, a bookseller and bookbinder, employing his leisure hours in the composition of small poems, for a collection of which he solicited a subscription, and sent his proposals, with a poem, to Mr. Pope, who answered him in a letter, and subscribed for two copies. He was afterwards concerned in a large work in folio, intituled the "Life of Christ," which was drawn up with much piety and exactness. He also wrote the celebrated "Critical Review of the Life of Oliver Cromwell," 12mo, which has been often printed, and is, upon the whole, an impartial work. Towards the end of his life he was employed in writing the Old England and Westminster Journals, and was now enabled to live in easy circumstances. He died of a nervous disorder at Islington, April 19, 1751. His biographer represents him as a pleasing and acceptable companion, and a modest and unassuming man, free from every inclination to engage in contests, or indulge envy or malevolence.[2]

BANKS (JOHN), an English dramatic writer, was bred an attorney at law, and belonged to the society of New-inn. The dry study of the law, however, not being so suitable to his natural disposition as the more elevated flights of poetical imagination, he quitted the pursuit of riches in the inns of court, to attend on the muses in the theatre,

[1] Biog. Brit.—Wood's Fasti, vol. II.—Lloyd's State Worthies and Memoirs, fol.

[2] Cibber's Lives, vol. V.

but here he found his rewards by no means adequate to his deserts. His emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. Yet this did not prevent him from pursuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiasm, alleviating to his imagination many disagreeable circumstances, into which indigence, the too frequent attendant on poetical pursuits, often threw him. His turn was entirely to tragedy; his merit in which is of a peculiar kind. For at the same time that his language must be confessed to be extremely unpoetical, and his numbers uncouth and inharmonious; nay, even his characters, very far from being strongly marked or distinguished, and his episodes extremely irregular; yet it is impossible to avoid being deeply affected at the representation, and even at the reading of his tragic pieces. This is owing in general to a happy choice of his subjects, which are all borrowed from history, either real or romantic, and most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having some degree of relation to ourselves, we are apt to receive with a kind of partial prepossession, and a predetermination to be pleased. He has constantly chosen as the basis of his plays such tales as were, in themselves and their well-known catastrophes, best adapted to the purposes of the drama. He has, indeed, seldom varied from the strictness of historical facts, yet he seems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run mad. Yet will the false gem sometimes approach so near in glitter to the true one, at least in the eyes of all but the real connoisseurs, that bombast frequently passes for the true sublime; and where it is rendered the vehicle of incidents in themselves affecting, and in which the heart is apt to take an interest, it will perhaps be found to have a stronger power on the human passions, than even that property to which it is in reality no more than a bare succedaneum. On this account only Mr. Banks's writings have in general drawn more tears from the eyes, and excited more terror in the breasts even of judicious audiences, than those of much more correct and more truly poetical authors. The tragedies he has

left behind him are seven in number, yet few of them have been performed for some years past, excepting "The Unhappy Favourite, or Earl of Essex," which continued till very lately a stock tragedy at both theatres. The writers on dramatic subjects have not ascertained either the year of the birth, or that of the death of this author. His last remains, however, lie interred in the church of St. James, Westminster.[1]

BANKS (THOMAS), an eminent English sculptor, born in 1735, was the son of Mr. William Banks, land-steward to the then duke of Beaufort, a situation which he occupied with honour and credit to himself, and from which he derived very handsome emolument. His eldest son Thomas, evincing a strong partiality for the arts, was placed with Mr. Kent, whose name is well known in the architectural annals of that period; but, shewing afterwards a preference for sculpture, he studied that art with greater success in the royal academy, then lately instituted, and obtained the gold medal and other prizes for his productions; he was also elected to be sent for three years to pursue his studies on the continent, at the expence of that establishment; which was one of its regulations previous to the French revolution, when the disturbances in Italy rendered it difficult, if not impossible, for Englishmen to travel in that country. The residence of Mr. Banks was prolonged beyond the limits allowed by the academy; for his enthusiastic admiration of the antique, which could then be seen only in perfection in that now despoiled country, and his eager endeavours to imitate the simplicity and elegance of its best specimens, made him unwilling to quit a spot where he could contemplate its beauties with unremitting delight. He met with some patronage from his countrymen who visited Rome; and among others of his productions which were sent to this country, was a basso-relievo in marble, representing Caractacus with his family brought prisoners before Claudius; which now ornaments the entrance-hall at Stowe, the seat of the marquis of Buckingham—a beautiful little figure of Pysche stealing the golden fleece, in marble also, which was intended as a portrait of the princess Sophia of Gloucester, and is still in her family—and an exquisite figure of Cupid catching a butterfly, an emblem of love

[1] Cibber's Lives, vol. III.—Biog. Dramatica.

tormenting the soul, the size of life, which perhaps for grace, symmetry of form, and accuracy of contour, has scarcely been equalled by a modern hand, and might almost vie with those productions of the ancients, to which his admiration, as well as emulation, had been so constantly directed.

Finding, at length, that it was impossible on the Continent to meet with that patronage which, with just ambition, he aspired to, he determined on returning to his native country; from which, however, he was soon after again enticed, by very favourable prospects held out to him by the court of Russia, whither he repaired, taking with him the above-mentioned figure of Cupid, which was purchased by the empress Catherine, and placed in a temple constructed for the purpose in her gardens at Czarscozelo. After a residence of nearly two years, in a climate which proved very destructive to his health, and disappointed in his hopes, he returned to his family in England, there to wait the tide of favour, which was not long in turning its course towards him. In that branch which the profession of a sculptor chiefly embraces, that of monumental subjects, there is not so much scope for fancy and variety, as in the productions of an historical painter, but whenever an opportunity offered of deviating from the established rules usually adopted in these cases, our artist did not omit to avail himself of it, of which there is a striking instance in a monument to the memory of a daughter of sir Brooke Boothby, in Ashbourne church. The first great work which was to have been executed by Mr. Banks, on his return from Petersburg, was a colossal statue of Achilles bewailing the loss of Briseïs on the sea shore, for col. Johnes, of Hafod, in Cardiganshire; but, as it was likely to be a work of immense labour and expence, other smaller things were undertaken for the same distinguished gentleman, some of which unfortunately perished in the conflagration which destroyed his unique abode of classic taste and elegance, in 1807. Various events afterwards combined to prevent the completion of this magnificent statue, in marble: and since Mr. Banks's death, it has been presented, by his family, to the British institution in Pall Mall, where it forms a grand and simple ornament to the entrance-hall. The exterior of that building, which was originally the Shakspeare gallery, is also a specimen of our artist's varied talents; the whole

front of it having been designed by him, as well as the beautiful groupe of figures over the entrance, which are allusive to its original destination. In the latter years of Mr. Banks's career, his monument for sir Eyre Coote in Westminster abbey, and those in St. Paul's to the memory of the captains (Hutt, Westcott, and Rundle Burges), who fell in some of our great naval victories, are the most conspicuous; and, as they are within the reach of general observation, may be duly appreciated by persons of taste. Mr. Banks's election to be one of the members of the royal academy took place not long after after his return from Russia. On this occasion, he presented that body with a piece of sculpture, representing one of the fallen Titans, which is placed among the deposits in the council chamber of that institution, and is a striking example of the knowledge he possessed in anatomy, which enabled him to execute a subject of this nature with as much correctness and energy, as the elegance of his taste led him to represent tender and pathetic subjects with that peculiar delicacy and feeling which so eminently characterize his works.

Mr. Banks's manners were simple and unaffected, and though generally reserved and silent, his temper was uniformly serene; occasionally he would unbend in social intercourse with a friend, when the intellectual stores of his mind would improve as well as delight his hearers. He took peculiar pleasure in promoting the improvement of young people; and wherever he observed a ray of talent, would give it every encouragement in his power, although attended with unrepaid trouble and loss of time from himself. The chief delight and pride of his leisure hours, was in advancing the education of his only and favourite daughter, for whose superior accomplishments he spared neither expence nor attention; and a smile of happiness on her countenance appeared to be his greatest reward. He terminated a life of arduous exertion, attended by a well-earned reputation, on the 2d of February, 1805 His virtues and his talents are recorded on a stone placed to his memory in Westminster abbey.[1]

BAPTIST (JOHN), who was also surnamed MONNOYER, a painter of some note, who resided many years in England, was born at Lisle, in Flanders, in 1635. He was

[1] Gent. Mag. vol. LXXXI. part II. and vol. LXXVI. p. 816. 924.

brought up at Antwerp, where his business was history painting; but finding that his genius more strongly inclined him to the painting of flowers, he applied his talents, and in that branch became one of the greatest masters. When Le Brun had undertaken to paint the palace of Versailles, he employed Baptist to do the flower part, in which he displayed great excellence. The duke of Montague being then ambassador in France, and observing the merit of Baptist's performances, invited him over into England, and employed him, in conjunction with La Fosse and Rousseau, to embellish Montague house, which is now the British museum; and contains many of the finest productions of Baptist. "His pictures (says Mr. Pilkington in his Dictionary of Painters) are not so exquisitely finished as those of Van Huysum, but his composition and colouring are in a bolder style. His flowers have generally a remarkable freedom and looseness, as well in the disposition, as in pencilling; together with a tone of colouring, that is lively, admirable, and nature itself. The disposition of his objects is surprisingly elegant and beautiful; and in that respect his compositions are easily known, and as easily distinguished from the performances of others." A celebrated performance of this artist is a looking-glass preserved in Kensington palace, which he decorated with a garland of flowers, for queen Mary; and it is mentioned as a remarkable circumstance, that her majesty sat by him during the greatest part of the time that he was employed in painting it. He painted, for the duke of Ormond, six pictures of East India birds, after nature, which were in that nobleman's collection at Kilkenny in Ireland, and afterwards came into the possession of Mr. Pilkington. He died in Pall Mall, in the year 1699. There is a print of Baptist, from a painting of sir Godfrey Kneller, in Mr. Walpole's "Anecdotes." He had a son, named Anthony Baptist, who also painted flowers; and, in the style and manner of his father, had great merit. There was also another painter known by the name of John Baptist, whose surname was Gaspars, and who was commonly called Lely's Baptist. He was born at Antwerp, and was a disciple of Thomas Willebores Boschaert. During the civil war he came to England, and entered into the service of general Lambert; but after the restoration he was employed by sir Peter Lely, to paint the attitudes and draperies of his

portraits. He was engaged in the same business under Riley and sir Godfrey Kneller. The portrait of Charles II. in Painters' Hall, and another of the same prince, with mathematical instruments, in the hall of St. Bartholomew's Hospital, were painted by this Baptist, who died in 1691, and was buried at St. James's.[1]

BARADÆUS. See ZANZALUS.

BARANZANO (REDEMPTUS), a Barnabite monk, born at Serravalle, in the environs of Verccil in Piémont, in 1590, was chosen professor of philosophy and mathematics at Anneci, where he was much distinguished by the acuteness of his genius. The general of his order having sent him into France to form some establishments, he proceeded to Paris, where he acquired reputation both as a philosopher and as a preacher. He was one of the first that had the courage to abandon the trammels of Aristotle. He died at Montargis the 23d of December, 1622, aged only thirty-three. La Mothe le Vayer classes him among the foremost of the learned in his time. He adds, that Baranzano had several times assured him that he would appear to him, if he should depart the first out of this world, but that he did not keep his word. Lord chancellor Bacon had as great an esteem for him as la Mothe le Vayer, as appears by a letter he wrote to him in June 1622, which Niceron has printed. His works are, 1. "Campus Philosophicus," Lyons, 1620, 8vo. 2. "Uranoscopia, seu universa doctrina de Cœlo," 1617, folio. 3. "Novæ Opiniones Physicæ," Lyons, 1617, 8vo.[2]

BARATHIER (BARTHOLOMEW), a celebrated lawyer of the fifteenth century, was a native of Placentia, and professor of feudal law at Pavia and Ferrara. He made a new arrangement of the law of Lombardy, and sent it to the duke of Milan, who placed it in the library of Pavia, and ordered that the professors of Pavia should use it as a text-book. This manuscript, as well as the library in which it was deposited, was removed to France under the reign of Louis XII. Nicolas Rigault printed it at Paris in 1612, under the title "De Feudis liber singularis," and John Schilter reprinted it in 1695, 4to, under its proper title of "Libellus feudorum reformatus."[3]

[1] Lord Orford's Works.—Pilkington and Strutt's Dictionaries.—Biog. Brit.
[2] Gen. Dict.—Moreri.—Niceron, vol. III.
[3] Moreri.

BARATIER, or BARETTIER (John Philip), a very extraordinary German scholar, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Célébres," was born at Schwoback, in the margravate of Brandenburg-Anspach, the 19th of January 1721. His father Francis had quitted France, for the sake of professing the religion of Calvin, and was then pastor of the Calvinist church of Schwoback. He took upon himself the care of his son's education, and taught him languages without study, and almost without his perceiving that he was learning them, by only introducing words of different languages as it were casually into conversation with him. By this means, when he was but four years old, he spoke every day French to his mother, Latin to his father, and German to the maid, without the least perplexity to himself, or the least confusion of one language with another.

The other languages of which he was master, he learnt by a method yet more uncommon, which was by only using the bible in the language he then proposed to learn, accompanied with a translation. Thus he understood Greek at six, and Hebrew at eight years of age; insomuch that, upon opening the book, and without a moment's hesitation, he could translate the Hebrew bible into Latin or French. He was now very desirous of reading the Rabbins, and prevailed upon his father to buy him the great Rabbinical bible published at Amsterdam, 1728, in 4 vols. folio, which he read with great accuracy and attention, as appears from his account of it, inserted in the 26th volume of the Bibliotheque Germanique. In his eleventh year he published the travels of Rabbi Benjamin, translated from Hebrew into French, which he illustrated with notes, and accompanied with dissertations, that would have done honour to an adept in letters.

He afterwards applied himself to the study of the fathers and the councils, of philosophy, mathematics, and above all, of astronomy. This boy, as he really was, formed schemes for finding the longitude, which he sent in January 1735, to the royal society at London; and, though these schemes had been already tried and found insufficient, yet they exhibited such a specimen of his capacity for mathematical learning, that the royal society of Berlin admitted him, the same year, as one of their members. Notwithstanding these avocations and amusements, he published, in 1735, the fourteenth year of his age, a learned theo-

logical work, entitled "Anti Artemonius;" written against Samuel Crellius, who had assumed the name of Artemonius, and the subject is the text at the beginning of St. John's gospel. In 1735 too, he went with his father to Halle, at which university he was offered the degree of M. A. or (as it is there termed) doctor in philosophy. Baratier drew up that night fourteen theses in philosophy and the mathematics, which he sent immediately to the press, and which he defended the next day so very ably, that all who heard him were delighted and amazed: he was then admitted to his degree. He went also to Berlin, and was presented to the king of Prussia as a prodigy of erudition, who shewed him remarkable kindness, and conferred upon him great honours, but, not being very fond of men of letters, treated him, as some write, with a small tincture of severity. He asked him, for instance, by way of mortifying him, whether he knew the public law of the empire? which being obliged to confess that he did not, "Go," says the king, "and study it, before you pretend to be learned." Baratier applied himself instantly to it, and with such success, that at the end of five months he publicly maintained a thesis in it.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances; he was, in his nineteenth year, collecting materials for a very large work concerning the Egyptian antiquities, but his constitution, naturally weak and delicate, and now impaired by intense application, began to give way, and his health to decline. Cough, spitting of blood, fever on the spirits, head-ach, pains at the stomach, oppressions at the breast, frequent vomitings, all contributed to destroy him, and he died at his father's at Halle the 5th of October 1740, in the twentieth year of his age. He was naturally gay, lively, and facetious, and he neither lost his gaiety, nor neglected his studies, till his distemper, ten days before his death, deprived him of the use of his limbs. He was a wonderful proof how much in a short time may be performed by indefatigable diligence; and yet it is remarkable, that he passed twelve hours in bed till he was ten years old, and ten hours from thence to the time of his death; so that he spent nearly half his life in sleeping.

He was not only master of many languages, but skilled almost in every science, and capable of distinguishing himself in every profession except that of physic, towards

which, having been discouraged by the diversity of opinions among those who consulted upon his disorders, and also by the inefficacy of their applications, he had conceived a dislike, and even an aversion. His learning, however vast, had not depressed or overburdened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reasoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruse questions, or to enliven the most unpleasing subjects by the gaiety of his fancy. He wrote with great elegance and dignity of style. He was no imitator, but struck out new ideas, and formed original systems. He had a quickness of apprehension and firmness of memory, which enabled him to read with incredible rapidity, and at the same time to retain what he had read, so as to be able to recollect and apply it. He turned over volumes in an instant, but seldom made extracts, being always able at once to find what he wanted. He read over, in one winter, twenty vast folios, and the catalogue of the books which he had borrowed comprised forty-one pages in 4to, the writing close, and the titles abridged. He was a constant reader of literary journals.

With regard to common life he had some peculiarities: he could not bear music, and if ever he was engaged at play, could not attend to it. He neither loved wine nor entertainments, nor dancing, nor sports of the field, nor relieved his studies with any other diversion than that of walking and conversation. He ate little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats. He had great vivacity in his imagination, and ardour in his desires, yet was always reserved and silent except among his favourites, who were few; and the delicacy of his habit, together with his constant application, suppressed those passions which often betray others of his age into irregularities. The last of his works was entitled "Disquisitio historico-chronologica de successione antiquissima episcoporum Romanorum, cum quatuor dissertationibus," &c. 1740, 8vo.[1]

BARBA (ALVAREZ ALONZO), curate of St. Bernard de Potosi, at the commencement of the seventeenth century,

[1] Life by Formey, Works of the Learned for 1743.—Life by Dr. Johnson, in his works, and additions to, in Gent. Mag. 1742.—Saxii Onomasticon.—Moreri.

is the author of a very scarce book entitled "Arte de los metallos," Madrid, 1640, 4to. It was reprinted in 1729, in 4to, and to that edition was added, the Treatise of Alonzo Carillo Lasso, on the ancient mines of Spain, printed before at Cordova in 1624, in 4to. There is an abridgment of Barba in French, 1 vol. 1730, 12mo, to which is added, a "Recueil d'Ouvrages" on the same subject; also in 12mo, in very great esteem.[1]

BARBADILLO (ALPHONSUS JEROM DE SALAS), born at Madrid, died about 1630, composed several comedies highly applauded in Spain. His style, being pure and elegant, contributed greatly to the improvement of the Spanish language. His theatrical pieces are lively, and abound in moral sentiments. There is likewise, by him, the adventures of don Diego de Noche, 1624, 8vo.[2]

BARBARELLI. See GIORGIONI.

BARBARO, or BARBARUS (FRANCIS), the son of Candiano Barbaro, was an accomplished soldier and a man of letters. He was a scholar of the celebrated Chrysoloras, under whom he studied Greek and Latin. His character raised him to the highest offices in the republic of Venice, and he acquired great reputation on account of the bravery with which he defended the city of Brescia, when governor, against the forces of the duke of Milan. It was not less to his credit that he was able to reconcile the two opposite factions of the Avogadri and the Martinenghi, and prevailed on them to support the common cause. He died procurator of St. Mark, in 1454. He wrote a Latin treatise on marriage, which was published by Badius Ascensius, in Paris, 1513, 4to, entitled "F. Barbari patricii Veneti oratorisque clarissimi de Re Uxoria libelli duo." It is a work of pure morality, and contains excellent advice, in a very perspicuous style, and has been often reprinted, and translated into French. Barbaro also translated the lives of Aristides and Cato from Plutarch, and his letters were printed at Brescia, 1743, 4to. Bayle has a long note, by which it appears somewhat doubtful, whether the defender of Brescia and the writer of the "De Re Uxoria," were the same person.[3]

BARBARUS (HERMOLAUS), grandson of the preceding, was born in 1454. After a slight education at Venice, he was placed, when very young, under the tuition of Matteo

1 Dict. Hist.—Antonio Bibl. Hisp. 2 Moreri.—Antonio Bibl. Hisp.
3 Gen. Dict.—Moreri.—Saxii Onomasticon.

Bosso, then resident at Verona. At the age of eight he became the scholar of Pomponius Lætus at Rome, and studied under him for the space of ten years, commencing an intimacy with the most celebrated literati of the age, and in particular with Theodore Gaza, who formed the most honourable opinion of his talents. On his return to Venice, by his father's advice he went to reside at Padua, in order to finish his education in that university. Here he first applied himself to the version of "Themistii Paraphrasis," which was finished in the nineteenth, but not published until (1473) the twenty-sixth year of his age. The following year he was nominated to pronounce the funeral oration of the doge Niccolo Marcello, a composition which is at present extant. Retiring again to Padua, he was authorised, by a special faculty from the senate, to read lectures on philosophy, and with great public approbation expounded Aristotle's Ethics, and drew up an epitome of them for the benefit of his hearers. Hermolaus spent five years uninterruptedly at this seat of learning, and having attained his twenty-third year, was, by the general approbation, created a doctor of the civil and canon law. In 1479 he returned to his native city, where he was speedily admitted to all those honours which were compatible with his rank and age. Yet persevering in his studies, he this year interpreted "Aristotelis Rhetorica," published his "Themistius" in the following; in 1482 he translated "Dioscorides," and in 1484, "Aristotelis Dialecticen," besides a number of poems and other occasional productions.

In June 1484, having again retired to Padua, to avoid the plague then raging at Venice, he undertook, at the earnest request of several of the students, to expound some of the Grecian poets and orators, particularly Theocritus and Demosthenes. He had already borne two important offices in the republic, and was exalted to the dignity of senator in 1484, in the thirtieth year of his age. In the same year he opened, at his own house at Venice, a private school of philosophy, delivering his lectures at an early hour in the morning, and although he meant to admit only a few friends, his audience speedily increased, and he continued this employment until June 1485, when he was appointed on an embassy to congratulate the archduke Maximilian, who had recently been elected king of the Romans. On this occasion, Maximilian, whom he ad-

dressed in a complimentary oration, conferred on him the order of knighthood. In 1488, the senate again interrupted his favourite studies, by appointing him ambassador to Ludovico Sforza, duke of Milan, an office which his grandfather and father had both formerly filled. At Milan, his house became the general resort of the learned, and he contrived, amidst his public labours, to resume his criticisms on Aristotle and Dioscorides. In 1490, he returned to his native city, and about a year after, was appointed ambassador in ordinary to pope Innocent VIII. who conferred the patriarchate upon Hermolaus, and he accepted it, notwithstanding he knew that the republic of Venice had made an express law forbidding all the ministers they sent to Rome to accept of any benefice. Hermolaus excused himself by saying the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who signified to him that he must renounce the patriarchate, and if he refused to comply, that Zachary Barbarus his father should be degraded from all his dignities, and his estate confiscated. Zachary was a man much advanced in years, and filled one of the chief posts in the commonwealth. He employed all the interest in his power to gain the consent of the republic to his son's being patriarch; but his endeavours proved ineffectual, and Hermolaus was condemned by the Venetians to perpetual exile.

From this time he resided at Rome, where, in 1491, he began a work of great erudition, his "Castigationes Plinianæ," the first part of which was published in the following year, and the second in 1493. Erasmus assigns him the most honourable place among those critics who have undertaken to illustrate Pliny the naturalist; but his labours have not wholly escaped censure, particularly that of father Harduin, who accuses him of too frequently indulging conjecture, from which, and other charges, Apostolo Zeno defends him with great ability. Hermolaus died of the plague in July 1493. Besides the works already mentioned, he is said to have left some volumes of letters in manuscript, and to have written at least twelve thousand Latin verses, of which only two short epigrams remain.[1]

BARBARUS (DANIEL), probably of the same family with the preceding, coadjutor of the patriarchate of Aqui-

[1] Greswell's Memoirs of Politian.—Roscoe's Lorenzo.—Gen. Dict.—Moreri.—Saxii Onomasticon.

leia, born in 1513, acquired a reputation for his learning and his capacity in the management of public affairs, which caused him to be chosen by the senate of Venice to be ambassador from the republic to England, where he remained till 1551. He died in 1570, and left behind him several works in good repute, the chief of which are, 1. A Treatise of Eloquence, by way of dialogue, printed at Venice, in 1557, 4to. 2. "Pratica della Perspectiva," Venice, 1568, folio. 3. An Italian translation of Vitruvius, with annotations, Venice, 1584, 4to, fig. Bayle and several other lexicographers after him, have been mistaken in regard to the dates of the birth and death of this illustrious person, as well as about his works.[1]

BARBAZAN (STEPHEN), a French antiquary, was born at St. Fargeau in Puisay, in the diocese of Auxerre, in 1696, and died at Paris in 1770, after having passed the greater part of his life in the study of the ancient French writers, from the twelfth to the fifteenth century. This pursuit recommended him to many of the literati, who invited him to Paris, and there the abbé La Porte and Graville engaged him to assist them, in a prolix, but curious work, entitled "Recueil alphabetique depuis la lettre C jusqu'à la fin de l'alphabet," which was begun by the abbé Perau, and printed in 24 vols. 12mo, Paris, 1745, &c. He published afterwards, 1. "Fabliaux et contes des poetes Français des 12, 13, 14, et 15 sieclés," Paris, 1756, 3 vols. 12mo. 2. "L'Ordene de chivalerie," ib. 1759, 12mo. This is preceded by a dissertation on the origin of the French language, an essay on its etymologies, and a glossary. 3. "Le Castoiement, ou instructions d' une pere à son fils," a moral work of the thirteenth century, ib. 1760, 12mo, to which are added several pieces, historical and moral, of the same period in verse, a dissertation on the Celtic, and some remarks on its etymologies. These three works were reprinted at Paris in 1808, 4 vols. 8vo. Barbazan had read the ancient authors with great attention, and was zealous to rescue them from the oblivion to which they had been unjustly consigned. Before his death he had prepared several other works for the press, the manuscripts of which are not known, except one entitled "Glossaire du nouveau tresor de Borel," the manuscript of which is in the library

[1] Moreri.—Gen. Dict.—Dict. Hist. There is much confusion in all the accounts of the Barbaro family.

of the French arsenal, with the exception of the first part, which has been lost.[1]

BARBEAU DE LA BRUYERE (JOHN LEWIS), born at Paris in 1710, was the son of a woodmonger, and originally intended for his father's trade; but nature had given him a taste for literature, and in order to be able to cultivate it, he at first embraced the ecclesiastical profession, which he quitted some time afterwards, and retired to Holland, where he passed ten or fifteen years. He carried with him from that country charts but little known in France, which he communicated to M. Bauche, who kept him with him above twenty-three years, and in whose works he had the greatest share. In 1759, however, a production appeared under his name. This was "Mappe-monde Historique:" an ingenious and novel chart, in which the author has had the skill to combine geography, chronology, and history into one system. He had intended to particularize this general chart in distinct maps; but he was forced to abandon this idea by the necessity he laboured under of gaining his bread by rapid publications. The world is indebted to him for the "Tablettes Chronologiques" of the abbé Lenglet, 1763 and 1778; for the "Geographie Moderne" of the abbé la Croix, the substance of which is properly his; the two last volumes of the "Bibliotheque de France," of father le Long; and he furnished great assistance to M. de Fontette in the publication of the three first. We have likewise by him a Description of the empire of Russia, published in German by baron de Strahlemberg, 1757, and translated into French, but this is a very inaccurate work; and "Vie de M. François Paris, diacre," 1751, 12mo. Barbeau died of a stroke of the apoplexy, at Paris, the 20th of November 1781. He married about two years before, for the sake of having a companion to mitigate the sorrows and infirmities of age. He was one of the few modest scholars, who, without having either literary titles or pensions, are often more useful than others decorated and endowed with both. No one was ever more obliging; no one less avaricious of his knowledge, or had more to communicate on the subjects of geography and history. His memory was a kind of living library, and he was always consulted with advantage, either for the exact

[1] Dict. Historique.

dates of events, or for the best editions of good or scarce books.[1]

BARBERINI. See URBAN VIII.

BARBERINO (FRANCIS), an old Italian poet, was born in 1264, in the chateau of Barberino in Tuscany, and having gone to Florence, became one of the scholars of Brunetto Latini. He afterwards studied law with great reputation at Bologna, Padua, and Florence, and was a celebrated practitioner. But these graver studies did not check his inclination for poetry, as we may conjecture from his principal work, "I Documenti d'Amore," written in verse of various measures. This is not, as the title seems to imply, a poem on the subject of love, but of morality and philosophy. Although the style is often deficient in ease and elegance, and is often mixed with Provençal turns and expressions, the academicians of de la Crusca rank Barberino among their classics. It remained long in manuscript, but was printed at Rome in 1640, with beautiful engravings, a life of the author by Ubaldini, and a glossary. He died at Florence of the plague, in 1348.[2]

BARBEU du-BOURG (JAMES), a physician, and member of the academy of Stockholm and of Philadelphia, was born at Mayenne or Mayne, Feb. 15, 1709, and died Dec. 16, 1779. In his youth he was an able linguist, particularly in Greek and Hebrew. He published several works, the earliest of which was a Medical Gazette, the first number of which appeared in 1761. He afterwards wrote, 1. "Le Botaniste Français," 1767, 2 vols. 12mo. 2. "Elemens de Medicine, en forme d'Aphorismes," 1780, 12mo. 3. "Chronographie," with a chart of the revolutions of empires. 4. "Code de la Raison humaine," 12mo, which Dr. Franklin reprinted in England, and sent to America. 5. "Eloge du medicin Charles Gillet," 8vo; and 6. "Petit Calendrier de Philadelphe." He also published a French translation of Dr. Franklin's works, and of Bolingbroke's Letters on history. His biographer says that he was intimate with Bolingbroke, who permitted him to make this translation on condition it was not published in his lordship's life-time.[3]

BARBEYRAC (CHARLES), an eminent French physician of the seventeenth century, was born at Cereste in Pro-

[1] Dict. Historique.
[2] Gen. Dict.—Ginguene Hist. Lit. d'Italie.—Tiraboschi. [3] Dict. Hist.

vence, and studied at Aix and Montpellier, at which last university he took his doctor's degree in 1649, and in this place he settled, and acquired very great reputation as a practitioner and a man of learning. In his practice he appears to have attained the simplicity and sound principles of modern times, founded on experience. The celebrated Locke, who visited him at Montpellier, compared him to our Sydenham in manners and opinions. He died in 1699. The only works he published are, 1. "Traités de Medicine," 12mo, 1654. 2. "Questiones Medicæ duodecim," 1658, 4to.[1]

BARBEYRAC (JOHN), nephew of the preceding, was born the 15th of March 1674, at Bariers, a city of Lower Languedoc, in France. He went to Lausanne in 1686, with his father: and, in 1697, was at Berlin, where he taught philosophy at the French college. At the desire of his father, he applied himself at first to divinity, but afterwards quitted it, and gave himself up to the study of the law, especially that of nature and nations. In 1710 he was invited to Lausanne, to accept of the new professorship of law and history, which the magistrates of Bern had instituted, and he enjoyed it for seven years, during which time he was thrice rector. In 1713, he was elected a member of the royal society of sciences at Berlin; and in 1717, chosen professor of public and private law at Groningen. He translated into French the two celebrated works of Puffendorf, his "Law of nature and nations," and his "Duties of a man and citizen:" he wrote excellent notes to both these performances, and to the former he gives an introductory preface. He translated also the two discourses of Mr. Noodt, concerning the power of a sovereign and liberty of conscience, and Tillotson's sermons, in 6 vols. 8vo, 1709, &c. The piece entitled "Traité de jeu," printed at Amsterdam, in 1709, is also of his composition; and the following: "Traité sur la morale des peres," 1728, 4to. This was written against Mr. Ceillier, who had attacked what Barbeyrac had said upon that subject in his Preface to Puffendorf. "A translation, with notes, of a treatise of M. Byuckershoek," 1723. 2. "La defence du droit de la compagnie Hollandoise des Indes Orientales, contre les nouvelles pretensions des habitans des Pais Bas Autrichiens, &c." 1725; besides several critical and lite-

[1] Moreri.—Manget and Haller.

rary remarks, inserted in different journals, and some academical discourses published at Geneva, Lausanne, and Amsterdam. He published also in 1724, a translation into French of Grotius's treatise, "De jure belli ac pacis," with large and excellent notes. He died in 1744.[1]

BARBIER D'AUCOUR (JOHN), advocate in the parliament of Paris, and member of the French academy, was born at Langres, of poor parents, and drew himself out of obscurity by his talents. He was at first répetiteur in the collége of Lisieux. He then applied himself to the bar; but his memory having failed him at the outset of his first pleading, he promised never to attempt it again, though it was thought he might have pleaded with success. Colbert having given him charge of the education of one of his sons, Barbier lengthened his name by the addition of d'Aucour. But this minister dying without having done any thing for his advancement, he was obliged to return to the bar. Here he acquired great honour by the eloquent and generous defence he made for a certain le Brun, the valet of a lady in Paris, falsely accused of having assassinated his mistress, but this was his last cause. He died Sept. 13, 1694, at the age of 53, of an inflammation of the breast. The deputies of the academy, who went to see him in his last sickness, were concerned to find him so badly lodged: "It is my comfort," said he, "and a very great comfort it is, that I leave no heirs of my misery." The abbé de Choisi, one of them, having said, "You leave a name that will never die;"—"Alas, I do not flatter myself on that score," returned d'Aucour; "if my works should have any sort of value in themselves, I have been wrong in the choice of my subjects. I have dealt only in criticism, which never lasts long. For, if the book criticised should fall into contempt, the criticism falls with it, since it is immediately seen to be useless; and if, in spite of the criticism, the book stands it ground, then the criticism is equally forgotten, since it is immediately thought to be unjust." He was no friend to the Jesuits, and the greater part of his works are against that society, or against the writers of it. That which does him the most honour is entitled "Sentimens de Cléanthe sur les Entretiens d'Ariste et d'Eugène, par le pere Bouhours," Jesuit, in 12mo. This book has been often quoted, and with good reason, as a model of

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

just and ingenious criticism. D'Aucour here distributes his bon-mots and his learning, without going too great lengths in his raillery and his quotations. Bouhours was supposed never to have recovered this attack. The abbé Granet gave an edition of this work in 1730, to which he has added two circumstances, which prove that Barbier would have been as good a lawyer as a critic. The other writings of d'Aucour are more frivolous, "Les Gaudinettes, l'Onguent pour la brûlure," against the Jesuits; "Apollon vendeur de Mithridate," against Racine; two satires in miserable poetry. It is not easy to conceive that he could rally Bouhours in so neat, and the others in so coarse a manner. It is said that his antipathy to the Jesuits arose from his being one day in their church, when one of the fathers told him to behave with decency, because *locus erat sacer.* D'Aucour immediately replied, *Si locus est sacrus.* This unfortunate blunder was repeated from mouth to mouth. The regents repeated it; it was echoed by the scholars; and the nickname of *Lawyer Sacrus* was fixed upon him.[1]

BARBIER (MARY ANNE), a French lady, a native of Orleans, became celebrated for her dramatic productions. She cultivated literature and poetry at Paris, and took for her models, Racine and Quinaut. Her tragedy, entitled "Arria & Pætus," dedicated by an epistle, in verse, to the duchess de Bouillon, was represented at the theatre in 1702. "Cornélie Mère des Greques," appeared on the stage in the ensuing year. "Tomyris, Reine des Mussagetes," dedicated to the duchess du Maine, was acted in 1707. "La Mort de César," was dedicated to M. d'Argenson, counsellor of Metz. These pieces were printed soon after their representation; as was also "La Faucon," a comedy, in verse, represented in 1719. Mademoiselle Barbier composed a fifth tragedy, entitled "Joseph," which was neither acted nor printed. She wrote also three operas, which were acted with success; "Les Fêtes de l'Eté," the music by Montclair, represented in 1716; "Le Jugement de Paris," an heroic pastoral, in three acts, which appeared in 1718; and "Les Plaisirs de la Campagne," a ballet, played in 1719. It has been said that her name was only borrowed by the abbé Pellegrin; but he merely revised her performances, and might in some

[1] Moreri.—Dict. Hist.—Chaufepie.

instances correct them. She compiled also "Saisons litteraires," a collection of poetry, history, and criticism, which was not printed until 1774, 12mo. She died in 1745. The conduct of the tragedies of mademoiselle Barbier is tolerably regular, and the scenes not ill connected, and the subjects are in general judiciously chosen, but nothing can be more unskilful than the manner in which she treats them. In endeavouring to render the heroines of her pieces generous and noble, she degrades all her heroes. We perceive the weakness of a timid pencil, which, incapable of painting objects in large, strives to exaggerate the virtues of her sex; and these monstrous pictures produce an interest that never rises above mediocrity. Nevertheless, we meet with some affecting situations, and a natural and easy versification; but too much facility renders it negligent, diffuse, and prosaic.[1]

BARBIERI. See GUERCINO.

BARBOSA (ARIUS or AYRES), a native of Aveiro in Portugal, one of the restorers of learning in Spain, in the end of the fifteenth century, was the son of Ferdinand Barbosa, and of Catherine Figuera, who took great pains with his education. After studying for some time in the Spanish universities, he went into Italy, and at Florence studied under the celebrated Politian. Here he made great progress in the languages, particularly the Greek, which he had an opportunity of acquiring more perfectly from those Greeks, who, at the taking of Constantinople, came into Italy. About the year 1494, Barbosa returned to Spain in order to teach Greek, which had long been forgotten in that country. After teaching it at Salamanca, with Antony of Lebrixa, for twenty years, he was invited to the court of Portugal, to be preceptor to the two young princes Alphonsus and Henry, who were afterwards cardinals, and the latter, king of Portugal in 1578. He remained in this employment for seven years, and afterwards went home, and died of a very advanced age in 1540. Barbosa, with Lebrixa and Resendius, contributed very successfully to the restoration of classical and polite literature in Spain. His works are, 1. "In Aratoris presbyteri poema de Apostolorum rebus gestis commentarium," Salamanca, 1515, fol. 2. "De Prosodia, relectio, seu de re poetica, ac recte scribendi ratione;" and with it, "Epo-

[1] Moreri.—Dict. Hist.

metria, sive relectio alia," Salamanca, 4to. 3. "Quodlibeticæ questiones," a work mentioned by Valerius Andreas, but unknown to Antonio. 4. "Epigrammatum libellus," 8vo.[1]

BARBOSA (EMANUEL), a Portuguese lawyer, a native of Guimaraens, in the diocese of Brague, was king's advocate in the province of Alentejo. In 1618, he published at Lisbon, "Remissiones doctorum ad contractus, ultimas voluntates, &c. constitutionum Lusitanarum," fol. and in 1638, "De postestate Episcopi." He died seven or eight months after, in his ninetieth year.[2]

BARBOSA (AUGUSTIN), bishop of Ugento, and son of the preceding, studied the civil and canon law under his father, and continued the same pursuit at Rome, passing his days in reading at the public libraries, and his nights in writing, and living, according to Erythræus, on a very scanty income. The same biographer informs us that one day his servant brought him a piece of fish wrapped up in a sheet of manuscript, which he discovered to be part of a work on the canon law. He immediately went to the market, and was so fortunate as to purchase the whole with the loss of only four or five leaves; and it is added, that this was the book "De officio Episcopi," which he published under his own name. He published also many other works, of which a very copious catalogue is given by Antonio, but certain critics were of opinion that he was very much indebted to his father's manuscripts for some of these. In 1632, he returned to Spain, and at Madrid was employed partly in judging of ecclesiastical affairs, and partly in preparing his writings, until 1648, when king Philip IV. appointed him bishop of Ugento, the duties of which office he performed with care and piety for the short remainder of his life. He died about the latter end of 1649. Besides his writings on the civil and canon law, he compiled a "Dictionario Lusitanico-Latino," 1611, fol. Others of this family distinguished themselves as able canonists, but there is little in their history very interesting.[3]

BARBOUR (JOHN), an ancient Scotch poet, was born about 1316, but of his personal history few memorials have been recovered. He was brought up to the church, and in 1357, is styled archdeacon of Aberdeen. During

[1] Antonio Bibl. Hisp.—Moreri.—Baillet Jugemens des Savans, vol. II.
[2] Antonio Bibl. Hisp.
[3] Ibid.—Moreri.—Erythræi Pinacotheca.

the same year, the bishop of his diocese appointed him one of the commissioners to deliberate concerning the ransom of the captive king of Scotland, David II. In 1365, he appears to have visited St. Denis, near Paris, in company with six knights, the object of which visit was probably of a religious kind, as the king of England granted them permission to pass through his dominions on their way to St. Denis and other sacred places. About ten years afterwards he was engaged in composing the work upon which his fame now principally rests, "The Bruce." As a reward of his poetical merit, he is said to have received a pension, but this is doubtful. From some passages in Winton's Chronicle, it would appear, that Barbour also composed a genealogical history of the kings of Scotland, but no part of this is known to be extant. He died in 1396, of an advanced age, if the date of his birth which we have given be correct, but that is not agreed upon. His celebrated poem, "The Bruce, or the history of Robert I. king of Scotland," was first published in 1616, 12mo, again in 1648, both at Edinburgh, at Glasgow in 1665, 8vo, and at Edinburgh in 1670, 12mo, and often afterwards in meaner forms; but a valuable, and the only genuine edition, as to purity of text, was edited by Mr. Pinkerton, in 1790, 3 vols. 12mo, from a MS. in the advocate's library, dated 1489. The learned editor says that "taking the total merits of this work together, he prefers it to the early exertions of even the Italian muse, to the melancholy sublimity of Dante, and the amorous quaintness of Petrarca." Barbour is not only the first poet, but the earliest historian of Scotland, who has entered into any detail, and from whom any view of the real state and manners of the country can be learned. The obscure and capricious spelling may perhaps, deter some readers from a perusal of "The Bruce," but it is very remarkable that Barbour, who was contemporary with Gower and Chaucer, is more intelligible to a modern reader than either of these English. Some assert that he was educated at Oxford, but there is no proof of this, and if there were, it would not account for this circumstance.[1]

BARCHAM. See BARKHAM.

[1] Pinkerton's edition.—Mackenzie's Scotch writers, vol. I.—Ellis's Specimens, vol. I. p. 226.—Irvine's Lives of the Scots poets, vol. I.

BARCHAUSEN, BARCHUSEN, or BARKHAUSEN (JOHN CONRAD), an eminent physician, was born at Horne, in the county of Lippe, March 16, 1666. After applying to classical studies for some years, chemistry and pharmacy became his favourite pursuits, and in improving himself in them, he attended the instructions of the most famous practitioners at Berlin, Mentz, and other places in Germany. After ten years spent in this manner, he returned to his native country in 1693, but after a short stay, set out again for improvement in various parts of Germany, Hungary, and Italy. At the expedition of the Morea, he acted as physician to the general of the Venetian army, but on the death of this commander, he came to Holland, took up his residence at Utrecht, and obtained permission of the magistrates to teach chemistry. Their decree for this purpose is dated Sept. 17, 1694, and on Oct. 3, 1698, he was created M. D. and lecturer on chemistry. In March 1703, he was elected professor extraordinary of chemistry, which office he filled with great reputation until his death, Oct. 1, 1723. Barchausen was a man of worth and probity, liberal and public-spirited. By his will, he bequeathed to the public library, a valuable collection of works on botany and natural history, and his own writings remain a monument of his skill in those branches, and in pharmacy, chemistry, and medicine. The principal are, 1. "Synopsis pharmaceutica," Francfort, 1690, 12mo, Utrecht, 1696, 8vo. 2. "Pyrosophia," Leyden, 1698, 4to, and a new edition in 1717, under the title "Elementa chemiæ, &c." 3. "Acroamata, in quibus complures ad iatrochemiam, atque physicam spectantia jucunda rerum varietate explicantur," Utrecht, 1703, 8vo. 4. "Historia Medicinæ," Amst. 1710, 8vo, in nineteen dialogues, which he enlarged and changed to dissertations in an edition published at Utrecht, 1723, 4to, entitled "De Medicinæ origine et progressu." 5. "Compendium ratiocinii chemici more geometrarum concinnatum," Leyden, 1712, 8vo. 6. "Collecta medicinæ practicæ generalis," Amst. 1715. Manget gives analyses of all these works.[1]

BARCLAY, BARCLEY, BARKLAY, or de BARKLAY (ALEXANDER), was an elegant writer in the six-

[1] Moreri.—Haller.—Manget.

teenth century; but whether he was English or Scotch by birth is disputed. It seems most probable that he was Scotch, but others have contended that he was born in Somersetshire, where there is both a village called Barcley, and an ancient family of the same name, yet there is no such village, except in Gloucestershire, and Mr. Warton thinks he was either a Gloucestershire or Devonshire man. But of whatever country he was, we know nothing of him, before his coming to Oriel college in Oxford, about 1495, when Thomas Cornish was provost of that house. Having distinguished himself there, by the quickness of his parts, and his attachment to learning, he went into Holland, and thence into Germany, Italy, and France, where he applied himself assiduously to the languages spoken in those countries, and to the study of the best authors in them, and made a wonderful proficiency, as appeared after his return home, by many excellent translations which he published. His patron was now become bishop of Tyne, and suffragan under the bishop of Wells, who first made him his chaplain, and afterwards appointed him one of the priests of St. Mary, at Ottery in Devonshire, a college founded by John Grandison bishop of Exeter. After the death of this patron, he became a monk of the order of St. Benedict, and afterwards, as some say, a Franciscan. He was also a monk of Ely, and upon the dissolution of that monastery in 1539, he was left to be provided for by his patrons, of which his works had gained him many. He seems to have had, first, the vicarage of St. Matthew at Wokey, in Somersetshire, on the death of Thomas Eryngton, and afterwards was removed from that small living to a better, if indeed he received not both at the same time. It is more certain, that in Feb. 1546, being then doctor of divinity, he was presented to the vicarage of Much-Badew, or, as it is commonly called, Baddow-Magna, in the county of Essex and diocese of London, by Mr. John Pascal, on the death of Mr. John Clowes; and the dean and chapter of London, upon the resignation of William Jennings, rector of Allhallows, Lombard-street, on the 30th of April 1552, presented him to that living, which he did not however enjoy above the space of six weeks. He was admired in his life-time for his wit and eloquence, and for a fluency of style not common in that age. This recommended him to many noble patrons; though it does not appear that he was any great gainer by their favour, otherwise than in his reputation. He lived to

a very advanced age, and died at Croydon in Surrey, in the month of June, 1552, and was interred in the church there. Bale has treated his memory with great indignity: he says, he remained a scandalous adulterer under colour of leading a single life; but Pits assures us, that he employed all his study in favour of religion, and in reading and writing the lives of the saints. There is probably partiality in both these characters: but that he was a polite writer, a great refiner of the English tongue, and left behind him many testimonies of his wit and learning, cannot be denied.

Of his works, we have not a complete catalogue, but the following are best known. 1. "The Castell of Labour, wherein is Rychesse, Vertue, and Honour," an allegorical poem, in seven-line stanzas, translated from the French, printed by Wynken de Worde, 1506. 2. "The Shyp of Folys," or the Ship of Fools, printed by Pynson, in 1509, and Cawood in 1570. 3. "A right frutefull treatyse, intituled, the myrrour of good maners, conteyning the four vertues, called cardinall," printed by Pynson. 4. "Egloges," or the miseries of courts and courtiers, five in number, printed by Pynson. 5. His "Answer to John Skelton the poet," probably in poetry, but not printed, or known to exist in manuscript. Bale and Pits also mention what are as little known, the lives of St. George, of St. Catherine, and other saints, all translations, and a translation of Sallust, which was printed in 1557. His Ship of Fools, an excellent satire on the follies of all ranks, is partly a translation, or imitation of a work of the same title, published in 1494, by Sebastian Brandt, afterwards translated into French, and then into Latin. From this original and the two translations Barclay formed his poem, in the octave stanza, with considerable additions gleaned from the follies of his countrymen. Mr. Warton has given an elaborate account of the whole of Barclay's writings.[1]

BARCLAY (WILLIAM), a learned and eminent Civilian, was born in Aberdeenshire, in 1541, and descended from one of the best families in Scotland. He was in favour with Mary, queen of Scots; but, after that princess was dethroned, and detained in captivity in England, finding that he had no prospect of making his fortune in the court of her son James, he resolved to retire into France, which

[1] Biog. Brit.—Bale.—Pits.—Tanner.—Warton's Hist. of Poetry, vol. II. p. 240—256.—Ritson's Bibl. Poetica.—Ath. Ox. vol. I.—Dibdin's Ames, vol. II.

he did about 1573. He was then more than thirty years of age, and went to Bourges, in order to study law. He there took his doctor's degree in that faculty, and had applied himself so closely to his books, that he was qualified to fill a chair. Edmund Hay, the Jesuit, who was his countryman, and is said to have been related to him, procured him accordingly a professorship in civil law in the university of Pontamousson, by his interest with the duke of Lorrain, who had lately founded that seminary. And the duke not only conferred upon Barclay the first professorship, but also appointed him counsellor of state, and master of requests. In 1581, Barclay married Anne de Malleville, a young lady of Lorrain, by whom he had his son John, who afterwards became a writer of considerable note, and whom the Jesuits endeavoured to prevail on to enter into their society. But Barclay opposing their scheme, the Jesuits resented it so highly, and did him so many ill offices with the duke, that he was obliged to leave Lorrain. He then went to London, where king James I. is said to have offered him a place in his council, with a considerable pension; but he declined these offers, because it was made a necessary condition of his accepting them, that he should embrace the protestant religion. In 1604, he returned into France, and accepted the professorship of the civil law, which was offered him by the university of Angers. He taught there with reputation, and is said to have been fond of making a splendid appearance in his character of professor. But he did not hold this office long, dying in 1606. He was buried in the church of the Franciscans. He appears to have been much prejudiced against the Protestants; and was a zealous advocate for passive obedience, and the divine right of kings, as appears from his writings, of which the following are the principal, 1. "De Regno et Regali Potestate adversus Buchananum, Brutum, Boucherium, et reliquos Monarchomachos," Paris, 1600, dedicated to Henry IV. 2. "De Potestate Papæ, quatenus in Reges et Principes seculares Jus et Imperium habeat," Francof. 1609, 1613, 1621, Hanoviæ, 1612, in 8vo, and Lond. in English, 1611, in 4to, Mussiponti, 1610, 8vo, and Parisiis, 1600, 4to. In this he proves that the pope has no power, direct or indirect, over sovereigns in temporals, and that they who allow him any such power, whatever they may intend, do very great prejudice to the Roman catholic religion. 3. "A commentary

upon the Title of the Pandects de Rebus creditis et de Jurejurando," Paris, 1605, 8vo. 4. "Prœmetia in vitam Agricolæ," Paris, 1599, 2 vols. 8vo. This last is said to be an excellent commentary on Tacitus. There are two letters from him to Lipsius in Burman's Sylloges Epistolarum, and four from Lipsius to him.[1]

BARCLAY (JOHN), son of the preceding, was born at Pontamousson, Jan. 28, 1582. He was educated at the college of the Jesuits in his native place, and when only nineteen years old, published notes on the Thebais of Statius. The Jesuits, as already noticed in his father's life, remarked his genius for literature, and attempted to win him to their order, but his father looked on that attempt as a breach of trust. Hence there arose a quarrel between him and the Jesuits, who at that time were in high credit with the duke of Lorraine. He therefore quitted Lorraine in disgust, and conducted his son to London. This was in 1603, just after the accession of his native sovereign to the English throne. In 1604 young Barclay presented to the king a poetical panegyric, as a new year's gift, and soon after dedicated to him the first part of the Latin satire entitled "Euphormion." "I had no sooner left school," says Barclay in his Apology prefixed, "than the juvenile desire of fame incited me to attack the whole world, rather with a view of promoting my own reputation, than of dishonouring individuals," a candid and singular confession, but which, in the opinion of his biographer, he ought to have made before he had learnt that his satires disgusted the public. In the dedication to Euphormion he intimated his wish to enter into the service of king James, and professed himself alike ready in that service, "to convert his sword into a pen, or his pen into a sword." To excel was his ruling passion; and youthful self-sufficiency led him to hope that he might excel in every department: but his flatteries, and even his confidence, availed not. His father was conscientiously attached to the church of Rome, and his son professed the same.

In 1604, his father carried him to France, and was himself chosen professor of civil law at Angers. It is said that John attended his father's lectures, and indeed it appears from many passages in his works, that he was conversant in that science which his father taught. In 1605, allured

[1] Biog. Britannica, from Mackenzie, vol. III.—Granger, vol. I.

by some proffers of countenance and advancement, the son returned to England, and remained there about a year. On his father's death in 1606, he went to Paris, married Louisa Debonnaire, and soon after settled with his family in London. There he published the second part of his "Euphormion," dedicated to that able and unpopular minister, the earl of Salisbury, in a style of gross flattery. The same writer, adds lord Hailes, who could discover no faults in Salisbury, aimed the shafts of his ridicule at Sully. Perhaps it was to conciliate favour with king James, that in this second part of "Euphormion," he satirized tobacco and the puritans. In this year he also published a brief narrative of the gunpowder-plot, which he had composed a few weeks after the discovery of that treason, entitled "Series patefacti divinitus parricidii contra Maximum Regem regnumque Britanniæ cogitati et instructi." It is hard to say what could have induced him to withhold this narrative from the public, while the events which it relates were peculiarly interesting from their strange nature: and then, after so long an interval, to send it abroad without the addition of a single circumstance that was not already known throughout Europe.

During the course of three years residence in England, Barclay received no token of the royal liberality. Sunk in indigence, he only wished to be indemnified for his English journies, and to have his charges defrayed into France. At length, he was relieved from those urgent distresses by his patron Salisbury. Of these circumstances we are informed by some allegorical and obscure verses written by Barclay at that sad season. (Delit. Poet. Scot. I. 93—100.) Never did dependent offer incense to a patron more liberally than he did. Burleigh, he admits, was a wise man, but, he adds, "that the wisdom of Burleigh bore the like proportion to that of his son, as the waters of the Thames do to the ocean." In 1610 he published his Apology for Euphormion, the severity of which satire had excited enemies against him in every quarter of Europe. In this year also he published his father's work, "De Potestate Papæ," and when it was attacked by cardinal Bellarmin, be published a treatise entitled "J. Barclaii Pietas, sive, publicæ pro regibus ac principibus, et privatæ pro Gulielmo Barclaio parente vindiciæ, adversus Roberti Bellarmini tractatum, de Potestate summi Pontificis in rebus temporalibus," Paris, 4to.

In 1614 he published his "Icon animarum," perhaps the best, although not the most renowned of his compositions. It is a delineation of the genius and manners of the European nations, with remarks, moral and philosophical, on the various tempers of men. Mr. Malone observes, as a curious circumstance, that in this work, Barclay has suggested an expedition against the Turkish empire, similar in the most material circumstances to that undertaken in 1798 by the French republic, (particularly in the number of the troops employed) though it was proposed to be directed against a different part of the Turkish dominions from that which was assailed by the French. In 1615, invited, as it is said, by pope Paul V. Barclay determined to fix his residence under the immediate power of a pontiff whose political conduct he had reprobated, and of a court whose maxims he had censured with extraordinary freedom. About the end of that year he quitted England, but not clandestinely, as his enemies reported, and having hastily passed through France, he settled at Rome with his family, in the beginning of the year 1616. In the "Parænesis," or "Exhortation to the Sectaries," he mentions two reasons which induced him to quit England, and take up his abode in Italy. His first was, lest his children, by remaining in England, should have been perverted from the faith. But he could have obviated that danger, by removing into France, in which country he had for his friends Du Vair (president of the parliament of Provence, afterwards keeper of the great seals, and lastly, bishop of Lisieux), and M. Peiresc. His second reason was more singular; he perceived that his "Pietas," or vindication of his father, was pleasing to heretics, and that it disgusted many persons of the Romish communion. He repented of having written it: he then found that it contained erroneous propositions, and he wished to settle in Italy that he might have leisure and freedom to refute them.

In 1617 he published his "Paræenesis ad Sectarios," Rome, 8vo. It is probable, that by this exhortation to the sectaries he meant to give evidence of his own orthodoxy, and to atone for the liberties, almost heretical, which he had taken, as well with the papal court, as with its most faithful adherents. But that court, adds his biographer, which had cardinal Bellarmin for its champion, required

not the feeble and suspicious aid of the author of Euphormion.

Although Barclay found much civility at Rome, yet it does not appear that he obtained any emolument. Incumbered with a wife and family, and having a spirit above his fortune, he was left at full leisure to pursue his literary studies. It was at that time that he composed his Latin romance, called "Argenis." He employed his vacant hours in the cultivating of a flower-garden. Rossi (or Erythræus) relates, in the turgid Italian style, that Barclay cared not for those bulbous roots which produce flowers of a sweet scent; and that he cultivated such as produced flowers void of smell, but having variety of colours. Hence we may conclude, that he was among the first of those who were infected with that strange disease, a passion for tulips, which soon after overspread Europe, and is still remembered under the name of the Tulipo-mania. Barclay had it to that excess, that he placed two mastiffs, as centinels, in his garden: and rather than abandon his favourite flowers, chose to continue his residence in an ill-aired and unwholesome habitation.

He died at Rome Aug. 12, 1621, of the stone, a disease, for which, in his Euphormion, he had vainly pronounced the plant golden rod to be a specific. At that time, his friend M. de Peiresc was engaged in superintending the publication of Argenis, at Paris. His widow erected a monument for him, with his bust in marble, at the church of St. Laurence, on the road to Tivoli: but she caused the bust to be removed as soon as she learnt that cardinal Francis Barberini had, in the same place, erected a monument altogether similar, in honour of his preceptor Bernardus Guilielmus a monte Sancti Sabini. "My husband," said that high-spirited lady, "was a man of birth, and one famous in the literary world; and I will not suffer him to remain on a level with a base and obscure pedagogue." The inscription on the monument of Barclay was erased: but by whom, or on what account, is not certainly known. Freher, the biographer, ascribes this to the malevolence of the Jesuits, who, indeed, had no great cause to be studious of preserving the memory of Barclay. But Tomasini says, that he heard, from undoubted authority, that the only cause for effacing the inscription was, that the widow of Barclay proposed to erect a more sumptuous monument

for him in another place. This, however, has much the air of an affected pretence; for why disfigure one monument, because another, more sumptuous, might be erected hereafter?

The first edition of the Argenis was printed at Paris in 8vo, in 1621. It has since passed through many editions, and been translated into several languages. The first English translation was published in 4to, by Kingsmill Long, gent. in 1625, 4to. The poetical part was translated by Thomas May, esq. The second edition was published in 1636. There was also an edition in 1628, by sir Robert Le Grys, said to be by command of king Charles I. Another translation appeared in 1772, in 4 vols. 12mo, under the following title: "The Phœnix; or, the History of Polyarchus and Argenis, translated from the Latin, by a Lady." In the preface to this it is observed, that the editor has made use of both the former translations occasionally, and whenever a doubt arose, had recourse to the original.

Barclay's Latin style, in his Argenis, has been much praised, and much censured; but upon the whole it is elegant. It is said, that cardinal Richelieu was extremely fond of reading this work, and that from thence he derived many of his political maxims. It is observed in the preface to the last English translation, that "Barclay's Argenis affords such variety of entertainment, that every kind of reader may find in it something suitable to his own taste and disposition: the statesman, the philosopher, the soldier, the lover, the citizen, the friend of mankind, each may gratify his favourite propensity; while the reader, who comes for his amusement only, will not go away disappointed." It is also remarked of this work in the same preface, that "it is a romance, an allegory, and a system of politics. In it the various forms of government are investigated, the causes of faction detected, and the remedies pointed out for most of the evils that can arise in a state." Cowper, the celebrated poet, pronounced it the most amusing romance ever written. "It is," he adds in a letter to Sam. Rose, esq. "interesting in a high degree; richer in incident than can be imagined, full of surprizes, which the reader never forestalls, and yet free from all entanglement and confusion. The style too appears to me to be such as would not dishonour Tacitus himself." In this political allegory, "by the kingdom of Sicily, France is described, during the time of the civil wars under Henry the Third,

and until the fixing the crown upon the head of Henry the Fourth. By the country over-against Sicily, and frequently her competitor, England is signified. By the country, formerly united under one head, but now divided into several principalities, the author means Germany; i. e. Mergania. Several names are disguised in the same manner, by transposing the letters." As to the principal persons designed, "by Aquilius is meant the emperor of Germany, Calvin is Usinulca, and the Hugenots are called Hyperephanii. Under the person and character of Poliarchus, Barclay undoubtedly intended to describe that real hero, Henry of Navarre, as he has preserved the likeness even to his features and complexion. By his rivals are meant the leaders of the different factions; by Lycogenes and his friends, the Lorrain party, with the duke of Guise at their head. Some features of Hyanisbé's character are supposed to resemble queen Elizabeth of England; Radirobanes is the king of Spain, and his fruitless expedition against Mauritania is pointed at the ambitious designs of Philip the Second, and his invincible armada. Under Meleander, the character of Henry the Third of France seems intended; though the resemblance is very flattering to him."[1]

BARCLAY (Robert), the celebrated apologist for the Quakers, and one of the ablest writers of that sect, was born at Gordonstown, in the shire of Murray, Scotland, in 1648, of an ancient and very honourable family. The troubles in Scotland induced his father, colonel Barclay, to send him while a youth to Paris, under the care of his uncle, principal of the Scots college; who, taking advantage of the tender age of his nephew, drew him over to the Romish religion. His father, being informed of this, sent for him in 1664. Robert, though now only sixteen, had gained a perfect knowledge of the French and Latin tongues, and had also improved himself in most other parts of knowledge. Several writers amongst the quakers have asserted that colonel Barclay had embraced their doctrine before his son's return from France, but Robert himself has fixed it to the year 1666. Our author soon after became also a proselyte to that sect, and in a short time distinguished himself greatly by his zeal for their doctrines. His first treatise in defence of them appeared at Aberdeen,

[1] From an excellent life of Barclay, printed, but not published, by the late lord Hailes.—Biog. Brit.—Erythræi Pinacotheca.—Malone's Dryden, vol. II. p. 142.—Saxii Onomasticon.—Hayley's Life of Cowper, vol. III. p. 61

1670. It was written in so sensible a manner, that it greatly raised the credit of the quakers. The title runs thus: "Truth cleared of calumnies, wherein a book entitled, A dialogue between a Quaker and a stable Christian (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchel, a preacher near by it, or at least that he had a chief hand in it), is examined, and the disingenuity of the author in his representing the Quakers is discovered; here is also their case truly stated, cleared, demonstrated, and the objections of their opposers answered according to truth, scripture, and right reason; to which are subjoined queries to the inhabitants of Aberdeen, which might (as far as the title tells us) also be of use to such as are of the same mind with them elsewhere in the nation." The preface to this performance is dated from the author's house at Ury, the 19th of the second month, 1670. In a piece he published in 1672, he tells us that he had been commanded by God to pass through the streets of Aberdeen in sackcloth and ashes, and to preach the necessity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greatest agonies of mind till he had fulfilled this command. In 1675, he published a regular and systematical discourse, explaining the tenets of the quakers; which was well received. This was called "A Catechism and Confession of Faith, &c." Many of those who opposed the religion of the quakers, having endeavoured to confound them with another sect called the ranters, our author, in order to shew the difference between those of his persuasion and this other sect, wrote a very sensible and instructive work called "The Anarchy of the Ranters and other Libertines, &c." In 1676, his famous "Apology" for the Quakers was published in Latin at Amsterdam, 4to. His "Theses theologicæ," which are the foundation of this work, had been published some time before. He translated his Apology into English, and published it in 1678. The title in the English edition runs thus: "An apology for the true Christian divinity as the same is held forth and preached by the people called in scorn Quakers; being a full explanation and vindication of their principles and doctrines, by many arguments deduced from scripture and right reason, and the testimonies of famous authors both ancient and modern, with a full answer to the strongest objections

usually made against them; presented to the king: written and published in Latin for the information of strangers, by Robert Barclay; and now put into our own language for the benefit of his countrymen." This work is addressed to Charles II. and the manner in which he expresses himself to his majesty is very remarkable. Amongst many other extraordinary passages, we meet with the following: "There is no king in the world, who can so experimentally testify of God's providence and goodness; neither is there any who rules so many free people, so many true Christians; which thing renders thy government more honourable, thyself more considerable, than the accession of many nations filled with slavish and superstitious souls. Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled as well as to rule and sit upon the throne; and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man: if, after all those warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely, great will be thy condemnation." These pieces of his, though they greatly raised his reputation amongst persons of sense and learning, yet they brought him into various disputes, and one particularly with some considerable members of the university of Aberdeen; an account of which was afterwards published, entitled "A true and faithful account of the most material passages of a dispute between some students of divinity (so called) of the university of Aberdeen, and the people called Quakers, held in Aberdeen in Scotland, in Alexander Harper his close (or yard) before some hundred of witnesses, upon the 14th day of the second month, called April, 1675, there being John Lesly, Alexander Sherreff, and Paul Gellie master of arts, opponents; and defendants upon the Quakers' part, Robert Barclay and George Keith: preses for moderating the meeting, chosen by them, Andrew Thompson advocate; and by the quakers, Alexander Skein, some time a magistrate of the city: published for preventing misreports by Alexander Skein, John Skein, Alexander Harper, Thomas Merser, and John Cowie; to which is added, Robert Barclay's offer to the preachers of Aberdeen, renewed and reinforced." It appears also that he suffered imprisonment for his principles, which he bore with the greatest meek-

ness. In 1677, he wrote a large treatise on "universal love." Nor were his talents entirely confined to this abstracted kind of writing, as appears from his letter to the public ministers of Nimeguen. In 1679, a treatise of his was published in answer to John Brown: he wrote also the same year a vindication of his Anarchy of the Ranters. His last tract was published in 1686, and entitled "The possibility and necessity of the inward and immediate Revelation of the Spirit of God towards the foundation and ground of true faith, proved in a letter written in Latin to a person of quality in Holland, and now also put into English." He did great service to his sect by his writings over all Europe. He travelled also with the famous Mr. Penn through the greatest part of England, Holland, and Germany, and was every where received with great respect. When he returned to his native country, he spent the remainder of his life in a quiet and retired manner. He died at his own house at Ury, on the 3d of October 1690, in the forty-second year of his age, leaving seven children, all of whom were alive in October 1740, fifty years after their father's death, and the last survivor, Mr. David Barclay, a merchant of London, died in March 1769, in his eighty-eighth year, a gentleman still remembered for having had the singular honour of receiving at his house in Cheapside, three successive kings, George I. II. and III. when at their accession they favoured the city with their presence. From his windows they witnessed the procession, previous to dining with the lord-mayor and citizens at Guildhall on the lord-mayor's day.

Mr. Barclay was in private life a man of a very amiable character, and may justly be celebrated by those of his sect, as their ablest defender. In this respect, however, the editors of the Biographia Britannica, from which the present sketch is taken, have surely gone too far, in asserting that his defence of quakerism was unanswerable. It is necessary, says a recent and acute writer, to enter into the true spirit of Barclay's writings. This ingenious man appeared as a patron and defender of quakerism, and not as a professed teacher or expositor of its various doctrines: and he interpreted and modified the opinions of this sect after the manner of an advocate, who undertakes the defence of an unpopular cause. In the first place, he observes an entire silence in relation to those fundamental principles of Christianity, concerning which it was of great

consequence to know the real opinions of the Quakers; and thus he exhibits a system of theology that is evidently lame and imperfect. Secondly, he touches, in a slight and superficial manner, some tenets, the explanation of which had exposed the Quakers to severe censure: and, lastly, he employs the greatest dexterity and art in softening and modifying those invidious doctrines which he cannot conceal, and presumes not to disavow: for which purpose he carefully avoids all those phrases and terms which are used by the Quakers, and are peculiar to their sect, and expresses their tenets in ordinary language, in terms of a vague and indefinite nature, and in a style that casts a sort of mask over their natural aspect. And with all the reputation he acquired, it has been thought that Penn and Whitehead declared the sentiments of the sect with far more freedom, perspicuity, and candour.[1]

BARCOCHEBAS, or BARCOCHAB, an impostor, who involved his nation in a dreadful calamity under the emperor Adrian, was a Jew, who proclaimed himself the Messiah, and found a famous rabbi, Akiba, who applauded this impious pretension. This false Messiah accommodated himself wonderfully to the prejudices of his people: he spoke of nothing but wars, battles, and triumphs; and the first lesson of his gospel was that they must rise against the Romans. He had so much the less difficulty in persuading them to this doctrine, because he took the opportunity, when the zeal of the Jews for their religion had enraged them against the emperor. This prince had lately settled a colony near Jerusalem, and established idolatry. The Jews considered this as an insupportable abomination, and a prodigious profanation of their holy place; upon which account they were disposed to rise. Some writers pretend, that circumcision was forbid them, which was a violation of their conscience. Barcochebas fortified himself in divers places; but he chose the city of Bitter for his place of arms, and the seat of his empire. He ravaged many places, and massacred an infinite number of people, but his chief cruelty was against the Christians. The emperor being informed of these ravages, sent troops to Rufus, governor of Judea, with orders to suppress this sedition immediately. Rufus in obedience to these orders exercised many cruelties,

[1] Biog. Brit.—Sewel's History of the Quakers.—Mosheim's Eccl. History.—Genealogical Account of the Barclays of Urie, 8vo. 1740.

yet without effect. The emperor was therefore obliged to send for Julius Severus, the greatest general of that time, and to intrust him with the whole care of this war. This general chose to fall upon them separately, to cut off their provisions, to shut them up, and streighten them; and at last the whole affair was reduced to the siege of Bitter in the eighteenth year of Adrian. The vast number of Jews, who threw themselves into that city, was the cause that they defended themselves a long while, and that they were reduced by famine to the greatest extremities. After the taking of this city, the war was not entirely concluded; but it did not continue much longer. Barcochebas perished there, and it is supposed that about fifty thousand Jews were killed in the course of this rebellion.[1]

BARCOS (MARTIN DE), a native of Bayonne, of the seventeenth century, descended from one of the first families in that city. The celebrated abbot of St. Cyran, who was his mother's brother, educated him, sent him to Louvain, that he might study under the famous Jansenius: and some years after entrusted him with the tuition of the son of M. Arnauld d'Andilly. M. de Barcos at last returned with the abbot de St. Cyran, who employed him as a secretary, undertook nothing without consulting him, and they jointly composed the book, entitled "Petrus Aurelius." It was at this time that the abbot de Barcos formed a strict friendship with M. Arnauld the doctor, with whom he was afterwards involved in the controversy respecting Frequent Communion. Upon the death of the abbot de St. Cyran, the queen mother gave that abbey to M. de Barcos, who took possession of it, May 9, 1644, went to reside there, re-established and reformed it; he nevertheless always retained his ecclesiastical habit, and took no solemn vows. He died there, August 22, 1678. His works are: 1. "A censure of the Predestinatus of père Sirmond," 8vo. 2. "La grandeur de l'Eglise Romaine, établie sur l'autorité de St Pierre et de St. Paul, &c." 4to. 3. "Traité de l'autorité de St. Pierre et de St. Paul, qui reside dans le Pape, successeur de ces deux Apôtres," 1645, 4to. 4. "Eclaircissemens de quelques Objections, que l'on a formées contre la Grandeur de l'Eglise Romaine," 1646, 4to. These three last were written by the abbot de Barcos, in defence of the follow-

[1] Gen. Dict.—Moreri.—Lardner's Works.—Mosheim.—Brucker.

ing proposition, which had been censured by the Sorbonne: that "St. Peter and St. Paul are two heads of the Roman church, which form but one." This proposition he had inserted in the preface to M. Arnauld's book on Frequent Communion, without his consent. He also left "De la Foi, de l'Esperance, et de la Charité," 2 vols. 12mo. "Exposition de la Foi de l'Eglise Romaine, touchant la Grace et la Predestination," 8vo. or 12mo. and several other anonymous works. This last was condemned by de Noailles, archbishop of Paris.[1]

BARDE (JOHN DE LA), counsellor of state, marquis of Marolles upon the Seine, was ambassador from France to Switzerland under the reign of Lewis XIV. He had been chief deputy of monsieur de Chavigni, secretary of state, and assisted at the conferences at Munster, as a minister of the second rank, when endeavours were made to procure him the title of excellency, which did not succeed. He had been already named for the embassy in Switzerland, and served France with great integrity and address, during the whole course of this embassy. He wrote in Latin the History of France from the death of Lewis XIII. to the year 1652. This work was printed in 1671, and well received by the public. The style is excellent; affairs are related without flattery, and with great skill in the intrigues of the cabinet. The author has latinised his name by that of Labardæus. He had made a French translation of this history, which in the opinion of good judges was much inferior to the original Latin. As he was very learned in points of divinity, he wrote a book of Controversy in Latin, against the opinion of protestants concerning the Eucharist, which was not published. It is thought he destroyed it himself. He died in 1692, ninety years of age.[2]

BARDESANES, a native of Edessa, a city in Syria, in the country of Mesopotamia, flourished in the second century. He is held up to us as a man of very acute genius, and acquired a shining reputation by his numerous writings. He first followed the doctrine of Valentine, and afterwards retracted from it. He gave rise to a considerable sect known in ecclesiastical history by the name of the Bardesanists. His sentiments were, that there is one supreme God, perfectly good and benevolent, who made

[1] L'Avocat Dict. Hist.—Dict. Hist.—Moreri.
[2] Gen. Dict.—Moreri.—Le Long Bibl. Hist. de la France.

the world and all its inhabitants in a state of perfection, all souls being clothed with bodies celestial and pure; but the prince of darkness, having seduced men into sin, God permitted them to fall into gross bodies, formed of malignant and corrupt matter by the evil principle, and hence permitted the inward disorder of their breasts, as the punishment of their sin. At last, Jesus Christ, the son of God, descended to this world, clothed with an aërial body, and taught men how to subdue their bodies, and by abstinence, fasting, and contemplation, disentangle themselves from the dominion of malignant matter, that at death they may ascend to immortal happiness. His followers continued in these opinions for a considerable time. He was a man of acute genius, and acquired great reputation by his writings, which were numerous and learned.[1]

BARDIN (John), a late eminent French historical painter, was born in 1732, at Montbar, and died at Orleans October 6, 1809. His parents, who were not rich, sent him to Paris to be brought up to some trade; but his taste and genius guided him to the profession in which he lived to make a distinguished figure. In 1764, while a pupil of Lagrenée, he carried off the prize; his subject on this occasion was, Tullia driving her chariot over the body of her father. He also made a beautiful design of the "Rape of the Sabines," and others of "St. Charles Borromeo," and the "Massacre of the Innocents." He passed some time at Rome, and on his return to France, painted some pieces which fully established his reputation. Among these are "The Immaculate Conception," "the Apotheosis of St. Theresa," and "St Catherine disputing with the Doctors," the merit of which last procured him admission into the royal academy of painting. In 1795, he was elected a corresponding member of the national institute, and was professor of design in the central school of the Loiret, which took the name of the Orleans Lyceum. His death was much regretted by his family, friends, and scholars.[2]

BARDIN (Peter), a member of the French academy, was born at Rouen in 1590, of poor parents. He received his education among the Jesuits, and employed his time chiefly in studying philosophy, mathematics, and poetry. His first work was a paraphrase on Ecclesiastes, to which he gave the name of "Pensées morales." He afterwards

[1] Chaufepie.—Lardner's Works.—Mosheim.—Cave.—Dupin.
[2] Dict. Hist.

wrote the two first parts of his "Lycée," in which he described his own character, as the portrait of an honest man. He was preparing the third part, when he was drowned, 1637, while endeavouring to save one of his pupils from that fate. His principal works, which are written rather in a diffuse style, are, 1. "Le grand Chambellan de France," 1623, fol. 2. "Essai sur l'Ecclesiaste de Salomon," a different work from his "Pensées morales." "La Lycée, ou en plusieurs promenades il est traité des connoissances, des actions, et des plaisirs d'un Honnete Homme," 2 vols. 8vo. His eloge was pronounced in the academy by M. Godeau.[1]

BARDWELL (THOMAS), was an English artist of the last century, but known rather as a copyist than an original painter. He painted a picture of the celebrated Dr. Ward relieving his sick and lame patients, from which there is a print dated 1748-9, which appears to be the work of Baron. There is also a mezzotinto of admiral Vernon, from a picture by Bardwell in 1744. At what time he died is not known, but it is probable that he was living in 1773, as a second edition of his treatise was published in that year. Whatever his merits as a painter, he certainly thought himself qualified to give instructions in the practical part of the art, and published a quarto pamphlet of sixty-four pages, entitled the "Practice of Painting and Perspective made easy," 1756, which was elaborately but severely criticised in the Monthly Review. Mr. Edwards's opinion is, that the instructions, so far as they relate to the process of painting, are the best that have yet been published, and many young artists at that time found them useful; but the perspective of the work does not deserve equal praise, as no part is properly explained, and some of the figures are false. The principal part of Bardwell's pamphlet was re-published in 1795, 8vo. as an original publication.[2]

BARETTI (JOSEPH), was born at Turin about the year 1716. His father was an architect under don Philip Invara, the famous Sicilian, who left many specimens of his abilities in and about Turin. From this parent he appears to have received a good education, and had some little property left him, which he tells us himself he gamed away at faro; by which means he was forced to have recourse to

[1] Moreri. [2] Edwards's Anecdotes of Painting.

his wits, and thus turned author in spite of his teeth, as he phrases it, to keep them going. To the early part of his life we are strangers, except that we learn from himself, that he had been employed two years at Cuneo assisting at the fortifications there, but left the place a few days before the siege of it, by the combined powers of France and Spain, commenced in 1744. What became of him after this period we are not informed, except that in 1748 he was at Venice a teacher of Italian to English gentlemen. From circumstances scattered through his works, we can collect that he had travelled much; had experienced some vicissitudes of fortune; had encountered several difficulties; and at length, with little money in his pocket, with a very imperfect knowledge of the English tongue, and without any recommendations, he bent his course towards England, where he arrived in 1750, and where he continued to reside (with a short interval) during the rest of his life.

A facility to acquire languages he possessed in a very extraordinary degree, and his perseverance was not inferior to his natural genius. With such advantages he soon overcame those difficulties which obstruct a foreigner on his arrival in England. In a short time he was sufficiently master of the English language to be enabled to write in it; and in 1753 published, what we apprehend to have been his first performance, a defence of the poetry of his native country against the censures of Voltaire, who had treated it with too great contempt. About the same time accident brought him acquainted with a person who was the means of introducing him to the notice of Dr. Johnson, who to the end of his life regarded him with great esteem. The origin of this intimacy has been frequently mentioned by Mr. Baretti to have happened in the following manner: Mrs. Lennox, the authoress of "The Female Quixote," having an intention to publish a translation of the novels from whence Shakspeare had taken some of his plays, wished to acquire a sufficient knowledge of the Italian language to enable her to execute the work with some degree of credit. To accomplish this point Mr. Lennox, her husband, went to the Orange coffee house to learn whether any foreigner was desirous of improving himself in the English language, and by that means receive the same advantage as he should communicate. Mr. Baretti happened to be present when the inquiry was made, and eagerly accepted the offer. After some time he was introduced to Dr.

Johnson, when an intimacy commenced, which appears to have continued until nearly the end of Dr. Johnson's life.

From the time of Mr. Baretti's arrival in England he subsisted by teaching the Italian language, and by his writings. Through the means of Dr. Johnson he was introduced to the family of Mr. Thrale, in which he passed much of his time; and his employment of teacher, added to some agreeable and some useful qualities, gave him access to the houses of other persons of distinction. As he possessed nothing but what his industry enabled him to obtain, he was under the necessity of exerting himself, and his efforts were not unsuccessful. What his avocations procured him, his œconomy rendered sufficient; and he was never charged with meanness or servility. By his writings he certainly procured both money and reputation, though he appears to have set but little value on his literary performances. Very late in life he said, "Whatever I have written in the long course of my life was all done out of necessity rather than choice."—Again: "As want was incessantly pushing and pushing at my back, whatever I scribbled was always done in a most confounded hurry; and it is a miracle greater, I think, than St. Anthony ever performed, how I came to get bread and cheese, and now and then a beef-steak, by my ill-chopt performances. Conscious of the numberless and supreme faults and imperfections of all my poor doings that way, I wish now, and to my sorrow I wish it in vain, that every page I have sent to the press in Italy or in England were at the bottom of the sea."—"After this declaration, drawn from the very core of my heart, I give you most ample leave to massacre all my literary offspring."

Mr. Baretti, it is said, received his first encouragement to come to England from lord Charlemont, to whom he became known in Italy, and to whom he afterwards dedicated his Account of the manners and customs of his native country. "Upon your arrival in Italy several years ago," he says, addressing himself to this nobleman, "a lucky chance brought me within the sphere of your notice; and from that fortunate moment a friendship began on your lordship's side, that has never suffered any abatement; and an attachment on mine, which will never cease as long as I have life." During his stay in London, he met with much kindness from its inhabitants. To most of the first persons both for rank and literature he procured himself to

be introduced, with many he lived on terms of friendship, and with some he was permitted to make a part of their family during their seasons of retirement. At length he resolved on his return to Italy, and accordingly left London on the 13th of August 1760. In his first letter to his brothers, he thus speaks of the kingdom he was about to leave. "Now therefore, England, farewell! I quit thee with less regret, because I am returning to my native country, after a very long absence, considering the shortness of life. Yet I cannot leave thee without tears. May heaven guard and prosper thee, thou illustrious mother of polite men and virtuous women! Thou great mart of literature! thou nursery of invincible soldiers, of bold navigators and ingenious artists, farewell, farewell! I have now forgotten all the crosses and anxieties I have undergone in thy regions for the space of ten years; but never will I forget those many amongst thy sons who have assisted me in my wants, encouraged me in my difficulties, comforted me in my adversities, and imparted to me the light of their knowledge in the dark and intricate mazes of life! Farewell, imperial England, farewell, farewell!"

His journey home was taken through Portugal and Spain. Previous to his setting out, he was recommended by Dr. Johnson to write a daily account of the events that might happen, and with all possible minuteness, and by him were pointed out the topics which would most interest and most delight in a future publication. To those who have read the narrative which he afterwards gave the world, it will be unnecessary to applaud Dr. Johnson's suggestion. It must be admitted to be one of the most entertaining journals which the public had then received, containing a description of places then little known, and placing the character of the writer (as far as any dependence can be had on an author's character, as drawn from his writings) in a very amiable point of view. During the progress of his tour, good sense and good humour, a playfulness not inconsistent with youth, nor yet unworthy of age, seem always to have attended him. He arrived at Genoa on the 18th of November.

He had been settled but a short time in Italy, before he projected a periodical paper which was published in Venice under the title of "Frusta Literaria," written in the name and character of an old, ill-natured, and ferocious soldier, who was supposed to have quitted his native coun-

try when scarcely fifteen years old, and to have returned home no less than fifty years after his departure. In this the satire was very pointed and severe, and the publication had great success. One who appears to have known him asserts, that it brought him in a considerable profit, but raised such a flame in Venice, as to make his stay in that country at least disagreeable, if not dangerous. After six years absence he returned to England, and almost immediately dipped his pen in a controversy with Mr. Sharp, who had just then published "Letters from Italy, describing the customs and manners of that country in the years 1765 and 1766." Mr. Sharp's representation was certainly extravagant, and perhaps taken on too slight grounds. It excited Mr. Baretti's resentment, and it is well known that he seldom expressed himself in gentle terms when he felt himself entitled to shew his anger.

To Mr. Baretti's defence of his country Mr. Sharp published a reply, and from the writings of his opponent endeavoured to justify the fidelity of his representation. This produced a rejoinder from Mr. Baretti, which concluded the controversy. If the picture drawn by Mr. Sharp was extravagant in some particulars, it certainly did not arise from a design to misrepresent. Ill health, which prevented him from viewing the scenes he described, and some misrepresentation from interested people, seem to have contributed to the mistakes into which he was led in his account of Italy. The dispute was productive of this consequence; it destroyed the reputation of Mr. Sharp's work, which since that time has been totally neglected.

After Mr. Baretti's return to England he made several excursions abroad. He particularly attended Dr. Johnson and the Thrale family to Paris; and in February 1769 he made a second tour through part of Spain, from whence he had but just returned, when an accident happened which hazarded his life at the time, and probably diminished, in the event, some of the estimation in which, until then, he had been held amongst his friends. On the 6th of October, returning from the Orange coffee-house between six and seven o'clock, and going hastily up the Haymarket, he was accosted by a woman, who behaving with great indecency, he was provoked to give her a blow on the hand (as he declared) accompanied with some angry words. This occasioned a retort from her, in which several opprobrious terms were used towards him; and

three men, who appeared to be connected with the woman, immediately interfering, and endeavouring to push him from the pavement, with a view to throw him into a puddle, in order to trample on him, he was alarmed for his safety, and rashly struck one of them with a knife. He was then pursued by them all, and another of them collaring him, he again struck the assailant, Evan Morgan, with his knife several times, and gave him some wounds, of which he died in the Middlesex hospital the next day. Mr. Baretti was immediately taken into custody, and at the ensuing sessions tried at the Old Bailey. He rèfused to accept the privilege of having a jury of half foreigners. The evidence against him were the woman, the two men, the constable, a patient in Middlesex hospital, and the surgeon. When called upon for his defence, he read a paper which contained a narrative of the unfortunate transaction, with the reasons which obliged him to act with so much violence. "This, my lord, and gentlemen of the jury," he concluded, "is the best account I can give of my unfortunate accident; for what is done in two or three minutes, in fear and terror, is not to be minutely described, and the court and jury are to judge. I hope your lordship, and every person present, will think that a man of my age, character, and way of life, would not spontaneously quit my pen to engage in an outrageous tumult. I hope it will easily be conceived, that a man almost blind could not but be seized with terror on such a sudden attack as this. I hope it will be seen, that my knife was neither a weapon of offence or defence: I wear it to carve fruit and sweet-meats, and not to kill my fellow-creatures. It is a general custom in France not to put knives upon the table, so that even ladies wear them in their pockets for general use. I have continued to wear it after my return, because I have found it occasionally convenient. Little did I think such an event would ever have happened: let this trial turn out as favourable as my innocence may deserve, still my regret will endure as long as life shall last. A man who has lived full fifty years, and spent most of that time in a studious manner, I hope, will not be supposed to have voluntarily engaged in so desperate an affair. I beg leave, my lord and gentlemen, to add one thing more. Equally confident of my own innocence, and English discernment to trace out truth, I resolved to wave the privilege granted to foreigners by the

laws of this kingdom: nor was my motive a compliment to this nation; my motive was my life and honour; that it should not be thought I received undeserved favour from a jury, part my own countrymen. I chose to be tried by a jury of this country; for, if my honour is not saved, I cannot much wish for the preservation of my life. I will wait for the determination of this awful court with that confidence, I hope, which innocence has a right to obtain. So God bless you all *."

In his defence he had the testimony of several persons; of two of his friends to the effects of the attack on him; of an accidental passenger to the assault; of justice Kelynge and major Alderton to the frequency of such kind of practices on the spot where he was attacked; of Mr. Beauclerk, sir Joshua Reynolds, Dr. Johnson, Mr. Fitzherbert, Mr. Burke, Mr. Garrick, Dr. Goldsmith, and Dr. Hallifax, to the quietness of his general character. These, added to the bad reputation of his prosecutors, impressed the court much in his favour. He was acquitted of the murder, and of the manslaughter; the verdict was self-defence.

After this unfortunate transaction he again sat down to his studies, and in 1770 published his Travels, for which, it is said, he received 500*l.* He procured the MSS. of the History of Friar Gerund, which he caused to be translated; and he superintended a magnificent edition of Machiavel's works. For some years he was domesticated at Mr. Thrale's house, and lived on terms of friendship with that family.

In 1779 he made an effort to improve his fortune, by uniting with Philidor in producing to the public the Carmen Seculare of Horace, set to music. This plan was patronized by Dr. Johnson, but met with no success. On the establishment of the Royal Academy he was appointed foreign secretary, a post of more honour than profit. He was, however, more successful in the application of one of his friends for a pension, during lord North's administration. He obtained the sum of fourscore pounds a year from government, which, though insufficient for independence, relieved him from the apprehensions of want. It ought to

* It is supposed Mr. Baretti was assisted in drawing up his defence by Dr. Johnson and Mr. Murphy. We have heard it said, that a short time after the trial he claimed it however as his own, at Mr. Thrale's table, in the hearing of both these gentlemen. "The public," said Baretti vauntingly, "knew I had a *mind;* it became necessary I should exert myself for my reputation, and therefore I drew up my defence late the night preceding my trial."

be mentioned to the honour of one of his pupils, Mrs. Middleton, that he received from her a present which opportunely relieved him from some difficult es.

With the indolence which sometimes accompanies old age, he became negligent, inattentive to the state of his finances, spent the principal of his 500*l.* and, at the conclusion of his life, felt himself scarce out of the gripe of poverty. His pension, from circumstances of public embarrassment well known, was in arrear, and he had received from the booksellers, by whom he was employed to revise his dictionary, as much money as they conceived he was entitled to expect, considering the state the work was then in. An application to them for an immediate supply had not met with a ready acquiescence, and the vexation occasioned by his disappointment is supposed to have had an ill effect on his health. A fit of the gout ensued, which he at first neglected, and apprehended himself to be in no danger until the middle of the day preceding his death, when he consented that the vultures, as he called the medical people, might be called in. He acknowledged his obligations to Dr. Blane who attended him, and by whose means he would probably have been restored to health, if he had continued to follow his prescriptions, as he had before much recovered under his management, until he relapsed in consequence of drinking cold water. Ice and cold water had alone been used by him as medicine for a giddiness in his head.

He expressed his concern at the contempt with which he had been accustomed to speak of the faculty, as it might be prejudicial, he feared, to many young persons who had heard his opinions, and who might be induced by them to neglect medical assistance. On the morning of his death he said, that he had often dreaded that day, and expected it would be a very melancholy one. On his barber's calling to shave him, he desired he would come the next day, when he should be better able to undergo the operation. He took leave about four o'clock, with the greatest cheerfulness, calmness, and composure, of Dr. Vincent, Mr. Milbanke, Mr. Turner, and Mrs. Collins, and expressed an earnest wish to see Mr. Cator. On their leaving the room he desired the door to be shut, that he might not be disturbed by the women, who would perhaps be frightened at seeing him die. He expired about a quarter before eight, on May 5, 1789, without a struggle or a

sigh, the moment after taking a glass of wine. He preserved his faculties to the last moment.

He was buried on the 9th of May in the new burying-ground Marybone, followed by Dr. Vincent, sir William Chambers, John Milbanke, esq. Mr. Wilton, and Mr. Richards.

"The person of Baretti," says one who appears to have known him, "was athletic, his countenance by no means attractive, his manners apparently rough, but not unsocial; his eye, when he was inclined to please or be pleased, when he was conversing with young people, and especially young women, cheerful and engaging: he was fond of conversing with them, and his conversation almost constantly turned upon subjects of instruction: he had the art of drawing them into correspondence, and wished by these means to give them the power of expression and facility of language, while he himself conveyed to them lessons on the conduct of life; and the best answer that can be given to all those accounts which have represented him as a man of a brutal and ferocious temper, is the attachment which many of his young friends felt while he was living, and preserve to his memory now he is no more. He was not impatient of contradiction, unless where contempt was implied; but alive in every feeling where he thought himself traduced, or his conduct impeached. In his general intercourse with the world he was social, easy, and conversible; his talents were neither great nor splendid; but his knowledge of mankind was extensive, and his acquaintance with books in all modern languages which are valuable, except the German, was universal: his conduct in every family, where he became an inmate, was correct and irreproachable; neither prying, nor inquisitive, nor intermeddling, but affable to the inferiors, and conciliatory between the principals: in others which he visited only, he was neither intrusive nor unwelcome; ever ready to accept an invitation when it was cordial, and never seeking it where it was cold and affected. In point of morals he was irreproachable; with regard to faith, he was rather without religion than irreligious: the fact was, possibly, that he had been disgusted with the religion of Italy before he left it, and was too old when he came to England to take an attachment to the purer doctrines of the protestant church: but his scepticism was never offensive to those who had settled principles, never held out or

defended in company, never proposed to mislead or corrupt the minds of young people. He ridiculed the libertine publications of Voltaire, and the reveries of Rousseau; he detested the philosophy of the French *pour les femmes de chambre*, and though too much a philosopher (in his own opinion) to subscribe to any church, he was a friend to church establishments. If this was the least favourable part of his character, the best was his integrity, which was, in every period of his distresses, constant and unimpeached. His regularity in every claim was conspicuous; his wants he never made known but in the last extremity; and his last illness, if it was caused by vexation, would doubtless have been prevented by the intervention of many friends who were ready to supply him, if his own scruples, strengthened by the hopes of receiving his due from day to day, had not induced him to conceal his immediate distress till it was too late to assist him."

To this character, his biographer adds, that he was charitable in the extreme; and, like Goldsmith, would divide the last shilling he possessed with a friend in distress. He also kept small money of various kinds in a pocket by itself to relieve distress. He was improvident enough to be always anticipating his income, and spent a good deal of it in post-chaise hire, in travelling through the country. He was no dealer in compliment. Avoiding the practice of it himself, he would not knowingly permit it to be used towards him. He would not receive money from any one, and actually refused 6*l.* from his brother at a time when he was in want, though he accepted from him some wine and macaroni. Immediately after his death, his legal representatives (for no other persons could be authorised to interfere in so extraordinary a manner) either as executors or administrators burnt every letter in his possession without inspection; an instance of gothic precipitation which ignorance itself would blush to avow, and which, with the papers of a man of letters, may be attended with very mischievous consequences. We hope the practice is not frequent. Among these letters were several from Dr. Johnson, which Mr. Baretti a few weeks only before his death had promised to make known to the public; and from the value of those that have already been published, the world may form some judgment of their loss. The following is a correct list of Mr. Baretti's works: 1. "A Dissertation upon the Italian poetry; in which are inter-

spersed some remarks on Mr. Voltaire's essay on the epic poets," 1753, 8vo. 2. "An Introduction to the Italian language; containing specimens both of prose and verse. Selected from Francisco Redi, Galileo Galilei, &c. &c. &c. With a literal translation and grammatical notes, for the use of those who being already acquainted with grammar, attempt to learn it without a master," 1755, 8vo. 3. "The Italian Library; containing an account of the lives and works of the most valuable authors of Italy; with a preface exhibiting the change of the Tuscan language from the barbarous ages to the present time," 1757, 8vo. 4. "A Dictionary of the English and Italian languages; improved and augmented with above ten thousand words omitted in the last edition of Altieri. To which is added, an Italian and English grammar," 1760, 2 vols. 4to. 5. "A Grammar of the Italian language; with a copious praxis of moral sentences. To which is added an English grammar for the use of the Italians," 1762, 8vo. 6. "The Frusta Literaria, published in Italy in 1763, 1764, and 1765." 7. "An Account of the manners and customs of Italy; with observations on the mistakes of some travellers with regard to that country," 1768, 2 vols. 8vo. 8. "An Appendix in answer to Mr. Sharp's Reply," 1769, 8vo. 9. "A Journey from London to Genoa, through England, Portugal, Spain, and France," 1770, 4 vols. 8vo. 10. "Proposals for printing the Life of friar Gerund," 1771, 4to. This was for printing the original Spanish. The scheme was abortive; but a translation by Dr. Warner was printed in 2 vols. 8vo. 11. "An Introduction to the most useful European languages; consisting of select passages from the most celebrated English, French, Italian, and Spanish authors; with translations as close as possible, so disposed in columns, as to give in one view the manner of expressing the same sentence in each language," 1772, 8vo. 12. "Tutte l'opere di Machiavelli," 1772, 3 vols. 4to; with a preface, and several pieces omitted in former editions. 13. "Easy Phraseology for the use of young ladies who intend to learn the colloquial part of the Italian language," 8vo, 1776. 14. "Discours sur Shakespeare et sur Mons. de Voltaire," 1777, 8vo. 15. "Scelta di Lettere familiari;" or, a selection of familiar letters, for the use of students in the Italian tongue, 1779, 2 vols. 12mo. 16. "Carmen Seculare of Horace, as performed at Free-Masons' Hall," 1779, 4to 17. "Guide through

the Royal Academy," 1781, 4to. 18. "Dissertacion Epistolar accrea unas Obras de la Real Academia Espanola su auctor Joseph Baretii, secretaria por la correspondencia estrangera de la Real Academia Britannica di pintura, escultura, y arquitectura. Al senor don Juan C****," 4to. 19. "Tolondron. Speeches to John Bowle about his edition of Don Quixote: together with some account of Spanish literature," 1786, 8vo.[1]

BARFORD (WILLIAM), D.D. was educated at Eton school, and was admitted into King's college, Cambridge, in 1737, where he proceeded B. A. 1742, M. A. 1746, and D.D. 1771. He was tutor of his college, and presided as moderator in the Soph's school, in 1747, 1751, and 1756; and was of course one of the taxors of the university in each of the years succeeding. He was public orator in 1761-2, which office he resigned in 1768, and a candidate for the Greek professorship on the death of Fraigneau, but was unsuccessful. He was presented by his college to the living of Fordinbridge, in Hampshire, in that year, which he ceded in April 1773, on being instituted to the rectory of Kimpton, in Hertfordshire, which he held during life, along with the living of Allhallows, Lombard-street, London. In June 1770, he was installed a prebendary of Canterbury, in consequence of his having been chaplain to the house of commons, on the appointment of sir John Cust, the speaker. But he did not continue in this office above one session; sir Fletcher Norton the succeeding speaker, making choice of another clergyman for that office. It was supposed there was some design to prevent his receiving the usual recompense for his service, but his friends contended, that he was not to be considered as the chaplain of the speaker, but of the house, and Mr. Thomas Townsend, afterwards lord Sydney, moved, on May 9th, to address the king to confer upon Mr. Barford, as chaplain, some dignity in the church. He was ordered to preach before the house of commons on Jan. 30 of that year, which sermon he printed. He published also "In Pindari primum Pythium dissertatio habita Cantabrigiæ in Scholis publicis," 1751, 4to; a "Latin Oration" at the funeral of Dr. George, provost of King's college, 1756; and a "Concio ad Clerum,"

[1] From our last edition, drawn up by Mr. Isaac Reed, for the European Magazine, 1789.—Gent. Mag. vol. LIX. and LX.—Boswell's Life of Johnson.

1784, on the first meeting of the convocation at St. Paul's cathedral. The learned Mr. Bryant, in the preface to the third volume of his System of Mythology, bears honourable testimony to the merits of Dr. Barford, as a scholar and a friend. He died as he had lived, universally respected by all learned and good men, in Nov. 1792, at his rectory of Kimpton.[1]

BARGRAVE (Isaac), dean of Canterbury, was the sixth son of Robert Bargrave, of Bridge, in Kent, esq. by Joan, the daughter of John Gilbert, of Sandwich, esq. and was born in 1586. He was entered early at Clare-hall, in Cambridge, of which society he was probably a fellow, where he took his degrees in arts. He was incorporated M. A. at Oxford, in 1611, and in 1612 he undertook the office of taxor in the university of Cambridge. In March 1614-15, when king James visited Cambridge, Bargrave was one of those who performed a part in the celebrated comedy of "Ignoramus," written by Ruggle, his fellow-collegian, in order to entertain his majesty. He was at this time a beneficed clergyman, having been inducted to the rectory of Eythorne, in Kent, in October preceding. He became soon afterwards minister of St. Margaret's, Westminster, and chaplain to Charles prince of Wales, whom he served in the same quality after his accession to the throne. In his church of St. Margaret's, he often preached before the house of commons, and with much approbation. In 1622, at which time he was D. D. he was promoted by the crown to the fifth prebend in the church of Canterbury. In Feb. 1623, in a sermon before the house of commons, he inveighed with honest warmth against the influence of popery, bad counsellors, and corruption, which displeased king James, but Charles I. soon after his accession, nominated him to the deanery of Canterbury. Other promotions followed, some of which he exchanged, and in 1629 he was commissioned by archbishop Abbot, together with archdeacon Kingsley, to enforce the instructions from the king concerning the regularity of lecturers in the diocese, and the due attendance at divine worship. When the rebellion broke out, he shared the sufferings of the rest of the loyal clergy, and, in 1641 was fined a thousand pounds by the house of commons, for being a member of a convocation of the

[1] Gent. Mag. vol. LXII. and LXIII.—Harwood's Alumni Etonenses.

clergy in the preceding year. In 1642, when the parliamentary colonel Sandys came to Canterbury, he and his troops treated the dean and his family with the most brutal behaviour, without regard to age or sex; his son was then sent prisoner to Dover, and himself to the Fleet prison, London. It does not appear, however, that the dean was either examined or called before the house, nor did his confinement last above three weeks, yet what he had suffered so much affected him, that he died in January following, (1643). It is worthy of notice, although shocking to relate, that this Sandys owed his escape from an ignominious death, when he was indicted at Maidstone for a rape, to the interest of dean Bargrave. The dean had been a great traveller, and his connexions in foreign countries were such as prove his discernment as well as testify his merit. He attended sir Henry Wotton in one of his embassies, as his chaplain, and sir Henry appointed him one of the supervisors of his will, with a legacy of books: during his residence at Venice, he enjoyed the intimate acquaintance of the celebrated father Paul, who once said to him that he thought the hierarchy of the church of England the most excellent piece of discipline in the whole Christian world. Bargrave was a firm defender of our civil and religious rights. He published only three sermons, printed at London in 1624 and 1627. He was interred in the dean's chapel, Canterbury, and a monument was erected in the same place by Dr. John Bargrave, in 1679.[1]

BARING, or BARINGIUS (Daniel Eberhard), was born in 1690 in Hildesheim, and obtained the place of sub-librarian of the royal library of Hanover. He was particularly eminent for historical and diplomatic researches, and was the first who collected materials to form a diplomatic library. His first publication was "Succincta Notitia Scriptorum rerum Brunsvicensium ac Luneburgensium, cum recensione legum atque constitutionum terrarum Brunsvico-Luneburgicarum," Hanover, 1729, 8vo. But his chief work was his "Clavis diplomatica, specimina veterum scripturarum tradens, &c." Hanover, 1737, 4to, of which was published a much enlarged and improved edition in 1754, 4to, with a life of the author, by his son Daniel. Baring died in 1753.[2]

[1] Todd's Deans of Canterbury.—Lloyd's Memoirs, fol. p. 687.—Walker's Sufferings.—Wood's Fasti, vol. I.

[2] Dict. Hist.—Saxii Onomasticon.

BARKER (ROBERT), an artist of great ingenuity, deserves notice as having contributed to "the harmless stock of public pleasure," although the particulars of his early life may not be interesting. He was the inventor and patentee of the now well-known species of exhibition called a PANORAMA, by which bird's-eye views of large cities and other interesting subjects, taken from a tower, or some other elevated situation, and painted in distemper round the wall of a circular building, produce a very striking effect, and a greater resemblance to reality than was ever before invented, a strong light being thrown on the painting, whilst the place from whence it proceeds is concealed. The deception is also aided by the picture having no frame or apparent boundary. The first picture of this kind was a view of Edinburgh, exhibited to the public in that city by Mr. Barker, in 1788, and in the following year in London, where it did not attract much attention; nor was the invention popular, until Mr. Barker named his exhibition a PANORAMA, a compound word which was not ill contrived to excite curiosity. The first view, under this new title, was one of London from the top of the Albion Mills, which Mr. Barker exhibited at a house in Castle-street, Leicester Fields; and although this was confined, for want of room, to a half circle, he was soon patronised and encouraged by the liberal praises of sir Joshua Reynolds and other eminent artists. Soon after, partly by means of a subscription, Mr. Barker was enabled to build a large and commodious house in Leicester Fields, calculated to give his exhibition every advantage. Since that time, views of Dublin, Paris, Constantinople, Cairo, and other cities, with some of the most remarkable sea-fights of the present eventful war, have been exhibited with the greatest success. A more rational, or in many respects a more useful, public exhibition, it would be difficult to conceive. Mr. Barker died in April 1806, at his house in West-square, Southwark, leaving two sons, one of whom continues the exhibition in Leicester-square, with all his father's skill. [1]

BARKER (THOMAS), esq. the descendant of an ancient and respectable family at Lyndon in Rutlandshire, was the son of Samuel Barker, esq. of Lyndon, by a daughter of the celebrated Whiston, who often acknowledges the assistance he received from his son-in-law in his ecclesiastical

[1] Lysons's Environs, suppl. volume.

researches. Mr. Samuel Barker was long employed in preparing a Hebrew grammar, which he probably did not live to finish, but in 1761 was published "Poesis vetus Hebraica restitutus. Accedunt quædam de carmine Anacreontis. De accentibus Græcis. De Scriptura vetere Ionica. De literis consonantibus et vocalibus, et de pronuntiatione Linguæ Hebraicæ," 4to. He was then dead. His son, the subject of the present article, was the author of several tracts on religious and philosophical subjects; among the former were, "The duty, circumstance, and benefits of Baptism, determined by evidence," 1771, 8vo; "The Messiah, being the prophecies concerning him methodized, with their accomplishment," 1780, 8vo; "The nature and circumstances of the Demoniacs in the Gospel," 1780, 8vo. In some of these he is said to depart from the received opinions of the church. Of his philosophical works, which have done him far more credit, we may notice his meteorological journals, which were for many years published in the Philosophical Transactions, where likewise he wrote, 1. "An account of a Meteor seen in Rutland," 1756. 2. "On the return of the Comet expected in 1757 or 1758, ibid. 1759. 3. "On the mutations of the Stars," ibid. 1761. 4. "Account of a remarkable Halo," ib. 1762. 5. "Observations on the quantity of rain fallen at Lyndon for several years, with observations for determining the latitude of Stamford," ib. 1771. He published also separately, "Account of the discoveries respecting Comets," 1757, 4to. This contains a table of the Parabola, much valued by competent judges, and reprinted by sir Henry Englefield, in his excellent treatise on the same subject. Mr. Barker, by a course of uninterrupted abstemiousness, particularly from animal food, which he was under the necessity of leaving off in his infancy, prolonged his life and faculties to an unusual period, dying at Lyndon, Dec. 29th, 1809, in his eighty-eighth year. It ought to have been noticed, that he drew up the history of the parish of Lyndon, one of the few parts given to the public of a new edition of Wright's history and antiquities of Rutland.[1]

BARKHAM, or BARCHAM (JOHN), a very learned divine and antiquary, in the end of the sixteenth, and part of the seventeenth century, was born in the parish of St. Mary the More, in the city of Exeter, about 1572. He was

[1] Nichols's Life of Bowyer, vol. III.—Biog. Brit. art. Whiston, note H H.—Whiston's Memoirs.

the second son of Lawrence Barkham, of St. Leonard's, near that city, by Joan his wife, daughter of Edward Bridgeman of Exeter, a near relation of John Bridgeman, bishop of Chester. In Michaelmas term, 1587, he was entered a sojourner of Exeter college in Oxford; and on the 24th of August, the year following, admitted scholar of Corpus Christi college in the same university. He took the degree of B. A. February 5, 1590-1, and that of M. A. December 12, 1594. On the 21st of June, 1596, he was chosen probationer fellow of Corpus Christi college, being then in orders; and July 7, 1603, took the degree of B. D. Some time after, he became chaplain to Ric. Bancroft, archbishop of Canterbury; and, after his death, to George Abbot, his successor in that see. On the 11th of June, 1608, he was collated to the rectory of Finchley in Middlesex, and on the 31st of October, 1610, to the prebend of Brownswood, in the cathedral of St. Paul's; on the 29th of March, 1615, to the rectory of Packlesham; the 27th of May following to the rectory of Lachingdon; and, the 5th of December, 1616, to the rectory and deanery of Bocking, all in the county of Essex. But, in 1617, he resigned Packlesham, as he had done Finchley in 1615. March 14, 1615, he was created D. D. He had great skill and knowledge in most parts of useful learning, being an exact historian, a good herald, an able divine, a curious critic, master of several languages, an excellent antiquarian, and well acquainted with coins and medals, of which he had the best collection of any clergyman in his time. These he gave to Dr. Laud, archbishop of Canterbury, who presented them to the university of Oxford. He died at Bocking, March 25, 1642, and was buried in the chancel of that church. He was a man of strict life and conversation, charitable, modest, and reserved, but above all, exemplary in his duties as a clergyman. Dr. Barkham wrote nothing in his own name, but assisted others in their works, particularly Speed in his history of Great Britain, which that author gratefully acknowledges. In this work Barkham wrote "The life and reign of king John," one of the most valuable in the book; and "The life and reign of king Henry II." in the same history. He is likewise the author of "The display of Heraldry," &c. first published at London in 1610, folio, under the name of John Guillim. The learned author having mostly composed it in his younger years, thought it too light a subject for him (who was a

grave divine) to own, and gave Guillim the copy, who, adding some trivial things, published it, with the author's leave, under his own name. He published also Mr. Ric. Crakanthorpe's book against the archbishop of Spalato, entitled "Defensio Ecclesiæ Anglicanæ," Lond. 1625, 4to, with a preface of his own. It is said also that he wrote a treatise on coins, which was never published. Fuller, in his usual way, says, that he was "a greater lover of coins than of money; rather curious in the stamps than covetous for the metal thereof." [1]

BARKSDALE (Clement), a biographical and miscellaneous writer of the seventeenth century, was born at Winchcombe in Gloucestershire, Nov. 23, 1609, and educated first at Abingdon school, whence he entered as a servitor in Merton college, Oxford, in 1625, and in a short time removed to Gloucester hall (now Worcester college) under the tuition and patronage of Dr. Gregory Whear, the principal. Here he studied with great assiduity for several years, took his degrees in arts, and entered into holy orders. In 1637 he supplied the place of chaplain of Lincoln college at the church of All-Saints, for a short time, and was the same year appointed master of the free-school at Hereford, vicar-choral there, and not long after was promoted to the vicarage of All-hallows in that city. When the garrison of Hereford was surprised by the parliamentary forces in 1646, he was rescued out of the danger, and placed at Sudeley castle, doubtless by the Bridges family, where he exercised his ministry. After that he taught a private school at Hawling in Cotswold, and on the restoration his majesty gave him the living of Naunton near Hawling in Gloucestershire, which he retained until his death, Jan. 6, 1687-8. He was buried in the chancel of Naunton church, leaving behind him the character of a frequent and edifying preacher, and a good neighbour. Wood further adds, that he was a good disputant, a great admirer of Grotius, and a great pretender to poetry; but poetry is one of those subjects with which Wood is seldom to be trusted. Barksdale was certainly more than a pretender to poetry. His works are very numerous, both original and translated; but the greater part of the former are small pious tracts on various subjects, little known now, although no doubt very useful in the time they were pub-

[1] Biog. Brit.—Ath. Ox. vol. II.—Fuller's Worthies.—Prince's Worthies of Devon.

lished. His biographical works, mostly compilations from very scarce tracts and funeral sermons, were published under the title of "Memorials of Worthy Persons." Of these, two decades were published, London, 1661, 12mo; a third at Oxford, 1662; a fourth there, 1663; and a fifth under the title of "A remembrancer of Excellent Men," London, 1670. These are now scarce. But a more rare work is his "Nympha Libæthris; or the Cotswold Muse, presenting some extempore verses to the imitation of young scholars; in four parts," London, 1651, 12mo. Of this curious volume the reader may see an ample account, by Mr. Park, in the "Censura Literaria," vol. VI. Of Barksdale's other writings it may be sufficient to mention, 1. "Monumenta Literaria," the characters of eminent men from Thuanus, Lond. 1640, 4to, and often reprinted in 8vo. 2. "Life of Hugo Grotius," ibid. 1652, 12mo. 3. "The disputation at Winchcombe," Oxford, 1653, 8vo, respecting points of discipline and church government. 4. Several sermons enumerated by Wood, and translations of parts of the works of Grotius, Cuneus, Castalio, and others.[1]

BARLAAM, a monk of the order of St. Basil, in the fourteenth century, was in 1339 sent by the Greek emperor Andronicus the younger, as ambassador to Philip king of France, and Robert king of Sicily, to solicit assistance against the Mahometan power; and as there was little prospect that this would be granted without a previous union between the Greek and Latin churches, he was also instructed to treat of this measure. These two princes gave him letters to pope Benedict XII. to whom he proposed the assembling of a general council; but as he desired, in the mean time, that a reinforcement might be sent to the Greek emperor, the pope replied that the procession of the Holy Ghost was a point already settled, and therefore did not require a new council, and as for the assistance required, it could not be granted unless the Greek church would shew more sincerity in its wishes for a junction. Barlaam, at his return from Constantinople, had a controversy with the monks called Quietists, who were charged with reviving the Messalian heterodoxy. These monks pretended to see the light which appeared upon Mount Tabor at our Saviour's transfiguration. They asserted this light to be uncreated and incorruptible, though not part of the divine essence;

[1] Ath. Ox. vol. II.

and held other strange opinions, which induced Barlaam to accuse Palamas and his disciples of this sect, to the emperor and to the patriarch of Constantinople, on which a council was called in that city in 1340, but Barlaam failed in maintaining his charges, and was himself censured. Barlaam being thus condemned in the east, retired to the west, joined himself to the Latins, and was made bishop of Hieracium or Gerace in Calabria, where he died about 1348. As he changed from the Greeks to the Latins, his writings will be found to be both for and against the latter. Against them he wrote a treatise on the pope's primacy, printed first in Gr. and Lat. at Oxford, 1592, 4to, by Lloyd, and afterwards at Hainault, 1608, 8vo, with notes by Salmasius, who again reprinted it, along with his own treatise of the primacy of the pope, Amsterdam, 1645. Barlaam wrote also a treatise of the procession of the Holy Ghost, containing eighteen articles, of which Allatius gives the titles. For the Latins he wrote a discourse of the union of the two churches, and five letters, published by Bzovius, Canisius, and in the Bibl. Patrum; separately also at Strasburgh, 1572; and a treatise on arithmetic and algebra from his pen was published at Paris, 1600.[1]

BARLÆUS (Gaspard), a modern Latin poet of great reputation, was born at Antwerp, 1584, and studied eight years at Leyden. Bertius, the sub-principal of his college, having been appointed principal, recommended Barlæus to be his successor, who was accordingly named sub-principal, and some time after made professor of logic in the university of Leyden; but he interested himself so much in the disputes of the Arminians, that he lost his professorship as soon as the opposite party prevailed in the synod of Dort. He now applied himself to physic, and in two years took a doctor's degree at Caen, but scarce ever practised. In 1631, the magistrates of Amsterdam having erected a seminary, offered him the professorship of philosophy, which he accepted, and discharged with great honour. He published several sharp controversial pieces against the adversaries of Arminius; and being looked upon as a favourer of that sect, many people murmured against the magistrates of Amsterdam for entertaining such a professor. He was continued, however, in his professorship till his death, which happened in 1648. We have a volume of orations

[1] Moreri.—Dupin.—Mosheim.—Cave, vol. II.—Saxii Onomasticon.

of his, which he pronounced on different occasions, and which are admired for their style and wit; but his poetical compositions are what chiefly raised his reputation. His letters were published after his death in two volumes. The following are the dates of his principal works, 1. "Britannia triumphans," Leyden, 1626, fol. 2. "Poemata," ib. 1631, 12mo. 3. "Mercator sapiens," Amst. 1632, fol. 4. "De Cœli admirandis, oratio," ib. 1636, fol. 5. "Oratio de victa Hispanorum regis classe," ib. 1639, fol. 6. "Laurus Flandrica," ib. 1644, fol. 7. "Mauritius Redux," ib. 1644, fol. 8. "Hist. Rerum in Brasilia et alibi nuper gestarum, sub præfectura Mauritii principis Nassoviæ," ib. 1647, fol. 9. "Orationes," ib. 1661, 12mo. 10. "Faces Sacræ," Lond. 4to. [1]

BARLÆUS (Lambert), brother of the preceding, was born in 1595, and became professor of Greek in the university of Leyden. It is said that he spoke that language as fluently as his mother-tongue; a qualification which procured him, from the states of the Low Countries, the commission to translate into Dutch the confession of the reformed churches, in conjunction with James Revius. He died June 16, 1655. We have of him the Timon of Lucian, with useful annotations; and a good commentary on the Theogony of Hesiod. [2]

BARLAND (Adrian), a learned and voluminous writer, was born Sept. 28, 1488, at Barland, a village of Zealand, from which he took his name. His father sent him to Ghent at the age of eleven, where he studied the classics under Peter Scot, a man eminently skilled in the ancient orators and poets, who, discovering his pupil's promising talents, and that he excelled all his schoolfellows, bestowed particular care in cultivating his mind. At the expiration of four years, he went, in compliance with his father's wish, to Louvaine, an university which Barland allows to be very celebrated, but where, he says, he passed his time, without much acquisition of knowledge, and had nearly forgot what he had learned at Ghent. Representations of this kind, from young men, are generally to be suspected. Barland does not inform us how he was employed during the four years he passed at this university. It is certain, however, that he was admitted master of arts

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.—Pope Blount's Censura.
[2] Moreri.—Gen. Dict.

in his twentieth year, and soon after returned to his classical studies, which he cultivated with such success, that he was enabled to teach; and for more than nine years had a very flourishing school. According to Andreas Valerius, he taught Latin in the college of the three languages, called Busleiden, at Louvaine. In 1518 he went into England, but soon after, we find him at Afflinghem, superintending the studies of one of his Louvaine pupils. In 1526 he was invited to the professorship of rhetoric at Louvaine, which he continued to hold until his death in 1542. In 1603, a collection of some of his works was published at Cologne, under the title of "Historica," all of which had been published separately, except a letter to one of his friends, in which he gives an account of his early studies. Besides these, he published, 1. "In omnes Erasmi Adagiorum chiliados epitome," Colon. 1524, fol. 2. "Historica narratio Papiensis obsidionis anni 1525," printed in the second volume of Schardius's German writers. 3. "Dialogi ad profligandam è scholis barbariem," the best edition of which is that of 1530. 4. "De Litteratis urbis Romæ principibus opusculum. Elysii Calentii oppido quam elegantes epistolæ, à Barlando recognitæ et argumentis auctæ. Menandri dicta eximia, adnotationibus illustrata," Louvaine, 1515, 4to. 5. "Epistola de ratione studii." 6. "Commentarii in Terentii comedias," added to the Paris editions of Terence, 1522, 1552, and that of Francfort, 1637, fol. 7. "Enarrationes in quatuor libros Eneidos Virgilianæ," Antwerp, 1529 and 1535, 4to. He also published scholia, on some of Pliny's epistles, and other classical authors. [1]

BARLOW (THOMAS), a very learned divine and bishop in the seventeenth century, was born at Langhill, in the parish of Orton, in Westmorland, in 1607; being the son of Mr. Richard Barlow, descended from the ancient family of Barlow-moore in Lancashire. He had his first education at the free-school at Appleby, in his own country. From thence being removed, in the sixteenth year of his age, to Queen's college in Oxford, he took his degrees in arts, that of master being completed the 27th of June, 1633, and the same year was chosen fellow of his college. In 1635, he was appointed metaphysic-reader in the university; and his lectures being much approved of, were

[1] Moreri.—Foppen Bibl. Belg.—Niceron, vol. XI.—Saxii Onomast.

published in 1637 for the use of the scholars. When the garrison of Oxford surrendered to the parliament in 1646, he submitted to the persons then in power; and by the interest of colonel Thomas Kelsey, deputy governor of that garrison, or more likely by that of Selden or Dr. Owen, preserved his fellowship, notwithstanding the parliamentary visitation, of which he gave a ludicrous account, in a pamphlet entitled "Pegasus." In 1652 he was elected keeper of the Bodleian library; and about the same time, was made lecturer of Church-hill, near Burford, in Oxfordshire. July 23, 1657, he took his degree of bachelor in divinity; and, in the latter end of the same year, was chosen provost of his college, on the death of the learned Dr. Langbaine. After the restoration of king Charles II. he procured himself to be one of the commissioners, appointed first by the marquis of Hertford, chancellor of the university, and afterwards by the king, for restoring the members which were ejected in 1648. The 2d of August, 1660, he was not only created doctor in divinity among the royalists, but also chosen Margaret professor of divinity, the 1st of September following, upon the ejection of Henry Wilkinson, senior. He wrote, the same year, "The case of a Toleration in matters of religion," addressed to the famous Rob. Boyle, esq. in which that subject is handled with great candour. In 1661, he was appointed archdeacon of Oxford, in the room of Dr. Barten Holiday, deceased; but he was not installed till June 13, 1664, owing to a contest between him and Dr. Thomas Lamplugh about that dignity, which, after having lasted some time, was at length decided in favour of Dr. Barlow, at the assizes held at Oxford, March 1, 1663-4. Being eminent for his skill in the civil and canon law, he was often applied to as a casuist, to resolve cases of conscience, about marriage, &c. And on one of these occasions, in 1671, he wrote "Mr. Cottington's case of Divorce," in which is discussed the validity of his marriage with a lady whose former husband was living: and some years after, another case of marriage, inserted in his "Genuine remains." Upon the death of Dr. W. Fuller, bishop of Lincoln, which happened April 22, 1675, he obtained, the same day, a grant of that bishopric, at the recommendation of some of the nobility, and chiefly through the interest of the two secretaries of state, Henry Coventry, esq. and sir Joseph Williamson, both some time of his college,

and the first formerly his pupil. The 27th of June following, he was consecrated at Ely-house chapel. Archbishop Sheldon opposed his promotion, though the reasons of it are not assigned. After his advancement to this see, bishop Barlow wrote several curious things. They were generally short, and most of them by way of letter. The most considerable are these: In 1676, "The original of Sine Cures;" concerning "Pensions paid out of Church-livings;" and a "Survey of the numbers of Papists within the province of Canterbury;" in 1679, "A letter concerning the Canon Law, allowing the whipping of heretics." But he was most distinguished by his writings against popery; the chief of which were, "Popery, or the principles and positions approved by the Church of Rome, &c. are very dangerous to all," and "A discourse concerning the Laws ecclesiastical and civil, made against heretics by popes, emperors, and kings, provincial and general councils, approved by the Church of Rome," evidently levelled against the duke of York. He expressed his zeal against the papists, not only in writing, but in action. For when, in 1678, after the discovery of the popish plot, a bill was brought into parliament, requiring all members of either house, and all such as might come into the king's court, or presence, to take a test against popery; our bishop appeared for that bill in the house of lords, and spoke in favour of it. Notwithstanding which we are told, that after king James II.'s accession to the throne, bishop Barlow took all opportunities to express his affection, or submission, to him; for he sent up an address of thanks to him, for his first declaration for liberty of conscience, signed by six hundred of his clergy. He wrote reasons for reading that king's second declaration for liberty of conscience; he caused it to be read in his diocese *, nay, he was pre-

* In Wood's Life of Dr. Barlow, there is a considerable taint of prejudice. He probably could not forgive Barlow for acceding to the truism that king James had abdicated, and for supplying the vacant livings of the nonjurors. But how far he, or the author of this life in the Biog. Brit. is justified in asserting that Dr. Barlow caused the king's declaration to be read in his diocese, will appear from the following extract of a letter he wrote to one of his clergy on the subject:—"I received yours, and all that I have time to say, is only this: By his majesty's command, I was required to send that declaration to all churches in my diocese; in obedience whereto I sent them. Now the same authority which requires me to send them, requires you to read them. But whether you should, or you should not, read them, is a question of that difficulty, in the circumstances we now are, that you cannot expect, that I should hastily answer it, especially in writing. The two last Sundays, the clergy in London were to read it, but

vailed upon to assert and vindicate the regal power of dispensing with penal laws, in an elaborate tract, with numerous quotations from canonists, civilians, and divines. And yet, after the revolution, he was one of those bishops who readily voted that king James had abdicated his kingdoms. He took the oaths to his successors; and no bishop was more ready than he, to fill the places of such clergymen as refused to take the oaths to king William and queen Mary. There was nothing in this, however, inconsistent in one who held his sentiments in favour of toleration. It is more doubtful that he was entirely addicted to the Aristotelian philosophy, and a declared enemy to the improvements made by the royal society, and to what he called in general the new philosophy. He was, however, a rigid Calvinist, and the school divinity was that which he most admired; but when his attachment to Calvin's notions engaged him in a public opposition to some of Mr. Bull's works, he declined a public disputation on the subject. He has also been blamed for never appearing in his cathedral, nor visiting his diocese in person, but residing constantly at his manor of Bugden; but against this he appears to have vindicated himself. His enemies are willing to allow that he was a good casuist, a man of very extensive learning, an universal lover and favourer of learned men, of what country or denomination soever, and a great master of the whole controversy between the Protestants and Papists. He died at Bugden, October 8, 1691, in the eighty-fifth year of his age; and was buried the 11th of the said month, on the north side of the chancel belonging to that church, near the body of Dr. R. Sanderson, some time bishop of Lincoln, and, according to his own desire, in the grave of Dr. William Barlow, formerly bishop of the same see: to whose memory, as well as his own, is erected a monument, with an inscription which he composed himself a few days before his death. He bequeathed to the Bod-

as I am informed they generally refused. For myself, I shall neither persuade nor dissuade you, but leave it to your own prudence and conscience, whether you will not read it; only this I shall advise, that after serious consideration, you find, that you cannot read it, but *reluctante vel dubitante conscientia*, in that case to read it, will be your sin, and you to blame for doing it. I shall only add, that God Almighty would be graciously pleased to bless and direct you so, that you may do nothing in this case, which may be justly displeasing to God, or the king, is the prayer of, &c."—MS Letter in Mr. Baker's copy of Barlow's remains, in the possession of the Editor.

leian library, all such books of his own, as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford, on which the society erected, in 1694, a noble pile of buildings, on the west side of their college, to receive them. All his manuscripts, of his own composition, he left to his two domestic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln, with a particular desire that they would not make any of them public after his decease. Besides the works already mentioned, he wrote against popery, 1. "Confutation of the infallibility of the church of Rome," written in 1678. 2. "A letter to J. Evelyn, esq. concerning invocation of Saints, and adoration of the Cross," London, 1679, 4to. 3. The same year he reprinted in 8vo, "The Gun-powder Treason, with a discourse of the manner of its discovery, &c." printed at first in 1606, and placed in the beginning of it, "A preface touching that horrid conspiracy, dated Feb. 1, 1678-9." 4. "Brutum Fulmen, or the bull of pope Pius Sextus against queen Elizabeth," 1681, 4to. 5. "Whether the pope be Antichrist, &c.?" 6. "A few plain reasons why a Protestant of the church of England should not turn Roman catholic," 1688. Some sheets of this, not being licensed, were omitted. Besides these, he is the author of the following: 7. "Pietas in Patrem, or a few tears upon the lamented death of his most dear and loving Father Richard Barlow, late of Langhill in Westmorland, who died December 29, 1636," Oxford, 1637, 4to. 8. "A letter to Mr. John Goodwin, concerning Universal Redemption, by J. Christ," 1651. 9. "For toleration of the Jews," 1655. 10. "A letter to Mr. John Tombes in defence of Anabaptism, inserted in one of Tombes's books." 11. "A tract to prove that true grace doth not lie so much in the degree, as in the nature." This also is inserted in a book, entitled Sincerity and Hypocrisy, &c. written by William Sheppard, esq. 12. "The Rights of the Bishops to judge in capital cases in parliament cleared, &c." Lond. 1680. Dr. Barlow did not set his name to this, and it was by some ascribed to Tho. Turner of Gray's-inn. 13. "A letter (to his clergy) for the putting in execution the Laws against Dissenters, written in concurrence to that which was drawn up by the justices of the peace of the county of Bedford, at the quarter-sessions held at Ampthill for the said county, Jan. 14, 1684." After his decease, sir Peter Pett pub-

lished in 1692, 8vo, "Several miscellaneous and weighty cases of conscience, learnedly and judiciously resolved by the right rev. father in God, Dr. Tho. Barlow, late lord bishop of Lincoln." Sir Peter published also in 1693, Lond. 8vo, 14. "The genuine Remains of that learned prelate, Dr. Thomas Barlow, late lord bishop of Lincoln, containing divers discourses, theological, philosophical, historical, &c. in letters to several persons of honour and quality." But these two volumes being published without the knowledge or consent of the bishop's two chaplains above-mentioned, to whom he had left all his manuscripts, with orders that they should not be published, they severely reflected upon the publisher, for the unwarrantable liberty he had taken.[1]

BARLOW (William), bishop of Rochester and Lincoln, was a native of Lancashire, and became fellow of Trinity hall, Cambridge. He was afterwards chaplain to queen Elizabeth, and to archbishop Whitgift, who collated him to the rectory of St. Dunstan's in the East, and he occurs likewise as a prebendary of St. Paul's. He was installed prebendary of Westminster, in 1601, and the next year, dean of Chester, and in 1605, a prebendary of Canterbury. In the same year, May 23, he was elected bishop of Rochester, which he held for three years, and was translated to Lincoln, May 21, 1608. He died suddenly at his palace at Buckden, Sept. 7, 1613, where he was buried. In his will he appointed to be buried in Lincoln cathedral, or Westminster abbey, if he died near them, and gave several charities, and was, according to Wood, a benefactor to St. John's college, Cambridge, where he founded the London fellowships and scholarships, but his will, in this respect, being only conditional, St. John's college never derived any benefit from it. He was reputed a learned and excellent preacher, and when dean of Chester, was employed by archbishop Whitgift to draw up an authentic relation of the famous conference between the bishop and the Puritans, held at Hampton court, Jan. 14, 15, 16, 1603, before king James, which was published at London, 1604, 4to, and 1638, and reprinted in the Phœnix, vol. I. He published also some controversial tracts, and a life of Dr. Richard Cosin, an eminent civilian, in whose house he had been brought up in his youth.[2]

[1] Biog. Brit.—Ath. Ox. vol. II.

[2] Wood's Fasti, vol. I.—Hasted's Kent, vol. II.—Willis's Cathedrals.—MS note by Mr. Baker on Wood's Fasti.

BARLOWE (WILLIAM), a learned bishop in the sixteenth century, descended of the ancient family of the Barlowes in Wales, and was born in the county of Essex. He was at first a monk in the Augustin monastery of St. Osith in Essex, and was educated there, and at Oxford, where the religious of that order had an abbey and a priory; and, arriving to a competent knowledge of divinity, was made doctor in that faculty. He was afterwards prior of the canons of his order at Bisham in Berkshire, and by that title was sent on an embassy to Scotland, in 1535. At the dissolution of the monasteries, he readily resigned his house, and prevailed upon many abbots and priors to do the same. Having by this means ingratiated himself with the king, he was appointed bishop of St. Asaph; and the temporalities being delivered to him on February 2, 1535, he was consecrated the 22d of the same month. Thence he was translated to St. David's, in April 1536, where he formed the project of removing the episcopal see to Caermardhyn, as being more in the midst of the diocese, but without success. In 1547, he was translated to Bath and Wells, of which he alienated most of the revenues; but being a zealous professor and preacher of the Protestant religion, he was, in 1553, upon queen Mary's accession to the throne, deprived of his bishopric, on pretence of his being married. He was, likewise, committed to the Fleet, where he continued prisoner for some time: at length, finding means to escape, he retired, with many others, into Germany, and there lived in a poor condition, till queen Elizabeth's happy inauguration. Tanner says that he went early in life to Germany, and heard Luther, and some other of the reformers. On his return now to his native country, he was not restored to his see, but advanced to the bishopric of Chichester, in December 1559; and, the next year, was made the first prebendary of the first stall in the collegiate church of Westminster, founded by queen Elizabeth; which dignity he held five years with his bishopric. He died in August, 1568, and was buried in Chichester cathedral. What is most particularly remarkable concerning him is, that by his wife Agatha Wellesbourne, he had five daughters, who were all married to bishops, namely, 1. Anne, married first to Austin Bradbridge, and afterwards to Herbert Westphaling, bishop of Hereford. 2. Elizabeth, wife of William Day, dean of Windsor, af-

terwards bishop of Winchester. 3. Margaret, wife of William Overton, bishop of Lichfield and Coventry. 4. Frances, married first to Matthew Parker, younger son of Matthew Parker, archbishop of Canterbury, and afterwards to Toby Matthew, archbishop of York. 5. Antonia, wife of William Wickham, bishop of Winchester. He had also a son, of whom we shall give an account in the next article; and five more, of whom nothing memorable is recorded.

His works, are, 1. "Christian Homilies." 2. "Cosmography." 3. He was one of those bishops who compiled "The godly and pious institution of a Christian man," commonly called "The bishop's book," London, 1537. 4. There is in bishop Burnet's History of the Reformation, "His answers to certain Queries concerning the Abuses of the Mass." 5. In Edward VIth's reign, he is said to have translated into English, "The Apocrypha," as far as the book of Wisdom. He is also said to have written "A dialogue describing these Lutheran factions, and many of their abuses," of which a second edition was published in 1553. This was no doubt written before he became entirely converted to the reformed religion, which was not the case until Mary's time. He had written, indeed, some pieces against popery in Henry VIIIth's time, but it appears from a letter in the Cotton library, which he wrote to that monarch, that he was not steady in his belief, and he seems to apologize to Henry for having published "The burial of the Masse," and some other tracts in favour of protestantism. It is to be remarked too, that Cranmer had very little dependance on Barlowe at that time. He was so indiscreet, so totally unguarded, and his conversation so full of levity, that the primate was always afraid of any communication with him on matters of business, and would sometimes say, on the conclusion of a long debate, "This is all very true: but my brother Barlowe, in half an hour, will teach the world to believe it is but a jest." [1]

BARLOWE (WILLIAM), son of the above, an eminent mathematician and divine, in the sixteenth century, was born in Pembrokeshire. In 1560 he was entered commoner of Baliol college in Oxford; and in 1564, having taken a degree in arts, he left the university, and

[1] Biog. Britannica.—Ath. Ox. vol. II.—Strype's Cranmer, p. 37, 51, 77, 98, 184, 192, 309, 314, 320, 362.—Strype's Parker, Book II. chap. I.—Strype's Annals, see index.—Gilpin's Life of Cranmer, p. 49.—Harrington's Brief View,

went to sea; but in what capacity is uncertain: however, he thence acquired considerable knowledge in the art of navigation, as his writings afterwards shewed. About the year 1573, he entered into orders, and became prebendary of Wincnester, and rector of Easton, near that city. In 1588 he was made prebendary of Lichfield, which he exchanged for the office of treasurer of that church. He afterwards was appointed chaplain to prince Henry, eldest son of king James the first; and in 1614, archdeacon of Salisbury. Barlowe was remarkable, especially for having been the first writer on the nature and properties of the loadstone, twenty years before Gilbert published his book on that subject. He was the first who made the inclinatory instrument transparent, and to be used with a glass on both sides. It was he also who suspended it in a compass-box, where, with two ounces weight, it was made fit for use at sea. He also found out the difference between iron and steel, and their tempers for magnetical uses. He likewise discovered the proper way of touching magnetical needles; and of piecing and cementing of loadstones; and also why a loadstone, being double-capped, must take up so great a weight.

Barlowe died in the year 1625.—His works are as follow: 1. "The Navigator's Supply, containing many things of principal importance belonging to Navigation, and use of diverse Instruments framed chiefly for that purpose," Lond. 1597, 4to; dedicated to Robert earl of Essex. 2. "Magnetical Advertisement, or diverse pertinent observations and improved experiments concerning the nature and properties of the Loadstone," Lond. 1616, 4to. 3. "A Brief Discovery of the idle animadversions of Mark Ridley, M.D. upon a treatise entitled Magnetical Advertisement," Lond. 1618, 4to.

In the first of these pieces, Barlowe gave a demonstration of Wright's or Mercator's division of the meridian line, as communicated by a friend; observing that "This manner of carde has been publiquely extant in print these thirtie yeares at least [he should have said twenty-eight only], but a cloude (as it were) and thicke miste of ignorance doth keepe it hitherto concealed: and so much the more, because some who were reckoned for men of good knowledge, have by glauncing speeches (but never by any one reason of moment) gone about what they could to disgrace it." This work of Barlowe's contains descriptions

of several instruments for the use of navigation, the principal of which is an azimuth compass, with two upright sights; and as the author was very curious in making experiments on the loadstone, he treats well and fully upon the sea-compass. And he treated still farther on the same instrument in his second work, the Magnetical Advertisement.[1]

BARNABAS (JOSES, or ST. JOSEPH), *i. e.* Son of the Prophet, an apostle, and one of the first preachers of the Gospel in the first century, was born in Cyprus, of the tribe of Levi. It is supposed that he went to Jerusalem, and studied with St. Paul, under Gamaliel. Upon embracing the Christian faith he sold his land, and laid the price of it at the apostles' feet. He was appointed to be an apostle of the Gentiles with St. Paul, travelled with him, and accompanied St. Mark into the island of Cyprus. It is said, that he suffered martyrdom, after having founded the church of Milan, and that his body was found in the year 488, with the gospel of St. Matthew upon the breast. An epistle, attributed to St. Barnabas, was published 1645, by Dom. Luke d'Acheri, 4to. It is in the library of the fathers, and in the *Patres Apostolici* of Cotelier; but in all probability it was the production of some Jew, whose mean talents and attachment to Jewish fables point him out as a very different person from the companion of St. Paul. Yet Dupin labours hard to give it a kind of authenticity.[2]

BARNARD (JOHN), an English divine, was the son of Mr. John Barnard, of Castor, a market town in Lincolnshire. He had his education in the grammar-school of that place; from whence he was sent to Cambridge, where he became a pensioner of Queen's college. After that he went to Oxford, to obtain preferment from the visitors appointed by act of parliament, and there took the degree of B. A. April 15, 1648; and on Sept. 29 following, was, by order of the said visitors, made fellow of Lincoln college. Feb. 20, 1650, he took the degree of M. A. At length, having married the daughter of Dr. Peter Heylyn, then living at Abingdon, he became rector of Waddington, near Lincoln, the perpetual advowson of which he purchased, and held it for some time, together with the sinecure of Ged-

[1] Biog. Brit —Hutton's Mathematical Dictionary.
[2] Dupin.—Mosheim.—Lardner's Works.

ney, in the same county. After the restoration he conformed, and was made prebendary of Asgarby in the church of Lincoln. July 6, 1669, he took the degree of B. D. and the same year was created D. D. being then in good repute for his learning and orthodoxy. He died at Newark, on a journey to Spa, Aug. 17, 1683, and was buried in his own church of Waddington. His works are: 1. "Censura Cleri, against scandalous ministers, not fit to be restored to the church's livings, in point of prudence, piety, and fame," Lond. 1660, in three sheets, 4to: his name is not prefixed to this piece. 2. "Theologo-historicus, or the true life of the most reverend divine and excellent historian Peter Heylyn, D. D. subdean of Westminster," Lond. 1683, 8vo. This was published, as the author says, to correct the errors, supply the defects, and confute the calumnies of George Vernon, A M. rector of Bourton on the Water, in Gloucestershire, who had published a life of Dr. Heylyn; and Heylyn's life will certainly be best understood by a comparison of the two. To it is added, 3. "An Answer to Mr. Baxter's false accusation of Mr. Heylyn." 4. "A catechism for the use of his parish." The purpose of the "Censura Cleri" was to prevent some clergymen from being restored to their livings who had been ejected during the interregnum, but, according to Wood, when affairs took a different turn, he did not wish to be known as the author.[1]

BARNARD (Sir John), an eminent citizen and alderman of London of the last century, and many years one of its representatives in parliament, will not probably be thought undeserving of a lengthened notice, in these days of political delusion and imposture. He was born at Reading, in Berkshire, in 1685. His parents, who were of the people called Quakers, put him to a school at Wandsworth, in Surrey, which was solely appropriated to the education of persons of that profession. From this school, the master of which was of the same religious principles, young Barnard is said to have derived very little advantage in point of classical and polite literature. This loss, however, his native good sense, and love of knowledge, soon led him to supply, as far as possible, by carefully reading, in our own tongue, the best writers of Greece and Rome. By these means, though he could

[1] Wood's Ath. vol. II.—Biog. Brit.

not be fully sensible of the elegance of the classic authors, which was, for the most part, lost in the translations of them, he became well acquainted with every remarkable sect, character, and action, in profane history. Such were the integrity and candour of his mind, when he was a boy, that his playmates used to choose him for their chancellor, in the disputes which they had with each other, and readily submitted to his decisions. When in the fifteenth year of his age, his father, who appears to have been settled in London, and had long been afflicted with bad health, determined to take him into his compting-house; and, from observing his natural turn, assiduity, and talents, scrupled not to commit to his care the management of a great business in the wine trade, nor was he disappointed in the early confidence which he placed in his son. At this time our young gentleman took peculiar pleasure in the study of figures, which he pursued with such success, that his judgment was afterwards highly valued in affairs which required profound skill in calculation, and his knowledge as an able financier became undisputed. In the midst of these pursuits and engagements, he did not neglect the subject of religion. Some scruples having arisen in his mind with regard to the principles wherein he had been educated, he determined to apply himself to the devout study of the Bible, which he firmly believed to be the sole repository of divine truth. The result of his inquiries was, that he found himself called upon, by the dictates of his conscience, to make the painful sacrifice of openly renouncing the distinguishing tenets of his revered parents. For this purpose, he was introduced to doctor Compton, then bishop of London; and, after several conferences with that prelate, was baptized by him, in his chapel at Fulham, 1703. Mr. Barnard was under nineteen years of age when he quitted the society of the Quakers; and from that time he continued, till his death, a member of the established church, an admirer of her liturgy, and an ornament to her communion. There was a peculiarity of character in the early part of his life, which deserves to be noticed. When he was a youth himself, he never chose to associate with those of his own age. Being convinced that he could derive no improvement from an acquaintance with them, he sought out companions among men distinguished by their knowledge, learning, and religion; and such men received,

with open arms, a young person who discovered so much good sense and discernment.

Mr. Barnard, till the thirty-sixth year of his age, was only known by the excellencies of his private character, and the esteem in which he was held as a man of reading and strong parts. But about this time, the following incident laid the foundation of his public fame. A bill seriously affecting the wine trade, had passed through the house of commons, and was depending in the upper house. The principal merchants, who would have been injured by the operation of the bill, united in presenting a petition to the lords, praying to be heard against it, by themselves, or counsel. Their request being granted, Mr. Barnard, without his knowledge, was made choice of, as the fittest person to prove the grievance alleged, and to answer every objection to the petition. Through some unaccountable negligence, he was not acquainted with the business assigned him, till the afternoon before he was to be heard by the peers. This singular disadvantage, when it came to be known, made his speech appear the more extraordinary. By the extent of his acquaintance with commerce, and the perspicuity and force of his reasoning, accompanied with a becoming modesty, he contributed in so high a degree to carry the point aimed at, that all his friends considered themselves as principally indebted to his talents for their success. So signal an instance of Mr. Barnard's abilities drew the attention of the public towards him, and prepared the way for his appearing in a more honourable and important station. The admiration he had acquired, made it wished, that he might be employed in the service of his fellow-citizens and countrymen at large. Accordingly, at an anniversary meeting in 1721, his friends proposed, without his knowledge, that he should be put up as a candidate to represent the city of London in Parliament at the next election, which was expected to happen in that year, though it did not take place till the year following. When Mr. Barnard was informed of the honour intended him, he urged his invincible dislike to the soliciting and canvassing for votes. But this objection was over-ruled by the proposers, who pledged themselves to undertake that trouble; and so effectually did they perform their promise, that he was chosen member, though the contest between the competitors was one of the warmest ever known in London.

The candidates were Child, Lockwood, Godfrey, Barnard, Parsons, and Heyshaw; the four former of whom were elected. Seven thousand six hundred and seventy-three liverymen polled; a number, it is said, which had never before been equalled. All who knew Mr. Barnard, conceived great expectations that he would acquit himself to the honour of his constituents; nor were their expectations disappointed. From his first taking his seat in the house of commons, he entered with penetration into the merits of each point under debate; defended with intrepidity what he apprehended to be our constitutional rights; withstood every attempt to burden his country with needless subsidies; argued with remarkable perspicuity and strength; and crowned all with such a close attendance upon parliament, that he was never absent by choice, from the time the members met, till they were adjourned. It is difficult to say, whether out of the house he was more popular, or within it more respectable, during the space of nearly forty years.

Of the regard sir Robert Walpole had for him, the following instance has been given: riding out on the same day in two parties, they happened to come where only a narrow lane prevented their view of each other. Mr. Barnard, talking with his company, was overheard. And a gentleman of the other party said, Whose voice is that? Sir Robert replied, do you not know? it is one I shall never forget:—I have often felt its power. Upon meeting at the end of the lane, sir Robert Walpole, with that enchanting courtesy he possessed, saluting Mr. Barnard, told him what had passed.

As Mr. Barnard was so assiduous in discharging his duty to his constituents, and took so constant a part in every important affair that occurred during a very interesting period of the British annals, were we to take particular notice of all the business wherein he was engaged, and of all the debates in which he spoke, we should run too far into the general history of the time, but the more distinguished instances of his parliamentary conduct will unavoidably be mentioned in the course of our narrative. Violent disputes having arisen in the city of London, about the choice of sheriffs and aldermen, it was thought necessary to ascertain more clearly than they were then understood, the rights and modes of election for the future. Accordingly, in 1725, a bill was brought into parliament

to effect that important purpose. But the citizens apprehending that it invaded their just privileges, formed a strong opposition to it, in which they were supported by three of their representatives, Child, Lockwood, and Barnard. Mr. Barnard objected to it, that, by its making an alteration in the city charter, it established a bad precedent for the crown to violate corporation charters at their pleasure; that it took away from a number of honest citizens the right they had enjoyed, from time immemorial, of voting at wardmote elections; that it abridged the privileges of the common-council; and that, by transferring too great a weight of authority and influence to the court of mayor and aldermen, it subverted, in a considerable degree, the ancient constitution of the metropolis. The formal thanks of the citizens were presented, by a deputation of four aldermen and eight commoners, to Mr. Barnard and his two colleagues, for their conduct in this affair. The bill, notwithstanding all opposition, passed into a law; and it is the statute by which all elections in the city are now regulated. However, the most obnoxious part of the act, which granted a negative power to the lord mayor and aldermen, was repealed in 1746; and to this sir John Barnard greatly contributed. On the 4th of January 1728, Mr. Barnard was chosen alderman of Dowgate Ward, upon the death of John Crawley, esq. On the 14th of April, 1729, he presented a bill to the house of commons, for the better regulation and government of seamen in the merchants service; which, having passed in that house on the 6th of May, was sent up to the lords, and received the royal assent on the 14th of the same month. About this time, likewise, he took an active part in the inquiry, which, in consequence of the iniquitous and cruel conduct of Thomas Bambridge, warden of the Fleet, was made into the state of the gaols in this kingdom. When Bambridge and his agents were committed to Newgate, and the attorney-general was ordered to prosecute them, alderman Barnard was very assiduous as a magistrate, in procuring information concerning the several abuses which had been practised in the Fleet to the oppression of the debtors; and he so pathetically represented the grievances under which they laboured, as to be greatly instrumental in obtaining the act of insolvency, and the act for the relief of debtors, with respect to the imprisonment of their persons, which were assented

to by the king, at the close of the session, on the 14th of May, 1729. Another occasion which he had of displaying his parliamentary abilities, was, when on the 24th of February 1729-30, the bill was read a second time, "To prevent any persons, his majesty's subjects, or residing within this kingdom, to advance any sum of money to any foreign prince, state, or potentate, without having obtained licence from his majesty under his privy seal, or some greater authority." The bill had taken its rise from a negotiation which had been set on foot by the emperor of Germany, to obtain a loan in England, of 400,000*l.* Mr. Barnard, who opposed the passing of the act, alleged in the course of the debate several important reasons against it; which, however, were answered in a masterly manner by sir Philip Yorke. The opposition so far prevailed, that the bill was modified in a certain degree; and an explanation was given by the ministry, that it was not his majesty's intention to prevent his subjects from lending money to the king of Portugal, or any other prince in alliance with England; and that the only reason for not naming the emperor in the bill was, that by making it general, there could be no foundation for an open rupture between the courts of London and Vienna. On the 28th of September, 1732, Mr. Barnard having attended Francis Child, esq. then lord mayor, to Kensington, with an address of congratulation to king George the Second, received from his majesty the honour of knighthood. Towards the beginning of the following year, the famous excise scheme, which met with so vigorous an opposition, was proposed by sir Robert Walpole. As a particular account of this affair will more properly come under the article of that celebrated statesman, we shall take no other notice of it here than what may be necessary to complete the history of sir John Barnard. No one could exceed him in the ability and zeal with which he opposed the design. He spoke several times against it, and condemned it both in a commercial and political light. He considered it as introductory to such general and arbitrary laws of excise as would be absolutely inconsistent with the freedom of the constitution; and thought that the question upon the scheme would be, "Whether we shall endeavour to prevent frauds in the collecting of the public revenues, at the expence of the liberties of the people?" "For my own part," said sir John, "I never was guilty of any fraud: I put it to any man, be he who he will, to accuse me

of so much as the appearance of a fraud in any trade I was ever concerned in; I am resolved never to be guilty of any fraud. It is very true, that these frauds are a very great prejudice to all fair traders; and, therefore, I speak against my own interest, when I speak against any methods that may tend towards preventing of frauds. But I shall never put my private interest in balance with the interest or happiness of the nation. I had rather beg my bread from door to door, and see my country flourish, than be the greatest subject of the nation, and see the trade of my country decaying, and the people enslaved and oppressed." On the 14th of March, 1732-3, in the grand committee of the house of commons "To consider of the most proper methods for the better security and improvement of the duties and revenues, already charged upon, and payable from tobacco and wines," the excise scheme was proposed. In the course of the long and violent debate which took place on this occasion, sir John Barnard, among other arguments, alledged that the scheme was such as could not, even by malice itself, be represented to be worse than it really was; that it was a pill, which, if the people of England were obliged to swallow, they would find as bitter a pill as ever was swallowed by them since they were a people; that the intended remedy for preventing frauds in the collection of the revenue, was far more desperate than the disease; that the constitution of our government, and the liberty of the subject, were never more nearly or more immediately concerned in any question; and that it was a dangerous encroachment upon the ancient birthright of Englishmen, the right of trial by jury. A great number of the citizens having come down to the lobby of the house of commons, and some of the crowd who had mixed with them having behaved tumultuously, sir Robert Walpole took notice of the extraordinary concourse of people who were collected together at the door, and declared his disapprobation of the methods which had been used to bring them thither. In doing this, he so far lost the usual moderation of his temper, as to drop an expression which gave the highest offence to the city of London, and was long remembered to his disadvantage. "Gentlemen," he observed, "might say what they pleased of the multitudes at the door, and in all the avenues leading to the house; they might call them a modest multitude if they would; they might give them what names they thought fit; it

might be said that they came as humble supplicants; but," added sir Robert, "I know whom the law calls STURDY BEGGARS; and those who brought them hither could not be certain but that they might have behaved in the same manner." Sir John Barnard rising up to answer this reflection, the committee, for a while, were in some confusion, in consequence of the question's being loudly called for. At length, however, order being restored, sir John made the following reply: "Sir, I know of no irregular or unfair methods that were used to call people from the city to your door. It is certain, that any set of gentlemen or merchants may lawfully desire their friends, they may even write letters, and they may send those letters to whom they please, to desire the merchants of figure and character to come down to the court of requests, and to our lobby, in order to solicit their friends and acquaintance against any scheme or project, which they think may be prejudicial to them. This is the undoubted right of the subject, and what has been always practised upon all occasions. The honourable gentleman talks of *Sturdy Beggars;* I do not know what sort of people may be now at our door, because I have not lately been out of the house. But I believe they are the same sort of people that were there when I came last into the house; and then, I can assure you, that I saw none but such as deserve the name of *Sturdy Beggars* as little as the honourable gentleman himself, or any gentleman whatever. It is well known that the city of London was sufficiently apprized of what we were this day to be about. Where they got their information, I do not know; but I am very certain that they had a right notion of the scheme which has been now opened to us: and they were so generally and zealously bent against it, that whatever methods may have been used to call them together, I am sure it would have been impossible to have found any legal method to have prevented their coming hither." When four resolutions had been formed by the committee, in pursuance of sir Robert Walpole's motion, relating to the excise-scheme, and were reported to the house on the 16th of March, sir John Barnard took the lead with his usual spirit, in the fresh debate which arose upon the question of agreeing to the first resolution. And the same vigorous opposition was continued by him through the whole progress of the bill, till, as is well known, sir Robert Walpole himself found it ne-

cessary to move, on the 11th of April, 1733, that the second reading of it should be deferred for two months.

On 5th of March 1734-5, a motion was made by sir John Barnard, for leave to bring in a bill "For restraining the number of houses for playing of interludes, and for the better regulating common players of interludes." In support of his motion, he represented the mischief that was done to the metropolis by the effect which the play-houses had in corrupting the youth, encouraging vice and debauchery, and prejudicing the spirit of industry and trade; and he urged that these evils would be much increased, if, according to a project which was then set on foot, another play-house should be erected in the very heart of the city. He was seconded by Mr. Sandys, and was so ably sustained by Mr. Pulteney, sir Robert Walpole, sir Joseph Jekyll, sir Thomas Saunderson, and Mr. James Erskine, that it was ordered, *nemine contradicente*, that a bill should be brought in, pursuant to sir John Barnard's motion. This was accordingly done; but the affair was afterwards dropped, on account of a clause which was offered to be inserted in the bill, for enlarging the power of the lord chamberlain, with regard to the licensing of plays. At midsummer, 1735, sir John Barnard was chosen, together with his brother-in-law, alderman Godschall, to the office of sheriff for the city of London and county of Middlesex. When, on the 2d of February, 1736-7, Mr. Pulteney moved in the house of commons for an address to his majesty, that he would graciously be pleased to settle 100,000*l.* a year upon his royal highness Frederick prince of Wales, sir John was one of the gentlemen who spoke in its favour.

Hitherto our upright and excellent magistrate and senator had been singularly popular in his undertakings. But in the next great affair he was engaged in, though his purposes were as wise and upright as in any part of his former conduct, he met with a very different fate. On the 14th of March, 1736-7, he made a motion for enabling his majesty to raise money towards redeeming old and new South Sea annuities. This was done with a view of reducing the interest of these annuities from four to three *per cent.* and thereby to prepare a way for a like reduction of interest with regard to the other funds. In consequence of the debates which arose on this occasion, several resolutions were formed by the committee of the whole house; and a bill was ordered in for converting all the public funds, redeemable by law, into an interest or an-

nuity not exceeding three *per cent. per annum.* The matter, however, was so altered, modified, and refined upon, and rendered so unacceptable, by the artifices of those in power, that, after long and violent debates, it came to nothing. The integrity of sir John Barnard appeared in his moving, about the same time, that the house would, as soon as the annual interest of all the national redeemable debt should be reduced to three *per cent.* take off some of the heavy taxes which oppress the poor and manufacturers: but this proposition was rejected by a considerable majority. Notwithstanding the undeniable uprightness of his intentions, he became, while his attempt to reduce the yearly dividends of the funds was depending, very obnoxious to the public. Instead of receiving the applause which he justly merited, he was insulted with revilings, and exposed to the resentment of the populace. A young man belonging to a public office, headed a mob, who endeavoured to break into sir John Barnard's house. Though farther violence was prevented, the disturbance continued for some hours. The leader of the rioters, conscious that the assault might easily be proved upon him, consulted his safety by flight into another country. After several months, sir John Barnard was entreated to suffer the criminal to return without molestation; to which he generously answered, "that he felt no resentment against the youth; that it was enough, if he was sensible of his fault; that no prosecution was ever intended; and that allowances should be made for the effect which inflammatory speeches have upon young minds, from those whom it is their duty to respect and love." The odium which was excited by the plan of our faithful senator soon subsided. His character shone the brighter from the cloud which had been cast upon it. And when, some years afterwards, Mr. Henry Pelham adopted and carried into execution the scheme which was now rejected, he was greatly aided and encouraged in the undertaking by sir John Barnard. Indeed, sir John was so fully convinced of the wisdom and utility of the design, that he published, though without his name, in February 1749-50, a small tract in defence of it, entitled "Considerations on the Proposal for reducing the Interest on the National Debt." This piece is written with great perspicuity and good sense; and the arguments of it were by no means invalidated by an answer to it, called "Annotations on a late

pamphlet, entitled Considerations on the Proposals for reducing the Interest on the National Debt."

In 1737, he was raised to the dignity of chief magistrate of the city of London; and no one ever discharged the office with greater reputation to himself, or advantage to the public. During his whole mayoralty, he paid a paternal attention to the welfare of his fellow citizens. Though he was enthusiastically devoted to a country evening retirement, he would not sleep a single night in his house at Clapham, lest any person should be injured by his indulging himself even with a short absence from the metropolis. He gave such strict injunctions to remove the nuisance of common beggars out of the City, and took such care to have his injunctions observed, that scarcely a vagrant was to be seen within the walls. When young delinquents were brought before him, he was an advocate, in every instance where it could be done with propriety, for softening the penalties they had incurred. If prosecutors were of a severe temper, he would labour to dissuade them from sending a petty offender, for the first trespass, to a prison, where surrounding prostitutes, and wretches hardened in vice, might induce a total corruption of manners. There were not wanting, it is said, several instances in which his prudence and seasonable lenity became happily successful in restoring deluded youths to regularity of conduct, and the order of society. But where severity was necessary, sir John Barnard well knew how to exercise it with a becoming firmness. As the regard he bore to the clergy was generally spoken of, an offender of that order thought that he should hence be treated with greater gentleness. Accordingly, he appeared before the lord mayor in his canonical robes. But his lordship strongly represented to him that the sanctity of the clerical profession was a high aggravation of the fault; and, without paying the least deference to his religious garb, punished the reverend delinquent according to his crime. Among other methods which our active magistrate took to promote virtuous manners, and the good government of the city, one was the issuing of a strict order for the decent observance of the Lord's day. The edict was so diligently enforced, as effectually to awe the offenders against whom it was levelled. The Sunday was observed throughout the city with a decency which hath never since been equalled; and it must be acknowledged

that sir John Barnard, by his conduct in this respect, consulted not only the honour of religion, but the political welfare and happiness of the community.

There was an excellent rule laid down by sir John Barnard for himself in his mayoralty, and which well deserves to be imitated. He would not permit, if it could possibly be avoided, any persons to be committed to the Compter, even for a single night, without the accusation's being heard. He thought that the confinement of a single night might, if they were innocent, be very injurious to the parties put into custody; it might hurt their morals, or otherwise be very distressing to themselves or families. He sat up, therefore, every evening, till after eleven o'clock, to hear the cases of those who were laid hold of by the constables. One night, when he was gone up stairs to bed, a woman was brought, who had been seized as a street-walker. Though the lord mayor was nearly undressed, he readily came down again. The woman alledged in her defence, that she was a person of honesty, who lived in a remote part of Wapping, and had been kept out late by necessary and unavoidable business. As she said that her neighbours would testify to her character, his lordship waited patiently to past three in the morning, until some of them came for that purpose. During his mayoralty, he had the misfortune of losing his lady, whose funeral procession to Clapham was attended, through the city, by the children belonging to Christ's hospital, of which he was many years president.

In 1745, the whole kingdom was indebted to the weight and influence of sir John Barnard, in assisting to prevent the public confusion. The successes of the rebels in Scotland, at that time, and their march into the heart of England, had spread such a terror through the city, that public credit began to be shaken, and there was a run upon the Bank, the notes of which had sunk to ten per cent. below their value. In this crisis, sir John Barnard took the lead at the head of one thousand and six hundred merchants and principal traders, who, at Garraway's coffee-house, signed the following agreement:

"We, the undersigned merchants, and others, being sensible how necessary the preservation of public credit is, at this time, do hereby declare, that we will not refuse to receive Bank notes in payment of any sum of money to be paid to us, and that we will use our utmost endeavours to

make all our payments in the same manner." This happy expedient removed the jealousies which the enemies of the constitution, or the fears of the people, had excited, and restored public credit to its usual vigour. Sir John Barnard, having disapproved of the method of raising the supplies for the service of the year 1746, and having made some other proposals for that purpose, a pamphlet was addressed to him, which blamed his conduct in this respect, and objected to the schemes he had offered. To this he thought proper to reply, in a tract to which he prefixed his name, entitled "A Defence of several Proposals for raising of three millions for the service of the Government, for the Year 1746; with a postscript, containing some notions relating to public credit:" and whoever peruses it, will be sensible how well skilled he was in matters of finance. Upon the death of sir John Thompson, in 1749, sir John Barnard took upon him the office of alderman of Bridge-ward Without; and thus became in name, as before he might be deemed in reality, the Father of the City. The sense of the many advantages, which he had been active in procuring for the nation in general, and the metropolis in particular, induced the body of London merchants to testify their veneration for him, by erecting his statue, during his lifetime, in the Royal Exchange; an honour which had never before been conferred on any beneath a crowned head. Sir John Barnard's modesty engaged him sincerely to object to this signal mark of the gratitude and esteem of his fellow-citizens. He thought that such a testimony of regard ought not to be paid to any character, till its perseverance in integrity had been sealed by death; and he said that he could not, consistently with decorum and delicacy, appear in the Royal Exchange, when his statue was there. Accordingly, he never afterwards used to go within-side of it, but contented himself with transacting his business in the front of that building. In 1754, without his solicitations, and, indeed, contrary to his wishes, he was chosen, for the last time, to a seat in parliament for the city of London; on which occasion, he made the following speech to his electors: "The honour you have done me in choosing me six times one of your representatives in parliament, calls for my sincere and hearty thanks; the rather, as I look upon the present election to be the last favour I can expect. I have not of late presumed to offer my service, knowing my inability to give that attend-

ance in parliament, which this honourable city has a right to require from its members. But the continuance of your polling for me, is a proof of your kindness in overlooking my failings, and of your affectionate regard for me. The impression which this hath made upon my heart can never be effaced, of which I beg leave to assure you, and of my best endeavours to promote the good of this city in particular, and of the nation in general."

Sir John Barnard finding, some few years afterwards, that the infirmities of age advanced fast upon him, and having always disliked the thought of retaining a trust when the duties of it could no longer be fulfilled, thought proper to resign his alderman's gown. This resolution, which took place in July 1758, was received with the sincere concern of his brethren, and his fellow-citizens. The subsequent record of his worth, at the motion of John Paterson, esq. was ordered to be entered upon their books, by the court of common-council. "Sir John Barnard, so justly and emphatically styled the Father of this City, having lately, to the great and lasting regret of this court, thought proper to resign the office of alderman, it is unanimously resolved, that the thanks of this court be given him, for having so long and so faithfully devoted himself to the service of his fellow-citizens; for the honour and influence which this city has, upon many occasions, derived from the dignity of his character, and the wisdom, steadiness, and integrity of his conduct, both in church and state; his noble struggles for liberty; and his disinterested, invariable pursuits of the true glory and prosperity of his king and country, uninfluenced by power, unawed by clamour, and unbiassed by the prejudices of party." An equally honourable resolution was passed by the court of aldermen.

Sir John Barnard, after resigning the office of alderman, retired in a great measure from public business, and lived in a private manner, at his house at Clapham, for the remainder of his days. The persons he commonly associated with were his neighbours, most of them merchants, whom he used to meet at a weekly club. It was his custom, likewise, to go, once a week, to the common bowling-green. When he rode out on the Saturdays and Mondays, the principal gentlemen of Clapham attended him, and esteemed themselves highly honoured in being of his party. After some years of honourable retirement, he

departed this life on the 29th of August, 1764, at Clapham in Surrey, and was buried at Mortlake in the same county.

All who have written concerning sir John Barnard, and all who were acquainted with him, have united in testifying to the universal excellence of his character. He was not only blameless, but eminently exemplary, as a son, a husband, a father, a master, a benefactor, a merchant, a magistrate, and a senator. To the faithful and active discharge of the personal and social duties, he added a most devout sense of religion. The first hour, at least, of every day was employed in prayer, and the study of the scriptures. He attended public worship twice on a Sunday, and was constant in receiving the communion. He had such a high reverence for the Bible, that he always expressed a great dislike of any attacks which were made upon its sacred original and authority. Sir John Barnard did not, in leaving the Quakers, lay aside the simplicity of his manners. He was plain in his dress and address; clear, unaffected, and concise in his language. Though modest in his deportment, he feared no man in the discharge of his duty. Once, when he had risen in a debate, sir Robert Walpole, then in the height of his power, was whispering to the speaker, who leaned towards him, over the arm of his chair. Upon this sir John Barnard cried out, "Mr. Speaker, Mr. Speaker, I address myself to you, and not to your chair. I will be heard. I call that gentleman to order." The speaker turned about, dismissed sir Robert, asked sir John's pardon, and desired him to proceed. Another time, when sir Robert Walpole had taken a roll of paper from off the table, and was reading it, sir John Barnard obliged him to lay it down, and attend to the business of the house.

When, during lord Granville's being secretary of state, any applications were made by the merchants to administration, his lordship was accustomed to ask, "What does sir John Barnard say? what is his opinion?" That celebrated nobleman and Mr. Pulteney used frequently to visit him at Clapham, to request his advice with regard to any important affairs in which they were engaged. Lord Chatham, when Mr. Pitt, hath been known to style him the great Commoner; and lord Palmerston requested his youngest daughter for his eldest son, as an honour done to his family.

It is said, that sir John Barnard was once pressed, by king George the Second, to accept the post of chancellor

of the exchequer, which he refused. This was in February 1745-6, when earl Granville was again appointed secretary of state; but was obliged to resign the seals in a few days, on account of a powerful combination against him.

Sir John Barnard left one son, and two daughters. His son John Barnard, esq. of Berkeley square, well known for his taste in the polite arts, and for his admirable collection of pictures, died about 1784. Of sir John Barnard's daughters, the eldest was married to Thomas Hankey, esq. afterwards sir Thomas Hankey, knt. and the youngest to the honourable Henry Temple, esq. the second lord viscount Palmerston.[1]

BARNAVE (Ant. Pierre Joseph Marie), one of the active agents in the French revolution, was born in 1761, the son of an opulent attorney of Grenoble. He was educated to the profession of the law, and being appointed deputy to the States-General in 1789, became one of the most implacable enemies of the court, and in other respects betrayed that sanguinary spirit which at that time raised many more obscure men into popular reputation. He joined in most of the extravagant measures of the assembly, and argued in particular for confiscating the property of the clergy, and abolishing religious orders. In order to catch popularity from whatever quarter, he declared himself the advocate of protestants, actors, Jews, and executioners, and solicited their admission to the rights of citizenship. He was likewise for the suppression of all feudal rights and titles, and in general for all the measures of the Jacobin party; but amidst all this violence, he ventured to think for himself on some points, which proved his ruin. On one occasion, he insisted that no law should be passed concerning people of colour, until the motion had been made by the colonies; and pointed out the certain resistance of the planters to innovations of this nature. Such an appearance of justice could not be acceptable at that time. It was even attributed to corruption, of which a more direct proof appeared soon after. On the news of the king's being arrested in his flight, Barnave, with Petion, and another, were appointed to escort the royal family to Paris. He returned in the carriage of their majesties, and conducted himself with all proper respect and attention. What had happened to produce this change is not

[1] Biog. Britannica.

known: it might be compunction, or he might have discovered that the unfortunate monarch was not the monster he had represented him: but from this hour Barnave became a suspected character; and he increased this suspicion, by giving in the assembly a simple recital of his mission, without adding any reflection. He did worse; he even spoke for the inviolability of the king's person, and repelled, with looks of contempt, the hootings of the populace. He still continued, however, to enjoy some influence in the assembly, to which his talents justly entitled him, and even was powerful enough to procure a repeal of the decree respecting the colonies, which he had before opposed against the voice of the majority. At the end of the session he was appointed mayor of Grenoble, where he married the only daughter of a lawyer, who brought him a fortune of 700,000 livres; but all this he did not enjoy long. When the jacobin party obtained possession of the court, in consequence of the events of August 1792, they found, or created, proofs of his connection with the cabinet of the Thuileries. After a long imprisonment at Grenoble, he was brought before the revolutionary tribunal of Paris, where he made an able defence, and probably impressed even his enemies with a favourable opinion of his conduct. He was, however, condemned to be guillotined, which was executed Nov. 29, 1793. Barnave was unquestionably a man of abilities, whatever may be thought of their direction. Mirabeau, to whom he was a rival, and whom he often opposed, was astonished that a young man should speak so rapidly, so long, and so eloquently; and said of him, "It is a young tree, which will mount high if it be let to grow." [1]

BARNES (JOHN), was an English Roman Catholic, of the seventeenth century, whose history has been imperfectly related. According to Moreri (who refers to "Memoires du temps") he was an Englishman by birth, and studied with great success at Louvain. Wood says he was of a Lancashire family, and educated for some time at Oxford, whence he went to Spain, and studied divinity and philosophy under the famous Dr. J. Alph. Curiel, who, adds Wood, was wont to call Barnes by the name of John Huss, because of a spirit of contradiction which was always observed in him, but which, it appears by his writings, was a spirit of thinking for himself that could not be very

[1] Dict. Hist.—Biographie Moderne.

acceptable to his superiors. He is said to have been young when he entered among the English Benedictines near Douay, for fear of the inquisition, with which he was threatened at Louvain; and some time after he was obliged to leave the Benedictines, under the same alarm, for holding some sentiments they did not approve. Wood says, that before this he was sent into England on a mission, but being discovered there, he was imprisoned and sent to Normandy with certain priests and Jesuits. Moreri says, that on leaving Douay, he took refuge in Paris, where he was protected by some persons of distinction, and admitted into the friendship of several men of learning. In 1625, at which time he was one of the confessors of the abbey of Chelles, he published a work against mental reservation, entitled "Dissertatio contra equivocationes," Paris, 8vo, of which a French translation was published at the same time. In the approbation of the faculty of theology at Paris prefixed to this work, he is styled doctor of arts and divinity, professor of the English mission, and first assistant of the congregation of Spain. This work made a considerable noise, and was attempted to be answered by father Theophilus Raynaud in 1627. His next work, entitled "Catholico-Romanus Pacificus," gave yet more offence, and the pope wrote to the king of France, and to cardinal Richelieu, desiring they would send the author of these publications to Rome. Barnes was accordingly taken up in December 1625. He wrote also an answer to Clement Reyner's "Apostolatus Benedictinorum in Anglia," which Wood makes to precede the former. It appears certain, however, that in consequence of the moderation of his opinions, he was hurried like a malefactor from place to place through Germany. While confined at Mechlin, he contrived to make his escape from the room by means of the strings of a bass viol, of which he had procured a quantity under pretence that the dampness of the place had injured what belonged to his instrument; but he was discovered while stepping into a vessel at Antwerp, and conveyed to Rome. Here he was put into the prison belonging to the inquisition, in which he died, after thirty years confinement. During part of this time, his sufferings had brought on insanity. An edition of his "Catholico-Romanus Pacificus" was printed at the theatre at Oxford in 1680, 8vo, and part of it had been before made use of by Dr. Basire in his "Ancient Liberty of the Britannic

church." Wood mentions other writings by Barnes, but without specifying their titles.[1]

BARNES (JOSHUA), a learned divine and professor of Greek at Cambridge, was the son of a tradesman of London, where he was born Jan. 10, 1654. He was educated in Christ's hospital, where he distinguished himself by his early knowledge of Greek, and by some poems in Latin and English, written before he went to the University. On Dec. 11, 1671, he was admitted a servitor in Emanuel college, Cambridge. In 1675 he published at London, his "Gerania;" and in June 1678 was elected fellow of his college. The following year, he published his "Poetical paraphrase on the History of Esther." In 1686 he took the degree of B. D. and in 1688, published his life of Edward III. dedicated to king James II. In 1694, came out his edition of Euripides, dedicated to Charles duke of Somerset; and in 1695, he was chosen Greek professor of the university of Cambridge. In 1705, he published at Cambridge, his edition of Anacreon, dedicated to the duke of Marlborough; and in 1710 his Homer, the Iliad dedicated to the earl of Pembroke, and the Odyssey to the earl of Nottingham. He died Aug. 3, 1712, and was buried at Hemingford, where there is a monument erected to him by his widow.

Mr. Barnes's character has been variously represented, but always with a preponderance of the good. He had a great deal of enthusiasm in his temper, which discovered itself in various circumstances of his life. He constantly maintained, that spiritual sins, such as pride, defamation, &c. were more offensive in the eyes of God, than those which arise from a too great indulgence of the senses. He believed, that charity seldom or never passes without its reward in this life. And this opinion prevailed so far with him, that he has given his only coat to a vagrant begging at the door; and he used to relate some extraordinary retributions conferred upon him by unknown persons for his charities of this kind. He was remarkable rather for the quickness of his wit, and the happiness of his memory, than for the solidity of his judgment; upon which somebody recommended this *pun* (which, by the way, Menage used in his satire upon Pierre Montmaur) to be inscribed upon his monument:

[1] Wood's Ath. vol. I.—Moreri.—Gen. Dict.

Joshua Barnes,
Felicis Memoriæ, Judicium expectans.

He had a prodigious readiness in writing and speaking the Greek tongue; and he himself tells us in the preface to his Esther, that "he found it much easier to him to write in that language, than in Latin or even English, since the ornaments of poetry are almost peculiar to the Greeks, and since he had for many years been extremely conversant in Homer, the great father and source of the Greek Poetry: However, that his verses were not mere *Centos* from that poet, like Dr. Duport's, but formed, as far as he was able, upon his style and manner; since he had no desire to be considered as a *rhapsodist of a rhapsody*, but was ambitious of the title of a poet." Dr. Bentley, we are told, used to say of Joshua Barnes, that "he understood as much Greek as a Greek cobler." This bon mot, which was first related by Dr. Salter of the Charter-house, has been explained by an ingenious writer, as not insinuating, that Barnes had only *some* knowledge of the Greek language. Greek was so familiar to him that he could off-hand have turned a paragraph in a newspaper, or a hawker's bill, into any kind of Greek metre, and has often been known to do so among his Cambridge friends. But with this uncommon knowledge and facility in that language, being very deficient in taste and judgment, Bentley compared his attainments in Greek, not to the erudition of a scholar, but to the colloquial readiness of a vulgar mechanic. With respect to his learning, it seems agreed that he had read a great many books, retained a great many words, and could write Greek in what is called the Anacreontic measure readily, but was very far from being a judicious or an able critic. If he had some enemies at first, his abuse and vanity did not afterwards lessen their number, though it is probable, more men laughed at, than either envied or hated him. They said he was ονος προς λυραν, *Asinus ad Lyram;* and perhaps it is not the worst thing Barnes ever said in reply, that they who said this of him, had not understanding enough to be poets, or wanted the ὁ νȣς πρoς λύραν.

In 1700, he married Mrs. Mason, a widow lady of Hemingford, near St. Ives, in Huntingdonshire, with a jointure of £200 *per annum*. The common report is, that this lady, who was between forty and fifty, having for some time been a great admirer of Mr. Barnes, came to Cam-

bridge, and desired leave to settle an hundred pounds a year upon him after her death; which he politely refused, unless she would condescend to make him happy in her person, which was none of the most engaging. The lady was too obliging to refuse any thing to "Joshua, for whom," she said, "the sun stood still;" and soon after they were married. This jointure was probably a help to him, but he had no church preferment, and bore a considerable part in the printing of some of his works, particularly his Homer. It appears that he was much involved with the expence of this work, and wrote two supplicating letters on the subject to the earl of Oxford, which are now in the British Museum, and were copied some years ago, and printed in the St. James's Chronicle by George Steevens, esq. What the effect of them was, we know not; but it is said that he at one time generously refused £2000 a year which was offered to be settled upon him. Upon the same authority we are told that a copy of verses which he wrote to prove that Solomon was the author of the Iliad, was not so much from the persuasion of his own mind, as to amuse his wife; and by that means engage her to supply him with money towards defraying the expences of the edition. On his monument is a Latin inscription, and some Greek anacreontics by Dr. Savage, rather extravagant, but composed by way of pleasantry, and which his widow requested might be inscribed. The English translation, often reprinted, is professedly burlesque; but one curious fact is recorded on this monument, that he "read a small English Bible one hundred and twenty-one times at his leisure," which, Mr. Cole remarks, is but once more than the learned duke de Montausier had read the Greek Testament. In one of the above-mentioned letters to Harley, he says, "I have lived in the university above thirty years fellow of a college, now above forty years standing, and fifty-eight years of age; am bachelor of divinity, and have preached before kings." How Mr. Barnes was neglected in church preferment cannot now be ascertained, but it seems not improbable that he did not seek it, his whole life being spent in study, and his only wants, those which arose from the expense of his publications. His pursuits were classical, and although from his constant perusal of the Bible, we may infer his piety, we know little of him as a divine.

The following is a list of Mr. Barnes's works, published and unpublished; and from the latter, we may at least form a very high opinion of his industry. It is unnecessary, perhaps, to add that his editions of the classics are not now in the highest reputation. Their errors were pointed out in his life-time, and superior critics have in a great measure superseded the use of them. While at Christ-church he published, 1. "Sacred Poems, in five books, *viz.* I. Κοσμοποιΐα, or the Creation of the World. II. The Fall of Adam and the Redemption by Christ. III. An Hymn to the Holy Trinity. IV. A Pastoral Eclogue upon the Restoration of King Charles II. and an Essay upon the Royal Exchange. V. Panegyris, or the Muses, &c." These pieces are in English, with a Latin dedication, an. 1669. 2. "The Life of Oliver Cromwell, the Tyrant," an English poem, 1670. 3. Several dramatic pieces, *viz.* Xerxes, Pythias and Damon, Holofernes, &c. some in English and some in Latin; the former written entirely by himself, the latter in conjunction with others. Also some tragedies of Seneca translated into English. 4. "Upon the Fire of London and the Plague," a Latin poem in heroic verse. 5. "A Latin Elegy upon the beheading of St. John the Baptist." He afterwards published, 6. "Gerania, or a new discovery of a little sort of people called Pigmies," 1655, 12mo. 7. "Αυλικοκάτοπτρον, sive Estheræ Historia, Poetica Paraphrasi, idque Græco carmine, cui versio Latina opponitur, exornata; una cum Scholiis, seu Annotationibus Græcis; in quibus (ad sacri textus dilucidationem) præter alia non pauca, Gentium Orientalium Antiquitates, Moresque reconditiores proferuntur. Additur Parodia Homerica de eadem hac Historia. Accessit Index rerum ac verborum copiosissimus," 1679, 8vo. 8. "The History of that most victorious monarch Edward III. king of England and France, and lord of Ireland, and first founder of the most noble order of the Garter; being a full and exact account of the Life and Death of the said King; together with that of his most renowned son, Edward Prince of Wales and Acquitain, surnamed the Black Prince; faithfully and carefully collected from the best and most ancient authors domestic and foreign, printed books, manuscripts, and records," Cambridge, 1688, fol. a very elaborate collection of facts, but strangely intermixed with long speeches from his own imagination, which he thought was imitating Thucydides.

Of his judgment as an antiquary, it may be a sufficient specimen that he traced the institution of the order of the garter to the Phenicians, following his predecessor Aylet Sammes, who derives all our customs from the same ancient people. 9. His "Euripides," 1694, fol. 10. "His Anacreon," 1705 and 1721, 8vo, which he dedicated to the duke of Marlborough, who, it has been observed, knew nothing of Anacreon, or of Greek. 11. His "Homer," 2 vols. 1711, 4to. The verses he wrote proving that Solomon wrote the Iliad, are in MS. in the library of Emanuel college.

There is subjoined to the first edition of his Anacreon at Cambridge, 1705, a catalogue of works, which Mr. Barnes had either published, or intended to publish; which is omitted in the second edition of that poet, printed after his death in 1721, though it is mentioned in the contents and the prolegomena. In this catalogue, besides the books already mentioned, we find the following: 1. The Warlike Lover, or the Generous Rival; an English dramatic piece upon the war between the English and Dutch, and the death of the earl of Sandwich, an. 1672. 2. Ψουθομφανεὰχ, or Joseph the Patriarch; a Greek heroic poem in one book. The author designed twelve books, but finished only one. 3. Ὀρειολογία, or our Saviour's Sermon upon the Mount, the Decalogue, the Apostles Creed, the Lord's Prayer, the Magnificat, with other hymns from the Old and New Testament, in Greek verse. 4. Thuribulum, or the hymns and festivals in Greek verse. 5. Miscellanies and epigrams in Latin and Greek verse. 6. Αγγλο Βελγομαχία, or the death of Edward Montague, earl of Sandwich, in Greek, Latin, and English verse. 7. Ἀλεκτρυομαχία, or a poem upon Cock-fighting, an. 1673. 8. The Song of Songs, containing an hundred Hexastics in English heroic verse, an. 1674. 9. Σπειδηριάδος; a ludicrous poem, in Greek macaronic verse, upon a battle between a Spider and a Toad, an. 1673. 10. Φληϊάδος, or a supplement to the old ludicrous poem under that title, at Trinity-house in Cambridge, upon a battle between the Fleas and a Welshman. 11. A Poetical Lexicon, Greek and Latin; to which is added a Lexicon of proper names, 1675, fol. 12. A treatise on the Greek Accents, in answer to Henry Christian Heninius and others, with a discourse upon the Points now in use. 13. Humorous Poems upon the 9th book of the Iliad, and the ninth of

the Odyssey, in English; published in 1681. 14. Franciados; an heroic poem, in Latin, upon the Black Prince. The whole was to consist of twelve books, eight of which were finished. 15. The Art of War, in four books, in English prose, 1676. 16. Hengist, or the English Valour; an heroic poem in English, in seven books. 17. Landgarth, or the Amazon Queen of Norway and Denmark; an English dramatic poem in heroic verse, designed in honour of the marriage between prince George of Denmark and princess Anne. 18. An Ecclesiastical History from the beginning of the world to the ascension of our Saviour, in Latin, fol. 19. Miscellaneous Poems in English. 20. Philosophical and Divine Poems, in Latin, published at different times at Cambridge. 21. Poems, and sacred daily Meditations, continued for several years in English. 22. A dissertation upon Pillars, Obelisks, Pyramids, &c. in Latin, 1692. 23. A discourse upon the Sibyls, in three books, in Latin. 24. The Life of Pindar in four lectures, and thirty-two lectures upon his first Olympic Ode. 25. The Life of Theocritus, and lectures upon that poet. 26. The Lives of David, Scanderbeg, and Tamerlane. These lives, he tells us, he never actually begun, but only made considerable collections for them. 27. The Life of Edward the Black Prince. 28. The University-Calendar, or directions for young students of all degrees, with relation to their studies, and general rules of ethics, and a form of prayer, anno 1685. 29. Thirty-two lectures upon the first book of the Odyssey. 30. Above fifty lectures upon Sophocles. 31. Lectures upon Bereshith, with an oration recommending the study of the Hebrew language. 32. Three Discourses in English. I. The Fortunate Island, or the Inauguration of Queen Gloriana. II. The Advantage of England, or a sure way to victory. III. The Cause of the Church of England defended and explained; published in 1703. 33. Concio ad Clerum, for his degree of bachelor of divinity, at St. Mary's in Cambridge, 1686. 34. Occasional Sermons, preached before the lord-mayor, &c. 35. An Oration, recommending the study of the Greek language, spoken in the public schools at Cambridge before the vice-chancellor, March 28, 1705. 36. A Greek Oration, addressed to the most reverend father Neophytus, archbishop of Philippopolis, spoken in the Regent-house at Cambridge, September 13, 1701.

37. A Prevaricator's Speech, spoken at the commencement at Cambridge, 1680. 38. A Congratulatory Oration in Latin, spoken at St. Mary's, September 9, 1683, upon the escape of king Charles II. and the duke of York from the conspiracy. 39. Sermons, orations, declamations, problems, translations, letters, and other exercises, in English, Latin, and Greek. 40. A Satire in English verse upon the poets and critics. 41. An imitation of Plautus's Trinummi in English. 42. Interpretations, illustrations, emendations, and corrections of many passages, which have been falsely translated, with explications upon various passages of scripture, from Genesis to Revelations. 43. Common-places in divinity, philology, poetry, and criticism; and emendations of various Greek and Latin authors, with fragments of many of the poets. [1]

BARNES (ROBERT), professor of divinity, and chaplain to Henry VIII. king of England, was sent to Germany by his master in 1535, where he held a conference with the protestant divines upon the affair of the divorce: after that he had several audiences of the elector of Saxony, and joined with the English ambassadors, who proposed to this elector an alliance against the pope, and desired that Henry VIII. might be associated in the league of Smalcalde. He gave them hopes of a reformation in England; but in fact, they had no other design than to obtain their doctors approbation of the divorce of their master, and a political alliance, in order to find the emperor more employment, who threatened to revenge the injury upon king Henry for divorcing his aunt. They carried away with them the opinion of the divines of Wittemberg; which was not entirely favourable to them; but they suppressed the conclusion, when they shewed it to the king. Barnes's conduct however pleased the king, and induced him to employ him in carrying on a correspondence with the princes of Germany. He was sent several times to those courts; and among other negociations, he was the first who was employed in the project of the marriage with Anne of Cleves. He was a zealous Lutheran, which he did not conceal in his sermons; for in Lent in 1540 he confuted the sermon, which bishop Gardiner had

[1] Biog. Brit.—Gent. Mag. 1779, p. 546, 640.—Cole's MS Athenæ in Brit. Mus.—St. James's Chronicle, Oct. 1781.—Malone's Dryden, vol. I. p. 246, where are curious specimens of his English poetry.—Tatler, 8vo edit. with notes, vol. III. p. 193.—Saxii Onomasticon.

preached against Luther's doctrine. He took the same text as Gardiner had done, and taught a doctrine absolutely contrary to what this prelate had laid down concerning justification; nay he even attacked the bishop personally, and jested upon the name of Gardiner. Gardiner's friends complained to the king of this, who ordered Barnes to give him satisfaction, to sign certain articles, and to make a formal recantation in the pulpit. All this was done, but in such a manner, that there was a complaint, that in one part of his sermon he artfully maintained what he had retracted in the other. Upon these complaints he was sent to the Tower by the king's command, which he never came out of but to suffer death in the midst of the flames; for he was condemned as an heretic by the parliament, without being permitted to make his defence. He declared his belief a little before his death; he rejected justification by works, invocation of saints, &c. and desired that the king would undertake a thorough reformation. His freedom of speech had for a long time before exposed him to trouble. While Wolsey was in favour, he preached so vehemently at Cambridge against the luxury of prelates, that every body saw immediately that he designed it against the cardinal. Upon that account he was carried to London, where by the solicitations of Gardiner and Fox, he was rescued from that prosecution, having agreed to abjure some articles which were proposed to him. Afterwards he was again committed to prison upon some new accusations; and then it was generally believed that he would be burnt, but he escaped, and went over into Germany, where he applied himself entirely to the study of the bible and divinity: in which he made so great a progress, that he was very much esteemed by the doctors and princes. When the king of Denmark sent ambassadors to England, he desired Barnes to accompany them, or even to be one of them. We have at least two books written by Barnes, one, the "Articles of his Faith," published in Latin, with a preface by Pomeranus, and again in Dutch in 1531. The other is his "Lives of the Popes," from St. Peter to Alexander II. published, with a preface by Luther, at Wirtemberg, 1536, and afterwards at Leyden, 1615; together with Bale's Lives of the Popes. Luther also published an account of his martyrdom.[1]

[1] Gen. Dict.—Fox's Acts and Monuments.—Burnet's Hist. of Reformation.

BARNES (THOMAS), D. D. a learned dissenter, was born at Warrington in Lancashire, Feb. 13, 1747. His father died when he was only three years old; but he had the happiness to be instructed in the principles of piety by a sensible and affectionate mother, and early discovered an inclination to study with a view to the ministerial function. He was accordingly placed at the grammar school of Warrington, under the Rev. Mr. Owen, an able classical scholar, and afterwards became a boarder at a school kept by the Rev. Philip Holland, at Bolton. From this he removed in 1764 to the academy at Warrington, where Dr. Aikin and Dr. Priestley were tutors. In 1769 he was ordained a preacher, and settled at Cockey Moor, near Bolton, for twelve years, during which he became highly acceptable to his congregation, and more than trebled their number. In May 1780, he removed to Manchester, and became connected there as co-pastor, with one of the largest and most wealthy congregations among the Protestant dissenters, of the presbyterian denomination, and here he remained during the space of thirty years, preaching from 1782, twice each Sunday. In the beginning of 1784, the degree of D. D. was conferred upon him by the university of Edinburgh, on the recommendation of his friends, particularly the late learned Dr. Percival. Not long after, Dr. Barnes was induced, by the solicitations of his friends, to undertake, in conjunction with his colleague in the ministry, the Rev. Ralph Harrison, the charge of an academical institution at Manchester. On this he entered in the summer of 1786, and presided as principal, with great reputation, until 1798, when he determined to resign it, in consequence of the difficulty which he had for some time experienced, in maintaining in so large a town as Manchester, where there are many temptations to dissipation, that regular and strict discipline which he wished to support. His active mind, however, was always ready to embrace every opportunity of usefulness; and after his retirement from the academy, he began to take a lively interest in the concerns of the Manchester infirmary, which continued to be a favourite object of his attention to the time of his death; and in the conduct of which his assistance has been generally considered and acknowledged to be of great use. He was also one of the first promoters of the Manchester literary and philosophical society, and wrote several papers in the early volumes of its memoirs,

which his friend Dr. Percival, a very competent judge, repeatedly urged him to revise and enlarge for separate publication, but he appears to have been unambitious of literary fame, although he had undoubted claims; and never published any thing, but "A Discourse upon the commencement of the Academy," 1786, which he undertook to conduct; a funeral sermon on the death of the Rev. Thomas Threlkeld, of Rochdale; and some smaller pieces, without his name, in the periodical journals. This is the more to be regretted, as he was a man of uncommon activity and diligence with his pen, and is said to have written many hundred sermons which he never preached, a fact very extraordinary, if we consider the number he must have been obliged to preach in the course of forty-two years. One of his last labours was the establishment of a bible society at Manchester, as auxiliary to that of London. In his private character, Dr. Barnes was truly amiable and exemplary. What his religious principles were, is not very clearly stated in our authority, but if we are not misinformed, they were of that kind to which the epithet liberal has been annexed. He died June 28, 1810.[1]

[1] Funeral Sermon, by Mr. Bealey, 8vo. 1810.

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TO THE

THIRD VOLUME.

Those marked thus * are new.
Those marked † are re-written, with additions.

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